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## SUMMARIES

ŽIVILĖ ADULČIKAITĖ

### PSYCHIATRIC DISORDERS IN CLASSICAL ĀYURVEDA: CASE STUDY OF UNMĀDA, APASMĀRA AND ALCOHOL RELATED DISORDERS

**Keywords:** Āyurveda, unmāda, apasmāra, psychiatric disorders, Sanskrit, alcohol related disorders.

The paper aims to unpack the concept of psychiatric disorders in the classical Āyurveda. First of all, the paper analyzes the main theoretic concepts that focus mainly on the bodily doṣas theory and somatic perception of mental disorders. The second part of the paper discusses the concept of manas (mind, faculty of perception), its functions, psychic doṣas and the psychiatric conditions that are interpreted as the disbalance of psychic doṣas. As Āyurvedic medicine do not recognize the distinction between the physical body and mind, somatic and psychic doṣas interact between each other and for this reason the disorders related to manas could be divided as follows: 1) Mentally based with the predominant mental symptoms (e.g. unmāda); 2) Mentally based with the predominant physical symptoms (e.g. apasmāra); 3) Physically based with predominant mental symptoms (e.g. intoxication due to alcohol). The third part of the paper offers an analysis of the psychiatric disorders that are found in the three main Āyurvedic texts – Caraka Saṃhitā, Suśruta Saṃhitā and Vāgbhaṭa's Aṣṭāṅgahṛdaya Saṃhitā. Three cases – unmāda (insanity), apasmāra (epilepsy) and psychiatric disorders influenced by alcohol – are being analyzed in details, with a reference to the original texts in Sanskrit.

ANTANAS ANDRIJAUSKAS

### THREE TRANSFORMATIONS OF PSYCHO-ANALYTICAL THEORY ON THE ROAD FROM METAPHYSICS TO METAPSYCHOLOGY: FREUD, JUNG, LACAN

**Keywords:** Freud, Jung, Lacan, psychoanalytical turn, metaphysics, metapsychology, analytical psychology, psychoanalytical aesthetics, Schopenhauer, Kierkegaard, Nietzsche, Bergson, postmodernism, unconsciousness, *libido*, sexuality, sublimation.

The focus of this study is on the discussion of the main philosophical aspects of the three most influential representatives of psychoanalytical theory and its respective crucial development stages, namely Sigmund Freud, Carl Gustav Jung, and Jacques Lacan. This view is meaningful, because the majority of fundamental ideas of psy-

choanalysis were formed precisely within the area of philosophical thought. Thus, deeper understanding of the influence that psychoanalysis had on Western culture, humanities and consciousness requires a contemplation of the philosophical roots and theoretical propositions of psychoanalysis. The study begins with a discussion of its originator Freud's philosophical sources, relations with various thinkers' ideas and his main metapsychological teachings. Particular emphasis is made on the problems of unconsciousness discussed by the advocates of non-classical philosophy (Schopenhauer, Nietzsche, Bergson) as well as the impact of Eastern philosophical ideas. Indeed, a closer look at the teachings of Freud and especially his followers Jung and Lacan, would convince us that all of them notwithstanding the peculiarities of their psychoanalytical theories, were inclined to vast philosophical generalizations. Hence, their works revealed not only the trends of approximation between psychological and philosophical problematics, but also penetration into many other spheres of scientific knowledge. These trends led to interdisciplinary theoretical and methodological provisions that were characteristic of the creators of psychoanalytical theory and that had huge impact on the development of postmodern ideology and research strategies and methods.

VAIDA ASAKAVIČIŪTĖ

#### PSYCHOANALYTICAL ARTWORK INTERPRETATION OF S. FREUD AND C. G. JUNG

**Keywords:** psychoanalysis, irrationality, artistic creation, artist, the unconscious, sublimation, *libido*.

This article focuses on the peculiar attitudes of Sigmund Freud and his follower Carl Gustav Jung concerning the nature of an artwork. It also analyses the main psychoanalytical artworks's interpretation principals developed by the two famous scholars. Special attention is focused in the beginning of the article on the interaction of the ideas between S. Freud and his predecessor A. Schopenhauer, who generated basic idea of art philosophy highlighting the importance of the unconscious and irrationality. The main goal of this article is to highlight Freud's and Jung's attitudes to the nature and peculiarity of an artwork, to reveal the main psychoanalytical interpretation aspects of an artwork and thereby to point essential links with Schopenhauer's nonclassical art philosophy which emphasises the importance of the unconscious and irrationality.

By following the principals of comparative analysis the author reveals that S. Freud explaining the essence of an artwork as symbolical expression of the unconscious sexual instincts and irrational spring, essentially follows and conceptualises the tendencies of art sphere's biologization and patologization expressed by Jena Romantics, A. Schopenhauer and F. Nietzsche. The author points the main conceptual differences between S. Freud and C. G. Jung. In the psychoanalytical analysis of an

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artwork conception the main attention is focused on the causes of the appearance of an artwork, the functions of artistic creation (compensatory or remedial), and also on the effects of artist's personal biographical data to his artistic creation.

