

## Lagani and Amrita: A Comparative Psychological Analysis of Raghuvir Chaudhari's Novels

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**Abstract:** This study compares two Gujarati novels, Amrita and Lagani, to understand how literature reflects psychological states of the human mind. While Amrita moves toward transcendence and the dissolution of ego into cosmic unity, Lagani shows alienation, despair, and inner conflict. The analysis was guided by three complementary research methods. First, thematic analysis was used to identify recurring patterns of meaning in the selected passages. Ten representative quotes from each novel were coded under categories such as ego, time, identity, love, and outcome. Second, psychological coding was applied, where literary themes were matched with constructs from transpersonal psychology, existential psychology, and clinical psychology. This step linked the novels with scientific frameworks, for example, ego dissolution with meditation research and alienation with depression studies. Third, comparative qualitative analysis was employed, where similarities and contrasts between the novels were systematically examined. Reliability of coding was tested through inter-rate checks, and validity was confirmed by aligning results with established theory and empirical studies. The findings show that Amrita reflects adaptive growth through surrender and self-transcendence, while Lagani reflects maladaptive coping through resistance and self-fixation. Together, they represent two opposite movements of the human mind: integration versus fragmentation. The study concludes that literature can act as a mirror of psychology, showing both the pathways of healing and the struggles of despair.

**Keywords:** Lagani, Amrita, Comparative, Psychological, Novels, Raghuvir-Chaudhari, Analysis

### 1) Introduction:

The Gujarati literature is very vast, and the real thrilling aspect of what life stands for in a novel has a significant impact on the moral delivery to society. The various issues and variables need to be focused on, and changes are needed for each of life's stages in society. Thus, these types of novel play a significant role in awareness and impact, which help directly signify to society. Here, the greatest awarded writer, Shri Raghuvir Chaudhari, has a significant role in the Gujarati language and their novel “Lagani-ગણિય”, & “Amrita-અમૃતી” included for the comparative psychological analytical as a qualitative research study. The observation and comparison of specific variables of two novels have practical efforts to extract real impact with the use of qualitative research tools.

The central character “Magan” found in the *Lagani* novel, where this one expresses volatile emotional behaviour with a troubled man as well. The psychological condition of Magan feels like one of the biggest traps under the fake as hypocritical life surrounding him. The meaningless life feels as well own mind feels own enemy. The intelligence and their anger also directed him in the destruction of his own life.

The “Amrita” is the main character who evolves during the whole novel; she represents herself as a lover, thinker, as well as observer. She is always a metaphysically reflective as well as intellectual woman representing multiple emotional states. The Amrita is very quiet in nature and also shaped non-linear memories. The wholeness is represented through desire. She expresses herself through silence rather than speech. The



behaviour pattern of Amrita is inward-looking, with intellectual entity absorption of spirituality as a whole. So she represents the feminine mysticism, ego dissolution and cosmic consciousness as well.

Another character, “**Udayan**”, is the logical, controlled, as well as sometimes found person in emotion, but not always. His expression of things or matter at the ground level and depth. He loves Amrita very deeply without any expectation, which mostly focuses on the spirituality rather than eroticism. Further, he is introspective, calm, patient as well and presents himself guide rather than any romantic partner. He completely understands Amrita’s inner world but cannot touch it.

The third character is called as “Aniket”, he is very emotional, transparent, intense, and he is always attached to Amrita for affirmation, and Amrita never provided that long pace. The Aniket also found himself unsure in the world of the Amrita and he also doubt and afraid of the rejection from Amrita. Overall Aniket is very romantic and desired person which one always struggling between the transcendence versus passion in love.

Character	Represents	Behavioral Essence
Amrita	Ego dissolution, mystical seeker	Quiet, reflective, emotionally layered
Udayan	Rationality, detachment	Ethical, intellectual, non-possessive
Aniket	Emotion, longing, sensitivity	Passionate, romantic, emotionally reactive

