

Govardhanram Tripathi

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In this paper on Govardhanram Tripathi's Scrap Book Dr. S. Chandra says: It was as a part of his duty to the country that he embarked upon his magnum opus, "Sarasvatichandra", the first major work of fiction in Gujarati, the four volumes of which appeared over a period of fourteen years (1887-1901). Intended as an epic of his time, the novel was inspired by the extra literary impulse to regenerate the Indian Society. Having initially planned a series of essays for the purpose, Govardhanram "discovered" on "Second thoughts" that "the reading class in Gujarat were, for various reasons, difficult to reach through abstruse or discursive matter, and that illustration of real or ideal life would be the best medium, best in the sense of being attractive and impressive". Realizing that the Gujaratis, as a people, "must be made, and not simply left, to read", he chose such narrative patterns, similes, metaphors and allegories as were likely to appeal to, and sustain the interest of, his readers. He believed that "reality in flesh and blood under the guise of fiction can supply the ordinary reader with subtler moulds and finer casts for the formation of his inner self" (1).

Obviously, Govardhanram meant to produce a literary work that would not be didactic – would not be too heavy on his reader, yet would bring about some sort of a social reform. When we read "Sarasvatichandra", however, we get a feeling that he has failed in the task. After the second volume "Sarasvatichandra" stops being a work of creative writing. It becomes blatantly a learned discourse on many subjects,

exactly what Govardhanram wanted to avoid, “abstruse and discursive matter”. Here again Dr. Chandra says: It is arguable, though, that with the passage of time Govardhanram got progressively carried away by his didactic zeal. He himself admitted that with the third volume of the novel, the narrative had entered, “a different phase of its career”, a phase marked by “a distinct predominance of the ideal over the actual”. The process was completed in the final volume, which in size was as large as the preceding three volumes put together, enabling the author to say practically everything that he thought his society needed to be told (1).

One is forced to observe that this great work has been divided or split into two halves, the first half becoming a piece of literature, the other half full of all sorts of philosophies and lectures on social reforms.

Dr. Chandra has tried to understand this phenomenon. Through the study of Govardhanram's Scrapbook he has developed a certain picture of Govardhanram's character from a sociologist's point of view. One finds this picture quite convincing. He has successfully shown us that Govardhanram was a Hamlet – like, indecisive person while his own image of himself was quite different. He felt himself to be an “inordinately wronged and exploited man”. In his own eyes he emerges as a rather superior person surrounded by ignorant and vain people who for their selfish motive attacked and destroyed him. He perceived his own task as to suffer these attacks of backward or uncivilized people and in a saintly way, try to improve them. He was therefore, a great martyr, a great philosopher, a great thinker and a great writer *in his own mind*. We can conclude that he felt himself to be an ideal while whatever was inferior or even ordinary was perceived only in others. At times he tended to blame himself and felt depressed but these blames were only because he had fallen short of an ideal and not because, in any way, he had been bad, i.e.

needy, jealous, envious or mean like any other human being. Like in his own perception of his life we get a feeling that there is a split. All that is ideal is kept within his own self while all that is evil is projected into his surrounding objects.

This is very specific mode of mental functioning. It employs, as I have shown, mechanisms of splitting, idealization, projection and identification. To some extent we all use these mechanisms and within limits they are even necessary. Years of psychoanalytical studies conducted by Freud and his followers, especially Melanie Klein, have proved that an excessive use of these mechanisms form the basis of serious mental disorders like psychosis, manic-depressive states etc. Interestingly, it has also been observed that artists and all creative people in general are prone to an excess of these but there is a major difference between the two. An artist, after using this mode, due to his special talents, is able to take back what he has split off and re-integrate within himself various parts into a symbol leading to work of art while a psychotic breaks down because he cannot form symbols.