AUDRIUS BEINORIUS

BETWEEN *THEOSIS* AND *PSYCHOSIS*: INDIAN MYSTICISM  
IN THE PSYCHOANALYTICAL PARADIGM

**Keywords:** mysticism, psychoanalysis, psychology of religion, psychopathology, Hinduism, S. Freud, S. Kakar.

Psychoanalysis has played a surprisingly major role in South Asian studies. In response to a classical Freudian psychoanalytic narrative on mysticism in which spiritual experiences and practices have been viewed as regressive and/or psychopathological in Hindu studies personified by J. Masson and N. Sil, a new Freudian narrative has emerged in the past decades. Much of it is centered on South Asian studies, particularly but not exclusively on major Hindu spiritual figures: Swami Vivekananda, Mahatma Gandhi, Sri Ramakrishna. Those who have contributed most directly to this new psychoanalytic perspective are Sudhir Kakar, Jeffrey Kripal, Gananath Obeyesekere, Alan Roland and William Parsons. They all agree that religious, mystical experiences are valid in and of themselves but all assert that these experiences can at least be partially if not fully explained by psychoanalytic considerations. An attempt is made in present paper to look at the development of psychoanalytical study of mysticism. To what extent do these studies avoid the multiple pitfalls of applied psychoanalysis? What is the place of sexuality and sensuality, as well as of psychopathology, in Hindu's spiritual aspirations and motivations, practices, and experiences as they are reflected in the works of above mentioned psychoanalysts? It is really necessary to understand the nature and origins of mystic's *psychosis* in order to make any sense of his *theosis*?

In my analysis of their works I do state that it is highly questionable whether spiritual aspirations, practices, and experiences essentially involve regression. The contemporary investigation of altered states has raised question: the extent to which existing psychoanalytic models account for the deepest levels of mystical subjectivity. The facile interpretations of the unconscious from textual material, authoritative assertions that the regressive and psychopathological or defensive motivation over the spiritual, an easy collation of the homoerotic with homosexuality lured them onto the shoals of narrow psychoanalytic reductionism. It is one thing to allow space for pathological, adaptive, and even transformational elements in mysticism and quite another to reduce all mysticism to pathology. Sensitivity is demanded to how mystical therapies, similarly embedded in a culturally specific symbolic universe, contain potentially radically different views of self, health, and development. It is a future goal of the field of psychoanalysis to avoid the caricatures of ecstatic

experience still often found in modern psychobiographies and analysis of religion, and to develop a broader model of the self which can incorporate transcendent as well as relational forms of mystical experience from different cultural milieus.

EGLÉ DEAN

### PSYCHOANALYSIS, PAIN AND CREATION

**Keywords:** psychoanalysis, Freud, Lacan, Melanie Klein, creation, pain, therapeutics.

The article attempts to take a look at the genesis of artistic creativity, with a focus on art as a therapeutic system. A glance is cast on Freudian psychoanalysis that laid the foundation for the psychological evaluation of the artistic creations. Anton Ehrenzweig's and Melanie Klein's positions are examined. Attention is given to pain and existential „lack“, which create anxiety, the former in its turn can be relieved by the use of artistic creativity and the viewing of art objects. Inborn „reparation“, archetypal and therapeutic, enables both the artist and the viewer to sublimate the mourning according to A. Ehrenzweig's process and reach a deeply cathartic result. The aim of the article is to mark the signposts towards therapeutic process, singling it out as the main aspect of artistic creativity.

ALGIRDAS GAIŽUTIS

### FREUD / BASCHELARD: THE KEYS TO IMAGINATION

In the article *Freud / Baschelard: the keys to imagination* the concepts of imagination by Freud and Jung are analysed. The author of the article analyses the connection between phantasizing and consciousness, sub-consciousness, and psychic reality. The article proves the importance of the classical psychoanalysis for the development of European psychoanalytical aesthetics. A special attention is given to Baschelard's personality and works. Baschelard contributed to classical and postclassical psychoanalysis by adding certain complexes of culture. He formulated them by researching myths, stories, legends, religions, and the works of the Natural Sciences, poetry and literature. Baschelard introduced the concept of material imagination (the four elements – fire, water, earth and air) into its modern interpretation.

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VILIJA JANUŠAUSKIENĖ

## ARCHAIC LANGUAGE HERITAGE CHARGES IN LITHUANIAN POETRY

**Keywords:** archaic language heritage, literature texts – unconscious archaeology vaults, emotional and expressive language heritage – interjections, “blower” and “kanklės player” cultures, melody of poetry, archaic lexicon, literature archaeology.

In the article, an assumption, based on the psychoanalysis (C. G. Jung) and linguistic (G. Yule, M. Ivič) theories, is made that poetry can reveal archaic language heritage (emotional, musical, lexical levels), and the goal is to look at Lithuanian poetry texts as creative unconscious archaeology vaults. Exploring the evolution of Lithuanian poetry in retrospect, it is discovered that archaic language heritage expressions of emotional and expressive origins (interjections) have been decreasing in poetry texts.

Taking notice of the “blower” and “kanklės player” cultural heritage of Lithuania ethnomusicology theory (R. Apanavičius), it is suggested to look for expressions of these melodies in Lithuanian poetry. This approach to the research reveals short, choppy lines (Eastern and North Lithuania) and continuous narrative tones (South and Western Lithuania) in poetry traditions, possibly related to archaeological Western and Eastern Baltic cultures.

Using the parallels between Indo-European mythological (J. Puhvel) and North European languages linguistic (J. Lyons), possible Northern etymology roots of several archaic words (ašai, skliautas, grynas, vaiskus, blausus) that are used in Lithuanian poetry is tracked.

The results of the researched aspectual sections of Lithuanian poetry confirm the archaeological conception that the Baltic tribes and Lithuanian nation and language forming as a local layered structure of several cultures (A. Girininkas), and ideas of post-process archaeology (I. Hodder) create new assumptions to continue the in-depth research of literature archaeology.