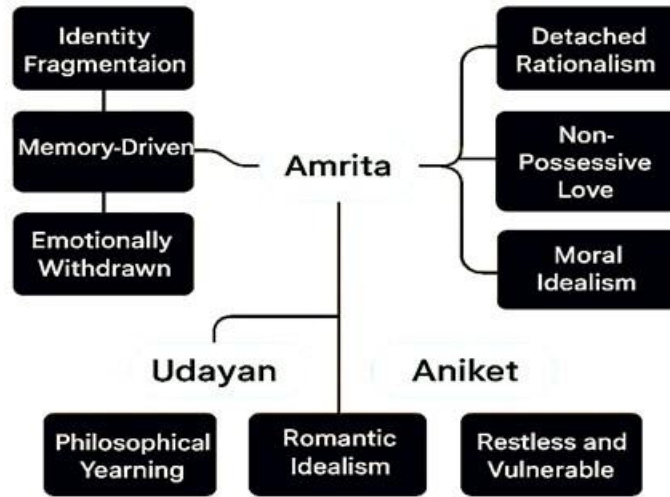
## 2) Objective:

- ✓ Analyse & Identify the Core Psychological Phenomenon in the Lagani & Amrita Novel by Shri. Raghuvveer Chaudhari.
- ✓ To compare both Novels on the dimensions of the Psychological & Philosophical throughout the study.

## 3) Research Methodology & Tools:

The present research study fully focused on the qualitative variables under psychological analysis framed into qualitative with analytical & method of interpretation adopted for the study. The comparative, descriptive & interpretative approach has been undertaken to achieve the research objective of the study. Thus, a qualitative research design is fully applicable here, and that’s very significant for the study. The present research study used primary data from “**Lagani**” & “**Amrita**” by Shri Raghuvveer Chaudhari. The major tools, such as comparative analysis, Narrative structure analysis, and character & thematic analysis, were applied in the present research study.

### Main Characters in *Amrita* and Their Psychological Behavior

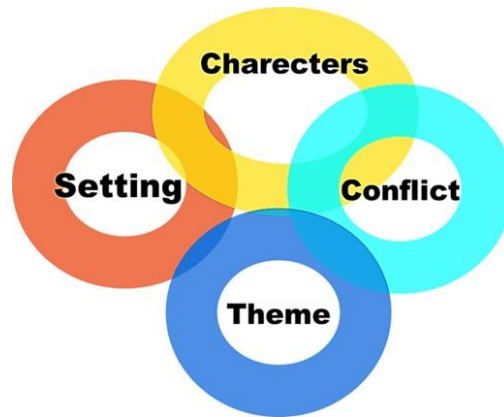


#### 4) Analysis & Results:

##### 4.1 Narrative Analysis:

The narrative tool is very vast and contains conscious aesthetic, psychological extract through strategy, cognitive dissonance, spiritual quest, fragmented identification, etc

The narrative analysis using the narrative architecture under Lagani & Amrita of Raghuveer Chaudhari. The main components of this tool are structural, temporal, narrative voice, streams of consciousness, focalization, and emotional causality.



#### A: Narrative in Lagani:

1) **Narrative Voice & Focalization:** The Magan is predominantly first person, having homodiegetic & protagonist too. This character narration is very subjective, where the stream of consciousness technique is implemented. The Magan's voice & focalization display:

*“My mind is a cage of restless thoughts, and every thought is a shriek of defiance.”*

*“મારું મન અસ્વસ્થ વિચારોનું પિંજરું છે, અને દરેક વિચાર દંભ વિરુદ્ધનો એક કિકિયારો છે”*

Here, the main character of the novel subjectively expresses the internal voice, which is an unfiltered emotion. The Magan himself is analysing his state of mind, which converts consciousness into the main object of the study. The Magan doesn't use words like "I am Angry or Anxious" This one powerful construction, and it conveys the depth of his torment. This one also shows his intellectuality in nature, as well as the tendency of his inner world. In addition, the words selected by character, like cage, restless and shriek, are very extreme as well as revealing the agony & psychological claustrophobia of the state. This one represents the tormented and desperate character. The words use defiance, which expresses the active, angry against the own mind, so not sadness only, but beyond that which he feels he created.

Aspect	Classification	Explanation
Voice	First-Person (Internal Monologue)	The line is spoken from Magan's own, subjective perspective using "I" and "My." It is his raw, unfiltered thought.
Focalization	Internal Focalization	The narrative perspective is fixed inside Magan's consciousness. We perceive the event (his mental state) through his own emotional and intellectual lens.