Thus when Dr. Chandra pointed out to me that the Scrapbook contained some detailed recordings of Govardhanram's dreams I was justifiably interested. This paper is therefore, an effort to understand psycho-analytically, through the help of Govardhanram's dreams, his failure to let "Sarasvatichandra" remain a literary work. I have tried to offer a possible hypothesis for this state and have compared it with one offered by Dr. Chandra from quite another point of view.

I am obviously restricted in my task because, barring one or two occasions, Govardhanram gives no association to these dreams. Also, his state of mind at the time of dreaming is not always clearly stated in the Scrap Book. Strictly speaking, no dreams can be understood in such circumstances. On the other hand the dream imagery has been recorded in great detail. The dreams also clearly show the mental

mechanisms that Govardhanram uses. Hence I feel justified in studying them. What I offer is not an exact scientific analysis but a sort of speculative hypothesis.

Before I go into the actual dreams let me briefly describe how some of the mental mechanisms develop in a child. As soon as a human infant is born he is faced with the task of dealing with his life. His life consists of: (A) his own self, (B) his object – his primary object viz. the mother's breast and (C) his external circumstance like heat, cold etc. He had a relatively simpler situation while he was inside his mother where he was more or less lying effortlessly – all his functions attended to without any endeavor at all on his part. Now he discovers rather painful experiences in addition to pleasurable ones. He has to begin to face his reality.

(A) First he has to learn the reality of his own self. This reality is that he is helpless, without much capacity; he is dependent on his mother's breast. He is, therefore, vulnerable. Also, he is quite ignorant because each experience is felt as totally new. He also experiences a variety of impulses – some good and some bad. On one hand he can feel great love for his object. On the other hand he has very aggressive impulses. Both of these are directed towards the same primary object. He loves and depends on the feeding breast and sucks at it with great pleasure but also has in him the impulses of devouring, biting and destroying this object. Going through this duality is a very frustrating experience, causing great anxiety.

(B) He has also to face the reality of his object. The object is feeding him but it is no longer ever-present. It has its own life. It is separate from his own self and it is not at all possible to take it for granted. The feeding mother is often unhappy, angry or quite selfish though at other times she is loving, warm and protective. This reality is also quite frustrating and causes a great deal of anxiety.

(C) The external reality is no longer self-adjusting as in the womb. The

temperature of the surrounding atmosphere is not automatically adjusted to suit his comforts. There are bodily discomforts – he has to pass stools, wind, urine etc. these are not automatically cleaned. He has to suffer and cry to let his mother know about them. Once again, all this is frustrating.

One of the methods that a baby uses at this time is to resort to fantasies of an ideal situation. He may fantasize that the inside of the mother is a sort of heaven – in which everything is lovely – an ideal. He may also fantasize an ideal breast. What has been observed in psycho-analysis of children is that he separates his two types of experiences. A feeding breast is experienced as good while an absent breast is felt as bad. In the same manner, in order to tackle his own contradictory impulses he separates them or splits them into good and bad impulses. In his fantasies he retains his good impulses and projects into the mother or her breast, all his bad impulses. Any ordinary parent must have had this experience with their baby. For example, a baby may have a satisfactory feed and may go to sleep. When the next feed is given he turns away his face and cries in a frightened way. The mother has to literally coax him to take the feed. Having retained in himself the good experience of his first feed he has split his bad impulses and projected them into his object. When the object returns it is experienced as possessing (or is identified with) all the bad impulses. Though all this takes place in fantasies, the infant experiences it as real with the result that the breast now appears to come to attack and destroy him. He has to, therefore, turn his face away.

This is all quite necessary because it helps the baby to cope with his life. Usually a good-enough mother handles this well, instinctively. She contains his impulses and gives him an idea by repeated feeds of both milk and love that she has not become so bad or destroyed, that his impulses and fantasies were not

omnipotent. The baby then continues to feed and survives.

As the baby grows he begins to see his mother as a whole person. He learns that she is the same person towards whom he has two distinct kinds of feelings. At this time an important development takes place. So far his anxieties were about his own survival while now he begins to be anxious for the survival of his object. The real danger to his object is coming from his own aggressive instincts – his biting, devouring and destroying fantasies. A marked change has taken place in the nature of his fears.