JOLITA JANUŠKEVIČIŪTĖ

## VARIATIONS ON THE TOPICS OF SYNTHESSES OF *HABITUS*, *EROS-MNEMOSYNE*, *THANATOS* AND PSYCHOANALYTICAL UNCONSCIOUSNESS

**Keywords:** psychoanalysis, aesthetics, sensibility, reminiscence, *Habitus*, *Eros*, *Thanatos*, marxism.

The article discuss three syntheses of Deleuze those of *Habitus*, *Eros- Mnemosyne* and *Thanatos* as the implicit of functional issues of sensibility and unconsciousness. The first of them reveals to the symbolism of Narcissus and introduces the subjects of narcissism identification, pleasure and *libido*. Common questions are resumed by observing the development tendencies of the idea of sensibility in different pe-

riods in the history of aesthetics. The second synthesis relates to the concept of a particularly sensible sign, which is characteristic to the roman of Proust and also to some paintings, rendering the characteristics of Merleau-Ponty concept of „flesh“. In this part sensibility is debated as the discipline of difference and repetition, as a subject of deformation, serialization and dimension. The last synthesis reveals to some features of Orpheus symbolism and introduces the theme of the “eternal return“, which nowadays unfolds in simulacra expressions. The summary account surveys crucial mytho-poethic and non-repressional aspects in Deleuzian and Marcusian theories.

SALOMĚJA JASTRUMSKYTĚ

### PSYCHOANALYSIS AND ANATOMICAL THEATRE

**Keywords:** psychoanalysis, Freud, anatomy, anatomical theatre, psyche, aesthetics.

The article raises an assumption about the existence of conceptual parallels between medicine, anatomy, art, and psychoanalysis (in Greek, “anatomy” (ανατομία) and “analysis” (ανάλυση) have the same root). Medical autopsies have covered the planes of cognition and aesthetics from the very beginning and especially during Renaissance. There are also structural parallels, which are found using visual anthropology and visual study methods: the structural similarity of the body position and the visual relationship in a classical psychoanalysis session and the body position and the visual relationship in a classical anatomical theatre. The melodrama and drama narrative allows comparing the anatomical theatre with a psychoanalysis session. Anatomical or symptomatic concealment of the body is unravelled in time and narration. The article relies on the relationship of Freud himself with anatomic studies of a live body and their summaries, structural and visual parallels of the source of psychoanalysis and the anatomical theatre and a distinctive comparison of narratives constructed by psychoanalysis and anatomical autopsy sessions.

LEONARDA JEKENTAITĚ

### ERICH FROMM ON THE IDEOLOGISED CONSCIOUSNESS

**Keywords:** psychoanalysis, consciousness, subconsciousness, individual, humanistic conscience, ideology, Fromm, Freud.

Works and ideas of Erich Fromm, an outstanding representative of the humanistic trend in the Freudism, are returning to the spotlight again. Fromm – a philosopher of an exclusive productiveness, one of the most known thinker of the post-war period, exerted aq great influence upon the contemporaries. Nowadays we are again reading texts by Fromm, in which is given an analysis of consumer-oriented,

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alienated relations among men caused by the capitalist way of life. Contrasting between itself the an productive and destructive life orientations of individuals, he criticizes the mercantile value orientation and shows its economic background. Fromm tries to reveal the mutual links and the impact upon the personality of both: the Freud's concept of libidinous determinism (character and temperament) and Karl Marx's theory of an economic determinism. He tries as well to understand, how the ideology caused by the economic structure of society and is essential for its development, affects the consciousness of individuals. Mass media serves to the needs of the dominating ideology and endeavours to implement its values into the minds of individuals. In Fromm's opinion, besides the officially infiltrated ideas, there are more subtle, subconscious mechanisms, such as the structure of language, concepts and logics which helps to shape the desired type of an individual. These matrices of the world comprehension acts as a certain filters recording only the „wanted“ side of reality. The subconsciousness represents a universal human being with its roots deeply entrenched within the Universe. Therefore Fromm absorbs Freud's call „Where Id is, let Ego be“, and develops based on this the theory of „derepression“, a kind of liberation by means of enlightenment.

STANISLOVAS JUKNEVIČIUS

#### DEVELOPEMENT OF THE IDEAS OF ANALYTICAL PSYCHOLOGY: COMPLEXES AND ARCHETYPES

**Keywords:** Analytical Psychology, Archetypal Psychology, Carl Custav Jung, unconscious, complexes, archetypes.

The article analyzes the developement of ideas of Analytical Psychology. It considers the advantages and the shortcomings of various unconscious models, discloses the peculiarity of the main concepts applied in Analytical and Archetypal psychology for collective unconscious description. The idea is being grounded that along with the concepts of instinct and archetype the notion of collective complex can be successfully used for collective unconscious characterization.

Analytical psychology distinguishes two main parts of the psyche: the conscious and the unconscious. It also postulates the priority of the unconscious over the conscious. Part of the content of the unconscious is formed through individual experience and comprises the so-called individual unconscious; another part is a result of group or collective experience and comprises the so-called collective unconscious.

Unlike Jung, who devoted most of his attention to psychotherapy, the representatives of archetypal psychology study the origin and development of collective images in the most diverse areas, that are usually not related or only slightly related to psychopathology or psychotherapy. According to the American scholar James Hillman, the term “archetype” refers to the entire culture, to all areas of human ac-

tivity; therefore, archetypal psychology can be understood as a cultural movement and one of the goals of such a movement is to interpret the problems of traditional religion using the concepts of the collective unconscious. Besides Hillman, Henry Corbin, Roberts Avens, and Tom Cheetham have all made a considerable contribution to the development of archetypal psychology.

Consequently, one of the objectives of archetypal psychology is to reveal the underlying powers of the collective unconscious that give rise to various social, political and religious movements. Jung himself revealed the importance of the newly reborn German-Scandinavian god Odin in the spread of fascist psychology. Besides this archetypal image of Odin, many other German and European psychic combinations that lay hidden in the common unconscious were also important in the formation of fascism. The analysis of these images is a task that still needs to be undertaken.