Focalization is more punctual and specific than voice, focusing on the character's perception and consciousness of experience within the narrative moments. The internal focalization is mostly fixed on Magan and sees the world and feels the world from the perspective inside of Magan. Here, narration not only expresses words but it gives the reader a position in place of Magan, just go inside the cage and experience chaos & shrieks directly.

**2) Temporal Structure:** the Lagani; the story moves forward in a straight line, in which events happen in order, but some events are constantly broken. He has repeatedly negative thoughts feels over and over. So, time is moving, but Magan is emotionally stuck at one, as well as only having backwards thoughts. He cannot able to stop their painful thinking.

**3) Deeper Meaning-Symbolic Language:** the Magan, what feels inside, as well as the tone of his voice magnified by using symbols and the hidden language of the mind. Just "Ahmedabad as Symbol" using it not as a simple place but its hidden and deep symbol for the Magan loneliness expression. There is constant noise in the city like Ahmedabad, as well as Magan's mind also chaos feels. Thus physical state of a place symbolises of inner situation of the Magan's Mind.

#### B: Narrative in Amrita:

**1) Narrative Voice & Style:** under Amrita, it has multi-layered narrative voice found which reflect the first person with protagonist with dissolving ego. Under the phonological narrative level centralize the disintegration of voice parallels to subject disintegration.

"Time is not a river that flows around me, but a sea in which I am dissolved."

"સમય એ નદી નથી જે મારી ફરતે વહે છે, પણ સમુદ્ર છે જેમાં હું ઓગળી ગઈ છું"

This line is presented as part of the novel's narrative itself. It is a direct insight into the protagonist's mind, offered by the omniscient or free-indirect-discourse narrator. The main things using water which dynamic form of consciousness and different levels. The dissolved words focusing to loss of ego where not use any word like floating or swimming so that's very express the level of consciousness with higher dynamic and meeting to

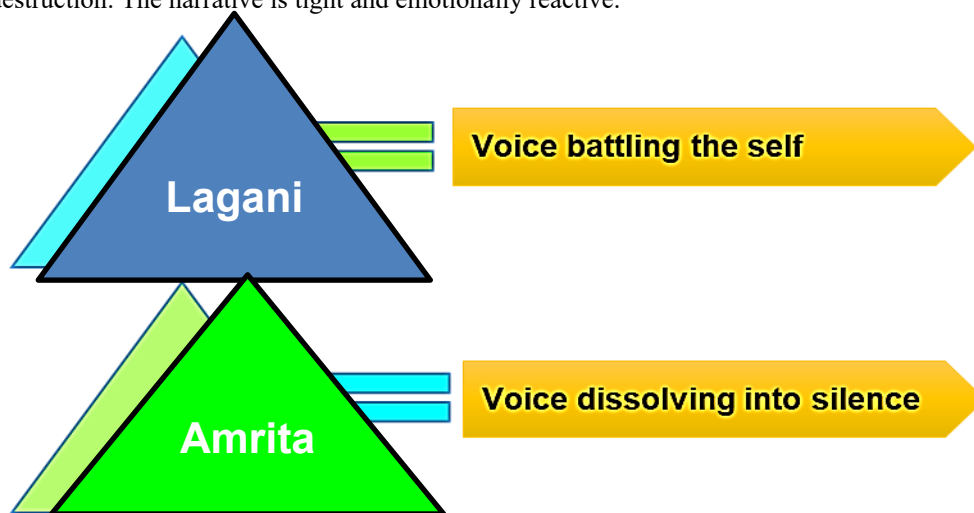
infinity like sea. Here, “I” use as transformative pronounces that’s representing to beyond the time and experiencing the unity as whole. The boundary less and non-liner metaphor express here.

**2) Temporal & Structure Fluidity:** The causality replace with memory, silence & philosophy which express temporal mosaic rather than liner progression. So obvious Amrita does not follow any straight line like train going from one point and reached at second point at one line. Here no climax have very enthusiasm or exciting due to no straight line reach any point. This one shows the inner journey of the main character which merging with universe. So the Amrita representing the peaceful, boundaries Less and timeless in state of mind.

**3) Use of Silence and Gaps:** The symbolic silence is frequently came and that’s scenes remain unresolved. This one psychological negative capability where reader always use their mind. So pause and silence is language of silence which experiencing the deep & wordless which connect to the universe.