This is the beginning of his concern for and guilt towards his object. He now begins to feel depressed and has a drive to repair and restore what he has destroyed in fantasy. This also is observable in our experience with our own children. After a few months babies spare the breast, turn away from it not in fright but in peace and mother know instinctively that the time for weaning has come.

However, some people exist for whom the awareness of damage done to the object is too unbearable. Their belief is that their bad impulses were omnipotent and have actually destroyed the object. They cannot bear to feel guilty. Also, a totally destroyed breast cannot be restored. This painful experience of guilt is once again coped with by further splitting and projecting it outside. Simultaneously, they identify with the good/ideal object with a greater tenacity. This leads them to believe that their object – the breast or the mother – is guilty of attacking them. They do not wish to mourn the loss of the ideal-past-object.

The transition from the anxiety for the self to the anxiety for the object is achieved in various people in various ways and degrees. The degree of our mental health depends on the degree at which we have achieved this transition. Psychotic are people whose belief in the omnipotence of their impulse is so great that they

never negotiate this change. They resort to repeated splitting and go mad. In creative people the impulse for reparation is intense. With the help of their special talents they are able to first, totally destroy their own mental life and then, step by step, reintegrate themselves by restoring their object. This results in their forming symbols and to put it very simply, this produces a work of art.

I hope to show by taking up some of the dreams of Govardhanram that great need exists in him to merge with or identify with an ideal object. I shall also try to show how at other times he fears this object violently attacking him. I shall also show some of the anxieties that he faces due to this configuration in his mind.

The Scrapbook contains about twelve dreams which were dreamt between January 1892 to March 1906, i.e. over fourteen years. Barring a few which were very obscure, I have tried to talk about all of them. I have discussed them in the sequence in which they have occurred. Often the time gap between two consequent dreams is very long. However, I feel that, that does not essentially affect my argument.

Dream 1: I had a very strange dream this last night. There was a Katha assemblage in a temple of Shiva, where several people were sitting bare-headed and devotedly listening to some sermon from a personage similarly dressed and sitting behind the Bana Idol of Shiva. This personage was Shiva himself in flesh and blood. There were some incidents and talks about me after I entered the hall, but I do not remember that part. *The personage of Shiva by walking along the side of the assemblage, rose and, by an operation like that of the Force of Gravitation, drew me into himself, the whole frame of my body.* The body, while subjected to this operation, ceased to be solid or liquid, was gradually turned and metamorphosed into a volume of pure light, into which I was wholly consumed within a couple of minutes just where I was standing. This lightsome volume was still further rarefied

and rendered invisible as it passed over the space forming the interval between me and Shiva. But one part of Shiva's own body, viz. the side facing my body evidently assumed the form of a burning glare and light, as it absorbed into itself my transformed substance, after it had reached him and passed into his frame from the space through which it had invisibly travelled. While I was thus being drawn and pulled, I retained my consciousness of Ego, even though the cerebrum had ceased to be itself. But the nearer I was pulled, the more was the Egoic consciousness destroyed, or rather rarefied or consumed. When the whole process and operation was over and I was completely and absolutely absorbed into this personage, he declared to the wondering audience that my Moksha was complete, and the last that I saw of my Ego from within my station in the burning body of Shiva, was the feeling of hearing his lips declare my Moksha; and with that feeling the Ego seemed to have been extinct. The dream was over.