Another important direction of archetypal psychology is research into the networking of the unconscious structures in society. For many thousands of years people were led by gods - the creators of the sky and the earth as well as animate and inanimate nature. With the beginning of industrialization artificial unconscious structures are gradually displacing the natural ones. We are entering the age of the mechanical unconscious. What is the fate of imagination in general and of the fundamental structures of imagination in particular under the conditions of the mechanical unconscious? This is another problem that calls for detailed research.

EVALDAS JUOZELIS

## POST-FREUDIAN THERAPY FOR THE PHILOSOPHY OF SCIENCE

**Keywords:** psychoanalysis, philosophy of science, J. Flax, T. Sivik, A. Grünbaum, N. Maxwell, neurosis.

Authorities of the philosophy of science K. Popper and A. Grünbaum jointly repudiated the potential status of psychoanalysis as scientific edifice, though for particular methodological reasons. Psychoanalysis is widely considered pseudoscientific in the tradition of analytical philosophy, despite significant decrease of rationalism and positivism influence on philosophical discourse. However, during the last few decades moderate approaches of scientific knowledge evolved and appropriate socio-cultural and intellectual medium emerged respectively, proposing particular therapies of post-freudian psychoanalysis for the philosophy of science itself, since it allegedly suffers from certain ideological and methodological neuroses. Some authors, while offering certain remedies for academic discourse insist on scientific status of psychoanalysis, others are assured that scientific status for psychoanalysis is neither necessary nor acceptable.



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AGNIEŠKA JUZEFOVIČ

RELATIONS BETWEEN THE AUTHOR AND THE TEXT:  
PSYCHOANALYTICAL VIEW ON KIERKEGAARD'S  
CREATIVITY

The paper provide psychoanalytical interpretation of Kierkegaard's creativity, is focused on psychological background his philosophy and deals with the topic of its influence on the author's writing style and relation with his own text. Negation, aphorisms, metaphors, and irony occupy an important place in Kierkegaard's philosophical works and help to unveil limits of language, allow the author to change his point of view, be unattached to any particular idea, and fill the texts with the flavour of inner polemic. Such language style was influenced by Kierkegaard's biography and invites the reader to the direct dialogue, which tends to search for own answer, awake watchfulness and may lead to the "existential turn". The question of pseudonyms is essential in Kierkegaard's writings and most of his philosophical works were written under various pseudonyms. Each of them represents a different point of view and values. With the help of pseudonyms Kierkegaard shows that essential things (existential truth, real fight) cannot be communicated directly; he shows that any text is mystification and any author is a liar; creates the distance between both himself and the reader as well as himself and the text; tends to learn himself from his own texts and to overpass his anxiety and psychological problems.

TOMAS KAČERAUSKAS

DEATH DRIVE AND BEING TOWARDS DEATH IN THE  
CREATIVE SOCIETY

**Keywords:** death drive (*Todestrieb*), being towards death (*Sein zum Tode*), creative society, suicide, culture.

The paper deals with the topics of death drive (*Todestrieb*) of Freud and of being towards death (*Sein zum Tode*) of Heidegger in the context of creative society. The theses have been developed as following. 1. The mortality of an author is an aspect of his (her) vitality. 2. The social environment to be changed is the factor of mortality. 3. The deletion of death issue from the agenda of culture is ruinous for very culture. 4. The death of a creative worker contributes to the spread of his (her) works in paradoxical way. 5. Media both arises a creative worker and "mortifies" him (her). 6. In the creative society, a self-murderer have been treated both as the author of an extreme self-expression (self-creation) and as a creative worker frustrated by the deficit of creativity. 7. Creativity towards death is not suicidal, on the contrary, it is the prophylaxis of suicide. 8. Creative ecology appeals to the mortifying of closest environment in order to extent the limits of that environment. 9. Although creativity has been related with throbbing life and with abandoned vitality it is inseparable

from death drive that bursts during a war. 10. In creative society, we face certain dialectics of death drive and of immortality policy. 11. Dying or movement towards death is necessary condition of creative identity.

TOMAS V. KAJOKAS

### PSYCHOTHERAPEUTIC ASPECTS IN A.ŠLIOGERIS' PHENOMENOLOGY OF BEING

**Keywords:** Arvydas Šliogeris, psychotherapy, psychoanalysis.

The problems that have been elevated and elucidated in „Being and World“ by Arvydas Šliogeris are familiar with psychotherapy. The article focuses on parallels and distinctions between the phenomenology of being and Freudian psychoanalysis. Substantial conceptions of clinical psychoanalysis are recognizable in Šliogeris' phenomenology of being.

NAGLIS KARDELIS

### FLIGHTS AND FALLS OF THE SOUL: SOME PARALLELS BETWEEN PLATO AND FREUD

**Keywords:** Plato, Sigmund Freud, psychoanalysis, soul, the conscious, the unconscious, Id, Ego, Superego, deliberating (rational) part of the soul, ambitious (volitional) part of the soul, appetitive (instinctual) part of the soul, the *Phaedrus*, the *Republic*, the *Timaeus*, the *Project for a Scientific Psychology*, the *Interpretation of Dreams*, the *Beyond the Pleasure Principle*, *The Ego and the Id*.