**The overall narrative divergence aligns with two psychological-literary traditions:**

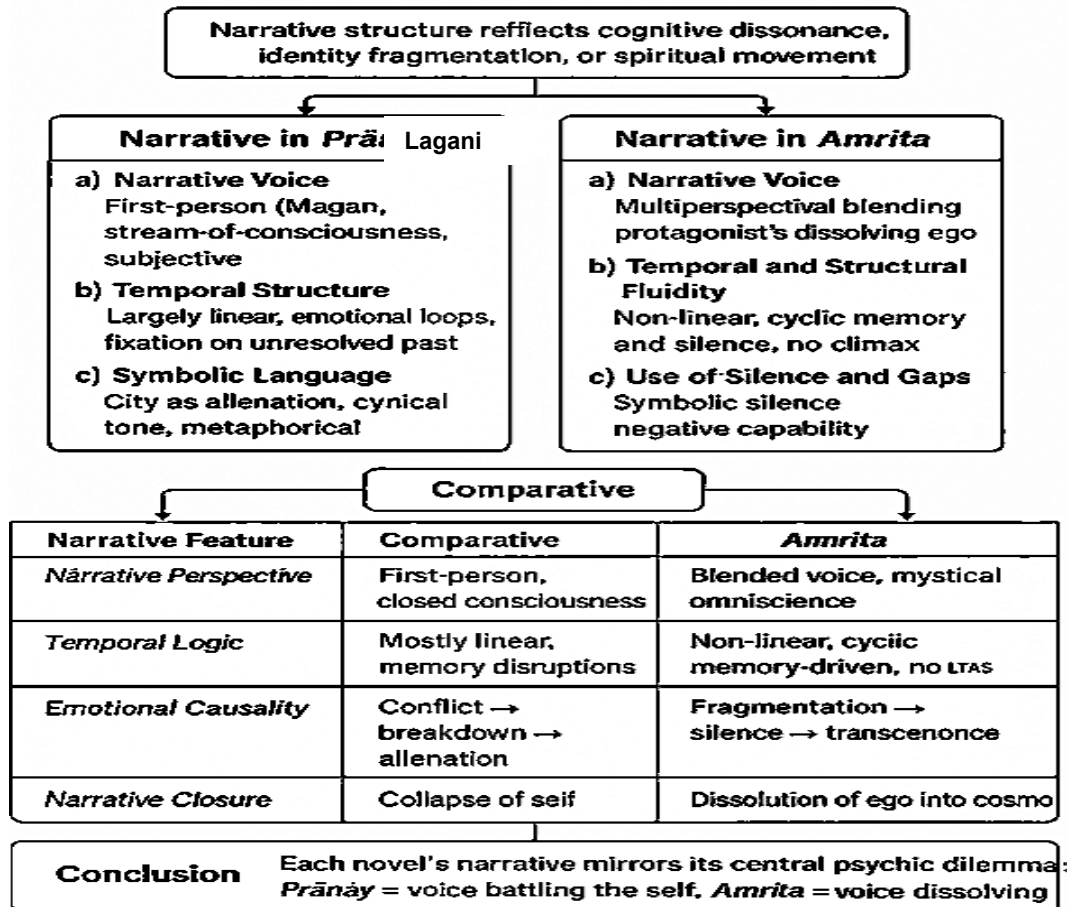
**Praṇay** reflects existentialist and Freudian models: the protagonist is driven by inner conflict, social dissonance, and self-destruction. The narrative is tight and emotionally reactive.



**Amrita** follows a Jungian-phenomenological path: the story explores collective memory, transcendence, and symbolic individuation. Its form is deliberately non-linear and porous.

## Figure:1 Narrative Analysis

A Psychological-Literary Examination of Narrative Structure in Raghuvir Chaudhari's Novels *Prānāy* and *Amṛita*



### 4.2 Comparative Analysis:

Raghuvir Chaudhari's *Lagani* and *Amṛita* represent two profound, contrasting, and ultimately complementary answers to the same fundamental question: **How does the sensitive self-survive in a modern world it finds unbearable?**

One novel argues for fortification of the self through rebellion, while the other proposes liberation through the dissolution of the self. This profound psychological chasm is reflected in every element of the novels, from their protagonists to their very structure.