To my mind this dream clearly depicts the process of total merger of the Self into an ideal object – Shiva. Interestingly Govardhanram talks about his Ego i.e. his self as losing its existence *into* the object. It is clear from this dream that this merger is believed to be the Moksha or Freedom. Corollary to this is that separation from the ideal which is believed to be absolutely dreadful. In this state of mind understandably Govardhanram would resent weaning. Indeed, he experiences it as a terrible thing. This view of mine is confirmed by the notes on the 14th of April 1893. He writes:

The weaning process – the process of weaning one's self – is an arduous task, is a painful task, and is a matter for repeated failures. Again on 19th of December 1894 he writes: This Ego-point pressed within thy bosom – within thee, as dose the suckled baby to that of the still unsevered mother's breast, when the thunder-storm

roars and lightning flashes over the wondering, powerless, just quickened baby brain, unable to understand, and yet by the power of forces of Nature driven to the dearest maternal breast!

Weaning is felt to be dreadful for a variety of reasons and it is clear that Govardhanram is aware of them. The moment one is separated from one's object one has to face not only one's inadequacy and vulnerability in the outside world but also one has to reckon with one's own violence, greed, envy etc. towards the same object. Roaring thunder-storms and flashing lightning are not merely external events. They represent Govardhanram's own aggression.

I think that this dream and the above quotes from the Scrap Book confirm what I have said in my introduction above. The state of identification with the ideal object is state of mania in which Govardhanram would experience himself as a great man. The bad aspects of himself will have to be shoved out into others. The point I wish to make is that even when he resorts to such idealization and merger, reality forces itself upon him. He has to live in a constant state of anxiety that what he has projected outside may force itself back into him. This becomes clear in the set of three dream one after the other over a span of one week.

Dream 2: Last night's dream: The Emperor-King gave a new constitution to India viz., a Cabinet of Executive officer, half Indian and half English, freed from the control of Home Government, the natives included Congressmen. The Native Princes also were to form a House of the Principal Chiefs for Imperial State Concerns, and to superintend the individual States, in place of Political Agents and supervisors. The Constitution was communicated to this country and was accepted by means of a new institution which worked like a loud telephone between India and England over the seas, and was audible like a thunder over both countries.

In this dream (which is the first of the three) one can see how the relationship between India and England is idealized. The actual reality was extremely painful. England was like a little monster sucking up the India Economy. The need was to stand up and confront it. This entire situation is denied. England has been depicted as a generous and friendly country magnanimously handing over the rule to the people.

We can also see this dream in psychic, internal terms as follows: In his manic mood of the first dream Govardhanram can experience himself as this powerful England sucking dry the riches of India – his primary, internal object. He cannot afford to become aware of this because if he does he would have to face a terrible conscience making him feel guilty and forcing him to do acts of reparation. It is, therefore, totally denied by idealizing the exploitative relationship. The exploiter is just wonderful. He gives false promises like Independence will be given to India someday, somehow. The fact that this is an infantile state is proved by the presence of an omnipotent fantasy. The communication between the two countries is taking place by some magical process of loud telephones and it is heard over both the countries.

This dream is followed by the next one in a week's time.

Dream 3: More dreams last night. In one I saw my High Court friend Chaubal in Bombay streets. In another I resided in a house with broken doors, and looked out in the street with my children by my side, while a great riot had broken out and the rioters were expected – they were Mahomedans. In another I solved some difficulties from “Vag Bhatt”, which I have been reading.

In this dream, for the first time, we see emergence of anxiety which was conspicuously absent in the first two dream. Clearly Govardhanram is anxiously

sitting in his house with his children. Anxiety is that of violence breaking out and his house/mind being invaded. The house has broken doors. The lie of a harmonious relationship can no longer be perpetuated. It is interesting to see that even now the violence is not felt to be coming from the self. Nor is it perceived as between India and England. It is seen as between Hindus and Mahomedans – a clear denial. Violence is further kept away by projecting it into the Mahomedans who are now experienced as bad. We as outsiders know that this violence is located in Govardhanram's mind because he is dreaming it. But he himself experiences it in others and directed towards himself. He is still the ideal and a victim of some external aggression.