The article discusses some parallels between Plato's understanding of human soul and Freud's theory of man's mental structure. The relevant Platonic texts are the *Phaedrus*, the *Republic*, and the *Timaeus*, while the relevant Freudian treatises are the *Project for a Scientific Psychology* (1895), the *Interpretation of Dreams* (1900), the *Beyond the Pleasure Principle* (1922), and *The Ego and the Id* (1923). By far the most important of Freud's writings which are relevant to our analysis are the *Project* and the *Beyond the Pleasure Principle*. In the *Phaedrus*, Plato pictures the soul as constituted of three parts, or dynamic centres, namely, the deliberating (rational) part (*to logistikon*, or *to logikon*), the ambitious (volitional) part (*to thumikon*), and the appetitive (instinctual) part (*to epithumētikon*). The *Republic* and the *Timaeus* reflect very similar understandings of man's soul. As if following in Plato's footsteps, Freud, in the *Beyond the Pleasure Principle*, very similarly construes man's mental structure as constituted of three parts: the *Id* (which roughly coincides with the *to epithumētikon* of the *Phaedrus*), the *Ego* (which has the traits of both *to logistikon* and *to thumikon*), and the *Superego* (which mostly, yet not completely, coincides with *to logistikon*). It is shown that, despite the fact that Freud agrees with Plato that man's soul, or psyche, has three structural parts, there are also some important

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differences between Platonic and Freudian views about which part – rational or volitional – is the true centre of man's self: for Plato, the true seat of the self is, without doubt, the *to logistikon*, which is the strictly rational part of the soul, while for Freud, the true locus of man's self is the *Ego*. It is important to note that, for Plato, the *to logistikon* part, which is the highest element of human soul, is (if we are to speak about it in Freudian terms) fully conscious, or rational (which, of course, is a simple tautology when speaking about the *rational*, by definition, part of the soul), while for Freud, the *Superego* (which roughly corresponds with Plato's *to logistikon*) is partly unconscious (or sub-conscious), and only the *Ego* (which combines both rational and volitional forces of human psyche – and in this sense is not strictly, or completely, rational as is the case with Platonic *to logistikon*) is by far the most conscious part of human soul. Therefore, despite the fact that the *Superego* is placed „above“ (*super*) the *Ego*, it has much in common with the *Id* in that both these structural elements of human psyche are connected with the unconscious (or *sub*-conscious), and in that respect are placed „below“ (*sub*) the *Ego*. The author of the article argues that these parallels between Platonic and Freudian understandings of man's mental structure are, as we can judge, mostly typological in nature, yet in this Freudian theory there may as well be some indications of direct (genetic) Plato's influence on Freud. If the hypothesis of some direct influence turns out to be true, there would be nothing strange in some Freudian borrowing from Plato, having in mind that Freud, who had a solid classical education, was an admirer of Plato and Classical Antiquity in general.

ORESTA KATAKINIENĖ

CARL GUSTAV S JUNG ART PHILOSOPHY:  
CREATIVE PROCESS IN LABYRINTHS OF  
COLLECTIVE UNCONSCIOUS

**Keywords:** Jung, Art Philosophy, Collective Unconscious, Art, Artist, The Processing of Art Creation.

The article deals with analysis of art theory developed by Carl Gustav Jung, eminent thinker of the twentieth century and founder of *analytical psychology*. The prime attention concentrates on consideration of ideas of philosophy of art. Referring to artistic phenomenon analysis unfolded by Jung is shown that individuality of philosopher's mindset unfolds primarily not through definitely accurate insights but by suggestively described and thoroughly well-grounded interpretation of „characters“ of human psyche. This is the source of exceptional interest of founder of *analytical psychology* in research into diverse reflections of collective unconscious in creative process. Discussion on such studies makes the topic of the text offered to the reader's attention.

AISTĖ KLIŠYTĖ

THE ANALYSIS OF MYTHOLOGICAL ROLES OF  
GODDESS DURGA IN THE PERSPECTIVE OF JUNG'S  
ARCHETYPAL THEORY

**Keywords:** Goddess, Durga, hindu mythology, archetype, Great Mother, anima, Jung, analytical psychology.

The attempt of the this article is to carry out a research concerning the depiction of goddess Durga in apparently the most important text of hindu goddess tradition, namely *Devī Māhātmya*, and to relate her emergent mythological roles with the basic principles of Jung's archetypal theory as the main part of his analytical psychology.

The main topic of our study is the increasing popularity of Goddess tradition in Indian culture, especially hinduism, and quite inadequate interest in this expressive religious and mythological image shown by the scholars of psychology of religion in the West as well as in India. Goddess tradition has a long history in Indian culture, which is best expressed in the prominent text of Durga mythology, composed in Sanskrit around 500-600 CE as a part of *Mārkaṇḍeya purana*. There three most important myths regarding goddess Durga and her mythological exploits are presented, revealing the main roles of Goddess in the universe. From the psychological viewpoint, the images emerging in these myths can be related to the contrasting mother – imago in the human psyche, and also, as a famous psychologist of XXth century Jung has pointed out, to the layers of collective unconscious and archetypal feminine as its base.

The analysis of Durga's mythological roles depicted in the myths of *Devī Māhātmya* has shown that her most distinct features are the paradoxical, autonomous, and ambivalent characteristics which best describe her nature; these characteristics are mostly revealed by significant hindu concepts of *prakṛti*, *māyā*, and *śakti*, which always involve the dual aspects of the essence of Goddess.

Furthermore, the analysis shows the relation between mythological image of the goddess Durga and two principal archetypes emerging from the archetypal feminine: on the one hand, it is based on the material–maternal elementary character of the archetypal feminine and is experienced as the Mother archetype; on the other hand, it reflects the psychic–spiritual or transformative character of the feminine with its vehicle par excellence, i.e. the anima archetype. All in all, the image of goddess Durga and her mythological roles reflect the structures of the psyche which are essential for consciousness to connect with the unconscious, and for ego to the archetype of the Self.