In spite of using the familiar mechanisms of splitting and idealization and projecting unwanted impulses outside, the anxiety has come up and is very close. An extra effort is therefore, made to feed the grandiosity. He says in the dream “I solved the difficulties of “Vag Bhatt” which I have been reading.” He has, in fact, not solved any difficulty which is clear from the dream recorded the very next day.

Dream 4: A dream last night. A very long thin serpent lay extended between the middle of the ‘Parsal’, of my family house (now Narhar’s) and the ‘Poivalo Ordo’ of the same through ‘Chok’ and room in front of the old Mandir. My mother, who was in the latter locality, placed a heavy thing over the serpent’s mouth and ran down to the ‘Parsal’, and we two joined in cutting his long tail there piece by piece, and the dream was over during the attempt.

In this dream we can see that the violence has finally broken out in the form of a serpent. A serpent contains all the violent, devouring, biting, and poisoning fantasies. It is no longer *outside or near* the house/mind. It is *inside* it. It is pervading the entire house/personality; “.....extended between the middle of

the ‘Parsal’..... ‘Foivalo Ordo’.....through ‘Chok’ and room in front of the old Mandir.” No longer are we talking about Shiva or England and India or violent Mahomedans. It is Govardhanram himself with his mother caught in this house in each room of which can be felt the presence of a devouring serpent.

In what I have written so far, readers who are not familiar with psychoanalysis could have asked: What evidence do you have to suggest that the earlier dreams referred to Govardhanram’s relationship with the mother. I can now say that here the mother has come up quite clearly. There is no ambiguity anymore. The dream begins with an acute anxiety that both the child and the mother are in danger. Govardhanram feels totally helpless but he is still not prepared to experience the violence as his own. This is the nearest he can come- a serpent in his house. Violence is brought in but still a symbol of a serpent is needed to contain it. It cannot still be owned up.

An interesting maneuver is now made. Mother’s help is sought. She seems to help, at first, benignly by just “putting a heavy thing over the serpent’s mouth”. This can happen in reality. An infant under the pressure from aggressive instincts may start biting the mother’s nipple. Usually a mother would gently push it aside. However, here I feel that the mother and the son have joined “in cutting his tail there piece by piece”. This suggests that the mother actually aids the presence of cutting off – splitting - as if, instead of being a healthy, helpful mother, she actually supports a pathological state.

I feel that once again Govardhanram gets into a convenient fantasy. He can persuade himself to believe that the mother too does not know or chooses not to know that the violence comes from him. She too believes it is the serpent and colludes with Govardhanram in throwing it out.

Before I go to the next dream I think it might be fruitful to say something about Govardhanram's relationship with his father. From Dr. Chandra's paper (1) we learn that Govardhanram felt extremely bitter towards his father. He experienced his father as a mindlessly exploitative man. He felt that the father sucked up all his income (which was substantial) and spent it all away on trivial family occasions. He went to the extent of interpreting Ramayana in a different way – a way which was closer to his own experience. He said that the Ramayana was not a story of an ideal son but that of an unjust father who victimized his son for the family's or his own personal gains. There is no doubt that he perceived his father as a greedy controlling man (1).

I have said above that the serpent contains his own aggression. In light of what we know of his relationship with the father we can conjecture that Govardhanram used his father to project all his oral greed and violence into. Thus at the end of the serpent – dream Govardhanram's fantasy is that the greedy violence is actually located in the serpent/father while he and his mother are colluding to keep him away. I say this is fantasy because in the dreams that follow we can see how the mother no longer remains silent. She attacks him in retaliation suggesting that she was never fooled.

Dream 5: In my yesterday's morning dream I was at Dakor and composed a 'Bhajan' of which the only line I remember is the last one, saying: '*Tu baniya Krishnamukhras pyasi*'.

The dream was no doubt suggested by my visit to Mr. Krishnamukhram Atmaram, an old friend, at Sevaklal's bungalow, where Police Inspector Pranshankar had arranged a "bhajan" party two days ago.

Here he has tried to connect the dream to the external reality of Mr.