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BRONISLOVAS KUZMICKAS

JACQUES LACAN'S STRUCTURAL PSYCHOANALYSIS:  
INDIVIDUAL'S IDENTITY

**Keywords:** psychoanalysis, structure, individual, selfidentification, mirror stage, imagination, unconscious, speech.

Jacques Lacan is one of the most famous representatives of the French school of psychoanalysis, who applied the method of structuralism in the interpretation of S. Freud's theory. The problem of an individual's identity he considers as a complicated process of subject's selfidentification. The first stage of it is the mirror stage in which a child accepts his reflection in the mirror as his own image. The second stage is that of imagination, when a subject enters the symbolic sphere of linguistic communication, in which he acknowledges himself through the dialectic links with the other. This shows that the naive belief in a primary selfidentification as an ideal selfaffirmation is an illusion. Lacan considers an unconscious as a personal history that is marked by a falsehood, but the truth can be rediscovered and restored an interrupted continuity of personal consciousness by the full speech, different from the empty speech, where the subject seems to be talking in vain.

KAROLINA LEVANAITĚ

PSYCHOANALYTIC THEORY GOES EAST: ANALYSIS OF  
INFANCY IN TRADITIONAL HINDU FAMILY

**Keywords:** psychoanalysis, comparative cultural psychology, separation-individuation theory, traditional Hindu family, infancy phases, psychoanalytic universalism.

The main field of research in this paper is the issue of comparative cultural psychology. The object of the analysis is a traditional Hindu family and the formation of child infancy relations, which is explored by means of psychoanalytic theory. The particular attention in the paper is drawn to the child rearing practices in the traditional Hindu family while attempts are made to critically analyze how various scholars strive to apply the possibilities of psychoanalytic theory for the analysis of the formation of psychological and social infancy relations in India. The essential question raised in the paper deals with whether and how the formation of child infancy relations can be elucidated by means of psychoanalytic theory in the traditional Hindu society, which due to its cultural values and traditions is essentially different from the family relations system, originating in the tradition of the Western culture.

ARVYDAS LIEPUONIUS

## INTERPRETATIONS OF PSYCHOANALYTICAL PHENOMENON IN PEDAGOGY: GERMAN EXPERIENCE

**Key words:** psychoanalysis, psychoanalytical pedagogy, education, unconsciousness interaction, „duel mentality“, dereliction, frustrated idealism, psychoanalytical research in pedagogy, repetition of compulsion, curative education, pedagogical abstinence.

The article is intended for the analysis of pedagogical aspects of psychoanalysis. On the basis of works of representatives of present pedagogy and psychoanalysis the article analyses practical and methodological problems of current education issues. The main focus is on the creative inheritance of authors (A. Aichhorn, H. Meng, S. Bernfeld, H. Zulliger, F. Riedl, B. Bettelheim, A. Freud etc.) of psychoanalytical pedagogy and its controversial relation to the challenges of modern global world on the way of youth education (learning). The disclosure of importance of hidden factors in the education process enables not only to know the learner better, who sometimes becomes derelict by socialization institutions, but also deeper reveals the significance of forming relation between education subject and object and its endless possibilities. The dynamic and competent practice of application of psychoanalysis in pedagogy, when using possibilities both diagnostic and correction or treatment of problematic cases invoking basic principles, methods and techniques, enables the educator to feel stronger in daily education process. Psychoanalytical pedagogy orientating towards retrospective treatment of learner and educator with their unrealized defensive manoeuvres and microtraumas in psychosocial development both helps to eliminate harmful reasons and discloses new possibilities on the way of human perfection. Education discovers additional aspirations in the process of youth enculturation.

RASIUS MAKSELIS

## THE REFLECTION OF EXISTENTIALISM IN JACQUES LACAN'S CONCEPT OF THE „MIRROR STAGE“

**Keywords:** Jacques Lacan, psychoanalysis, mirror stage, unconscious, *ego*, existentialism.

The article presents an analysis of Jacques Lacan's critical remarks on philosophy of existentialism as expressed in his presentation of the concept of the “mirror stage”. After general observation of the fact that relationship between Lacan's theory of psychoanalysis and philosophy is ambiguous, the analysis attempts to determine a number of existential aspects of Lacan's theory, which, on the other hand, become the main reason for his criticism of, first of all, philosophy of Jean-Paul Sartre. Jacques Lacan is mostly critical about identification of *ego* with thinking and willing subject – a doctrine, initiated by René Descartes. While referring to the concept

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of “existential psychoanalysis” proposed by Jean-Paul Sartre, Lacan accuses existentialism of symptomatic *mésconnaissance*. Article concludes with an observation that in spite of the criticism of Sartre’s theory, Lacan critical remarks about Cartesian subjectivism come close to those of Martin Heidegger. Therefore, relationship between Lacan’s theory of psychoanalysis and existentialism remains ambiguous.

GINTAUTAS MAŽEIKIS

#### CASTORIADIS: CRITICS OF MARXISM AND PSYCHOANALYTICAL POLITICAL PHILOSOPHY

**Keywords:** social imaginary, institutionalization, autonomy, heteronomy, psychoanalysis, emancipation, Marxism, functionalism.

The purpose of this article is to discuss the reasoning of Cornelius Castoriadis on social imaginary and its institutionalization as a creative act of establishing in connection with the Western philosophies of Marxism and psychoanalysis. The article describes a peculiarity of social autonomies to provide creative radicalism, including the principle of creation *ex nihilo*, which is considered a significant source of social imagination, attitudes, practices and history, and which opposes the existing symbolic order. Mental immanence inherent in the social imagination creates a number of conflicts with societal norms and laws. Therefore, the question of social imagination is not only the problem of the liberation groups, but also the task of the dialectical development of society and mental balance. The article critically discusses the Marxist theory of the superstructure, new class of bureaucracy and due to the poetic ontology of politics. Castoriadis conducts a psychoanalytic and post-structuralist criticism structuralism Marxist and functionalism. In connection with this criticism the article discusses the philosophy of Rosa Luxemburg, Georg Lukács, Sigmund Freud, Jacques Lacan.

ALGIS MICKŪNAS

#### PSYCHIATRY FOR FAMILY COUNSELING

**Keywords:** mood space, environment, architecture, corporeity, family, ethics.

The essay explores various aspects of „counseling“ that are excluded by both behavioral theorists and the psycho-analytic schools; both are concerned to adapt the „patient“ to social rules and conditions. This means that the patient has „intrinsic“ problems and their cure is the required change of the „inner“ states of the patient. What is left out of consideration is the unavoidable fact that the patient is in a world and the world structure might be inadequate, inappropriate or even overwhelming for the subject’s concrete, corporeal abilities. What is regarded as „normal“ archi-

tectonic of the given surroundings, such as buildings, family spaces, may be only for the „productive members“ of society or family, but not for the others. In this sense, the environment must be adapted to be coextensive with specific human abilities, from walkways to furnishings, and even to required „mood space“ such as sounds and colors. To council, then, means to be articulate both the subject's abilities and the environmental factors that must be changed to become adequate to, and coextensive with, such abilities.

STASYS MOSTAUSKIS

## FACE TO FACE WITH THE DEMONS OF THE NATURE – ASSUMPTIONS OF PSYCHOANALYTIC OUTLOOK

**Keywords:** Foucault, Psychoanalysis assumptions, alternation of human conceptions, the 19<sup>th</sup> century, madness, the nature/beast, freedom, guilt, unconscious processes, instinct, insanity.

The objective of the article: to mark the most general assumptions of psychoanalytic outlook linked to alternation of those anthropological conceptions which have “prepared” such outlook. Psychoanalytic outlook was based on the ideas which have distinguished the unconsciousness territories in the map of humanity. However, first of all the anthropological structures in which such territories became feasible had to emerge. Therefore the objective set has been realized through some kind of bypass by discussing not direct assumptions of psychoanalysis but development of anthropological structures which have substantiated its object. In other words, the displacements which have determined a specific conception of human structure and the contents forming that structure which later have turned into an object of psychoanalytic studies are described in the article.

In a chronological point of view all attention is paid to the turning-point separating the epochs of the 17<sup>th</sup>–18<sup>th</sup> and 19<sup>th</sup> centuries, i.e. the turning-point which enabled new human conceptions in the West. In a problematic point of view every effort is made in order to better understand the paradigmatic distinction of anthropological models described by changes of the content of madness, nature, freedom and other terms. The aforementioned models are discussed by emphasizing contrapositions of their content and by revealing their continuity and follow-on in new forms. Therefore a specific rhetoric with deep historical roots which does not aim to coincide with terminology of the modern medical discourse is used. The ideas discussed are based on and interpret the thoughts expressed in works of Michel Foucault, although the ideas discussed are not identical to thoughts of Michel Foucault. His work *Folie et Déraison: Histoire de la folie à l'âge classique* (1961) is worth a special emphasis since the ideas of this work are considered and quoted in a large part.



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RIMA POČIŪTĖ

MEANINGFULNESS OF DALIA URNEVIČIŪTĖ'S NOVEL  
"LEONA" REVEALED IN THE CONTEXT OF CULTURAL  
PSYCHOANALYSIS

**Keywords:** Lithuanian 20th century novel, psychoanalysis, cultural psychoanalysis, collective consciousness and unconsciousness, animus ir anima archetypes.

The main aim of this literature research based analysis is to adapt perspective of the cultural psychoanalysis to the Lithuanian creative writing of the second half of 20th century focusing on the particular author and her literature fiction work. The author to focus is Dalia Urnevičiūtė (1932–2002) whose recognition is a result of the researchers' attempts to reveal the Lithuanian modern literature as encompassing more names of talented authors than those included in the Soviet literature canon. Having in mind the main tasks inherent to the literature research, namely to use the literature research modes most adequate to the writer's worldview and creative realm, autobiographical writing by Urnevičiūtė seems promising possibility of adaptation of the culture psychonalysis and analytical psychology methods. Thus, this paper focuses on novel "Leona" by Urnevičiūtė that has attracted attention of publishers and literature researchers since its first publication in the Lithuanian literature journal "Metai" in 1987. Most probably the deep criticism of the Soviet society could not be "read between lines" of her novel for that reason that Urnevičiūtė was unconsciously allocated to the "female literature subsection", which in the totalitarian society seemed much close to the children literature because of its "naïve". Nowadays, the Lithuanian literature researchers agree that authors who used autobiographic material in their creative work managed to reveal most authentic environment of the "Soviet world" and present fictional interpretations that in many aspects can be compared to these of the East and West European authors. This particular paper seeks for the purposes typical for culture analysis. Essentially, it focuses on the influence of the collective consciousness and unconscious on the individual psyche and its development in the small women's community which consists of women of four generations – this is a separate word of "Leona" recreated and perfectly transformed according to the artistic requirements of fiction writing. The archetypes of animus and anima are triggered and appear with their power to re-vitalise human beings in their identity crisis situations. The implemented analysis supports conclusion, which was initially expected, namely that psychoanalytical method can be most innovatively but also consistently used for reading of the autobiographical literature. It confirms that the author successfully uses simple literary devices to reflect on the in-depth processes of the psychic reality. It encourages adapting the cultural psychoanalysis experience to the research of 20th century Lithuanian literature not that much as work done in the "Soviet ghetto" but as flight of imagination over any unnatural borders, including ideologies that divided the common European literature realm.