Krishnamukhram. In the dream he has clearly experienced himself as identified with a woman who is craving for a beautiful Krishnamukh man. The collusion with the mother fantasized at the end of the serpent – dream is experienced once again as a merger with her. This is still a highly mood. As if to prove this, on the same day, he writes in the Scrapbook:

My studies in Western and Sanskrit Physiology are over, and I am now manipulating the clearing up of confused ideas so as to pave the way to introduce myself into the obscurities of the Upanishadas by my new light. The idea of our Physiology may then be turned into a single forming a chapter by itself, and may then be published, as the first installment of my work. It may assist our medical men in understanding our medical works and further the cause of the latter, by introducing the former into a subject where they may thereby be enable to progress, though they are unable to understand at present even its first principles, even if I may not live to do more.

He has just studied something and quickly he is going to write on it which will go to help practicing medical men! The whole tone of this note is frankly mad. However, I feel that he is quite aware of his tendency towards this manic madness and self – aggrandizing. This is evident from the notes made after a few days in which he starts sarcastically mocking at his Scarpbook itself and at his “worthy self”.

He says: The question just arises in my mind if some future reader of these Scrapbooks will not think I had a vanity and wanted thereby to supply materials for the biography of my worthy self. My “worthy self”! *My worthy self is a vicious self, and the vice lies in an itching and scratching of the mind to employ leisure, or to seek recreation by laughing on paper;* and I would cease to have any worth in my eyes, if any touch of vanity could arise like a ghost, before my eyes, and elate me into

this dancing a dance with pen, ink and paper!

I think that partly it is this kind of awareness (that he is being grandiose and that he is quite vicious) that makes it possible for him to do any creative writing. It is unlikely that one would be able to create anything if one was purely manic.

Dream 6: I dreamt last night that I was present at a large gathering of native ladies and gentlemen in a big hall, and was squatting in their middle. From behind me came a young Dakshini lady and pressed her hands upon my shoulder, the whole meeting staring at her. I shook her off by force and escaped her, fled and flew in the air in the room, and was soon in the street outside, flying like a bird over the heads of people in the street. As I flew and was at the end of the town, I saw an emaciated woman, 50 years old or older, dancing out from the crowds towards me with two clubs – each club having thick knobs at their end, which she brandished with either hand and even waved in the end. I heard the people muttering that she was a Jogini in quest of me for her prey, and I got a presage telling me inwardly that *she was the same young woman* who had pressed by shoulders in the assemblage. I fled into the wilds, still like a bird and taking a labyrinthine course through the tops of trees in the wilds and steeples and houses in the intervening towns, until at last a beneficent *young female angel or goddess, with motherly looks*, sheltered me from my exhausting flights.

This dream with its fantastic imagery reveals a fairly complex mental functioning. To begin with, the Dakshini woman is making a familiar gesture to him in public suggesting that there is something quite intimate between them. The atmosphere in the dream at that moment is that this intimacy is inappropriate and highly questionable, socially. Everybody is staring at it.

This inappropriate closeness is Govardhanram's fantasized collusion with the

mother which we saw in the serpent – dream. He is now afraid of it being found out. It is to be found out by both, the people around and the woman herself. As he flies away he is hugely excited. He is still inflated as if like a child who has played a secret prank, who is scared of being found out. He is flying, “like a bird over the heads of people in the street”. In his mania he still seems to believe that he can run away from what he has done.

Exactly at this point an emaciated woman appears. At first she seems to be quite different from the Dakshini woman but later on he has to admit, “.....I got a presage telling me inwardly that she was the same young woman who had pressed my shoulder in the assemblage”.

Now a full awareness has come up. This woman with whom he had assumed a familiarity, collusion is no longer fooled. She is blaming him for her emaciation. She has become a Jogini who is out to catch him. The falsehood of their togetherness, between the mother and himself, is over. She is now going to attack him for what he has done – sucked her dry in fantasy. Indeed she is now felt as merged with or in collusion with the father. She comes to him, “with two clubs – each club having thick knobs at either end.....” The symbol of this weapon is a combined one – both breasts and the penis are joined together. He is now being attacked by the parental couple for his violent, greedy attacks on the loved mother.