LORETA POŠKAITĖ

CULTURAL INFLUENCES AND / OR CONFLUENCES:  
THE SPREAD OF PSYCHOTHERAPY AND PSYCHOANALYSIS  
IN CHINA

**Key words:** psychoanalysis, psychotherapy, psychology, Freud, „psicho-fever“, Confucianism, emotions, stigma, somatization.

Many observers and specialists in Chinese studies point out to the spread of so-called „psicho-fever“ (*xinli re* 心理热) in 21st-century China, which manifests itself in the highlighted interest among Chinese in the practice of psychotherapy and psychoanalytical theories, which is maintained by Western specialists as well. However, some of those Western specialists are at the same time quite sceptical about the possibility of the wider application of those practices in China, thus once again bringing for the discussion the question about the influences and differences between Western and Chinese cultures, as well as their mutual relationships and possible dialogues. The article aims to address the question, how much and in which ways psychotherapy and psychoanalysis, as the Western disciplines, were adapted to Chinese culture, and what are the features of Chinese mentality and culture, that have prevented the wide adaptation of those disciplines in China, if it is reasonable to talk about such „prevention“. For this purpose, this process of adaptation will be viewed from the wider perspective of Chinese culture and thought, namely, by discussing Chinese understanding of mental illness, emotions, sexuality, Confucian ethics, since, according to the author of this article, those factors were the most important in the reception of psychoanalysis in China and are indicated by many Western psychotherapists, now working in China, as the main obstacles for the better adaptation of psychoanalytical methods in Chinese medicine.

TOMAS SODEIKA

PSYCHOANALYSIS AND THE END OF PHILOSOPHY

**Keywords:** Heidegger, Freud, Derrida, end of philosophy, psychoanalysis, text, *différance*.

The article deals with the situation of the “end of philosophy” proclaimed by Martin Heidegger. This situation is investigated from the point of view both of Freudian psychoanalysis and Derridian *différance*. The point of departure of the investigation is the concept of uncanny analyzed by Freud in his essay “Das Unheimliche”. According to Freud the feeling of uncanny can be experienced by the meeting with the ghostly double of a living person (*der Doppelgänger*). In such meeting the feeling of uncanny arose from the experience of ambiguity of life and death. The similar ambiguity one can observe in Derridian *différance* which is neither a word nor a concept but rather the performative act creating the

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situation in which one can trace the ambiguity of ex-plication and im-plication as the two different strategies of the tracing of meaning in the medium of text which is neither alive nor dead.

EGIDIJUS KAZIMIERAS STAIGYS

#### THE PRACTICE OF ART THERAPY METHODS IN INTERNAL MEDICINE

In this article various aspects of art therapy (poetry, music, fine art, praying) practice in Lithuanian hospitals are discussed. Some individual branches of art therapy are analysed deeper in such a society full of psychological stresses. It is briefly discussed the genesis of current art therapy methods, its specificity and interface with some psychoanalytical theories. The variety of art therapy techniques and positive results are analysed through the author four years experience in different hospitals. Also, the list of preliminary art material is submitted.

AIVARAS STEPUKONIS

#### THE PRECURSORS OF THE SCHELERIAN SOCIOLOGY OF KNOWLEDGE: SIGMUND FREUD

**Keywords:** psychoanalysis, philosophy, epistemology, the sociology of knowledge, Scheler, Freud.

The article begins by reconstructing the intellectual as well as emotional upheaval Freud's psychoanalytical hypotheses must have stirred in the learned circles of his contemporary colleagues psychologists and psychiatrists. The next step is to critically review the main concepts that underlie Freud's theories of psyche and personality. A special heed is paid to the elevation of the subconscious over the conscious as a primordial and fundamental psychic phenomenon and to attaching singular functional significance to the *libido* as a crucial factor determining and thus explaining the development of the human personality. The article ends by emphasizing the broader intellectual impact Freud's psychoanalytical theories made on the philosophical, more specifically, epistemological discussion of the nature and extent of human knowledge thus anticipating the theoretical concerns of the newly emerging field of study, the sociology of knowledge, as it was conceived by the German philosopher Max Scheler.

KĘSTUTIS ŠAPOKA

## SUBCONSCIOUS AS A MEDIA OF IDEOLOGICAL IMAGES

**Keywords:** psychoanalysis, subconscious, identity, media, image, brand, commodity, ideology, social an inner space and time.

This article is about the emergence of a psychoanalytical culture and the diffusion of the psychoanalysis in the culture. The primary focus is on the sociology of the psychoanalytic ideology and the ideology in the psychoanalysis, so on the relation among psychoanalysis and socio-ideological, socio-cultural fields. This article deals with the question of ideological (and commercial) mediatisation of subjectivity by producing and simulating various psychoanalytical, psycho(patho)logical concepts.

GILIJA ŽUKAUSKIENĖ

## THE CRITIQUE OF PSYCHOANALYSIS BY FOUCAULT, DELEUZE AND GUATTARI: LOOKING FOR REMEDY AND THE HEALING SEARCH

**Keywords:** psychoanalysis, individuation, subjectification, becoming, healing, ritual.

This article brings together the critique of psychoanalysis by Foucault, Deleuze and Guattari. I show that following different methods, genealogy (Foucault) and experimental style of thought (Deleuze and Guattari), they have a common aim – to liberate from artificially constructed reality and identity. I look at how Gilbert Simondon's concepts of "individuation" and "becoming" positively describe these aims using metaphors of flowing water. With the help of these concepts I look at the descriptions of healing rituals of Yolmo, Malay, Songay, Temiar and Bali people. I approach these rituals with the help of Foucault, who sought a "remedy" to heal the "curse" of psychoanalysis. His approach allows seeing the contingency of our present self-understanding and awaken sensitivity to the practices present in our culture, but are not accepted into dominant understanding of being. In such a way these practices can show alternative ways to psychotherapy.