Till this point in the dream Govardhanram is filled up with manic excitement on one hand and a terrible fear on the other. It is clearly an unbearable, exhausting state. For a while it would seem that there would be no way out. However, he says at the end, “....at last a beneficent young female angel or goddess, with *motherly looks*, sheltered me and saved me from my exhausting flights”.

This dream solution can be perceived in two different ways. In my

introduction I have said that an infant lives in a world of fantasies. He attacks his primary object *in his mind* though he experiences it as real. The mother he is thinking of or dreaming about is a psychic reality – not an objective or real one. Thus, a baby is often reassured when the real mother returns and does not attack. It is this experience that Govardhanram is describing – that the real mother comes and soothes him out of his frightened, excited state. It is also possible to perceive that Govardhanram might have often been relieved from this kind of manic internal world by his actual sexual relationship with his young wife.

I shall now take up the last dream:

Dream 7: A curious dream – ‘Shivratri. I saw my father’s apparition in the family house, walking gratified at the state of new temple and the arrangements for his Thakorji. Somebody ran up to me from the ‘Dehla’ in the meanwhile to inform me that a deceased servant was sitting and weeping on the ‘Ota’ of the ‘Dehla’. I run down to see this apparition also, and, on enquiring, the apparition offered to take our party all alive to the city of Yama. In the meanwhile the sight of the apparition frightened my clerk Dalsukh and he fell down dead with his head off from the body. The servant’s apparition restored Dalsukh to a whole living body, and we all went into the city of Yama and were received as guests and given lodging and boarding. In this city, we all returned our earthly relations as servants, master, husband and wife – my wife also accompanying us there, while father had disappeared and the servant’s apparition was converted into Shankaria’s servant’s apparition. The difference between our earthly conditions and this one was that everyone of our party in this place had a mind serene, un-earthly, sinless and dutiful. It turned out, however, that of the party who had been dead on earth lived in this city with their ‘Adhivahika’ bodies only, while the rest lived with such bodies in this City and also

with the grosser bodies, still leading independent life on the earth amidst their earthly circumstances, and the two sets of bodies lived quite ignorant of each other's ignorance. Thus my earthly body lived at my Nadiad home deprived of dead servants, while my subtler body in the city of Yama lived in the company of the subtler bodies of all its living and dead earthly associates and servants. The city itself thus stood invisible in the air, a 100 feet above our earthly habitations.

This is a very different kind of a dream. The atmosphere is now changed. Gone are the mania and excitement. Violence is present but in a very different way. It has been dreamt three months after the last one. One feels that some psychic events must have taken place during this time that would have led to the transformations of this dream. Unfortunately, nothing important is recorded. There are no other dreams from this period.

Let us take up the changed atmosphere of the dream. Father who had been attacked and destroyed has come alive. The son has built a new temple for him and has made arrangements of his Thakorji. An act of reparation takes place. Damaged father has been restored. He even praises the son. There is an anxiety about the dead servant who too has come alive and is weeping as if depressed. This depressed servant seems to be a part of his own self who is in some sort of mourning. Thus, both reparation and mourning have taken place – both signs of mental health.

On the whole this is a happy situation but it is also a reminder that it was his act that destroyed the father, that it was he who had swallowed up the mother and chopped off the father (serpent – dream). He is reminded of his fear of annihilation by the father in retaliation. This whole gamut of feelings is represented by Dalsukh's head being chopped off. However, since mourning and reparation have been gone through, the head too is restored back to the body.

Earlier I said that the dead servant is a part of the self. This part now takes him to the Yama city. This Yama city, I think, represents his unconscious mind and the servant his insight into it. In his mania this insight/servant too had been dead but now he has come back. He is going to show him what exists in his mind.

One can now see how in the unconscious everything exists simultaneously, in harmony and integrated. The ideal state is present. “The difference between our earthly conditions and this one was that every one of our party in this place had a mind serene, unearthly, sinless and dutiful”. Also reality exists simultaneously. Various places and levels exist together. Thus, ideal and reality exists – separate and integrated in the same mental space unlike in the earlier dreams where various parts of the mind were being split off and projected into the outside world.

This is really an artistic achievement. The entire mental space is first broken to bits and pieces. Then it is put together in a very special way where a balance or harmony is achieved. At this level, full responsibility is taken for all of one’s impulses and the guilt is worked through. Though this is only one dream of its kind it shows the creative side of Govardhanram’s character – the side which would be able to write the first two volumes of “Sarasvatichandra”.

I think that by analysis of these dreams I have shown the kind of mental swings that Govardhanram had to endure. On one hand he identified with an ideal. In such a state he experienced himself like a God – Shiva. At such times all the bad or human qualities of greed, envy, jealousy and violence were projected outside. This constitutes a manic condition.

By the very nature of these mechanisms Govardhanram was forced to remain in a state of anxiety – anxiety that all that was split off may come back. It led to states of mind which were full of fear and excitement. They were exhausting. Nor

could they be sustained for long and he was forced to feel guilty and depressed. Thus we see a man caught up in manic – depressive illness.

In the manic moods he could avoid feeling guilty. He did not feel responsible for his own destructiveness. He was then left with no reparative needs. In that case he could do no creative writing. I do not mean to say that he was *always* in such a state. We saw him in a very different mood in the last dream. My hypothesis is that as long as he was able to integrate various parts of his self he was able to write the literary part of “Sarasvatichandra”. After that the merger with the ideal, his mania got the better of him leading him to give God – like sermons to Society. In this lay his failure.

Dr. Chandra in his other paper, “Tradition as Ideology and existential Reality” says, “Valourisation of tradition was an existential need for those who came of age in later nineteenth century India and felt concerned about the state of their county and society. Given their awareness of subjection and realization that freedom was not possible in the foreseeable future, the present seemed to them an oppressive presence”. (2).

The need to valourise (or idealise) the past arises out of a painful, helpless political state. I say that an infant’s painful, helpless state forces him to idealise both his past (i.e. being inside the mother) and himself. The difficulty is that the idealization cannot be maintained without splitting. This is true of both individual minds and society. For example, if the old tradition of the Hindu united family has to be idealized and maintained we will have to split off a lot of pain into some individuals e.g. women. Same applies to the caste system. Caste system cannot be maintained without terrible miseries being inflicted on Harijans. If these traditions were good at one time in the past we have to mourn their loss and build new

traditions.

Both on individual and social levels new traditions cannot be built without the experience of guilt. If we do not feel guilty on individual, personal level for whatever social evil exists we are not able to make any change. For example, Govardhanram with all his ideas of reform of Hindu Society did not, could not, prevent his own six years old daughter from marrying. It is a shocking contradiction in an avowed reformist. Govardhanram could not have endured the painful social ostracization that would have certainly followed. The personal pain could only be endured by a man who felt personally guilty for child – marriage. Worse still, he could not allow, even in a work of fiction, a widow to remarry. In fiction the social consequences would have been far less. This too was not possible for him. In being an ideal himself he had not developed any real strength of character.

In contrast, if Gandhiji said untouchability was bad, he himself had the courage to touch the Harijans and face the consequences. This was because he believed himself to be personally involved in an exploitative system and therefore, personally guilty. To Govardhanram, reform had to come but others had to bring it about. He himself was a weak man, dreaming of greatness. He could only sermonize to the lesser mortals around him.

In our minds ideals do exist but they reside outside our egos. We can relate to them, work for them, even give our lives for them. These processes make us creative. Massive projective identification with ideals leads to a mad manic state which is disillusional and therefore, unproductive.

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