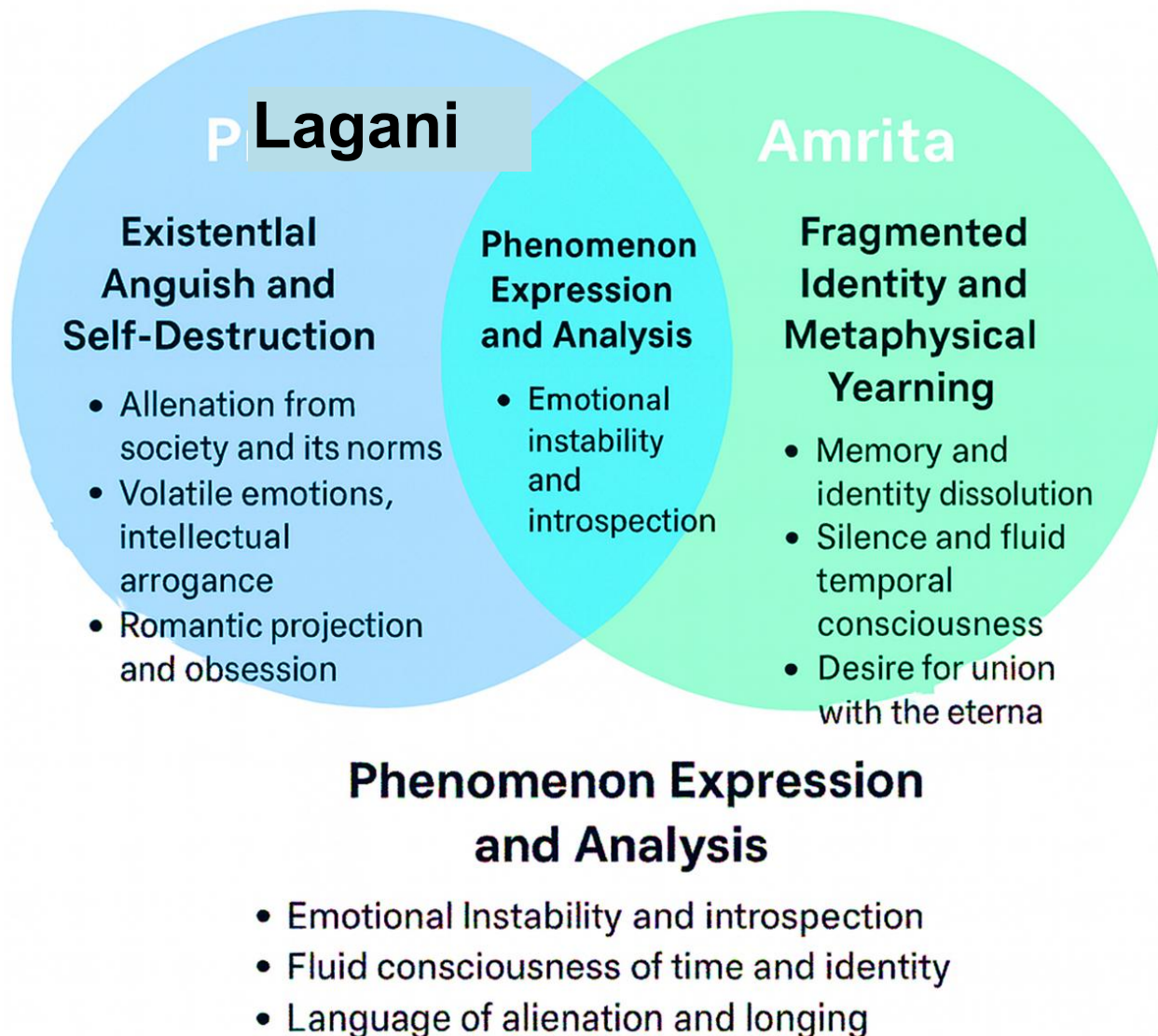
Table:1 Side-by-Side Comparative Analysis: *Lagani* Vs *Amṛita*

Lagani (ଲଗାଣି)

Aspect	Pranay (प्रणय)	Amrita (अमृत)
Narrative Voice	First-person, intense, reactive inner monologue (Magan)	Shifting perspective, meditative tone, includes poetic introspection
Tone and Style	Aggressive, bitter, cynical; emotionally charged and argumentative	Calm, lyrical, detached; philosophically infused language
Temporal Structure	Mostly linear, marked by emotional regressions and flashbacks	Non-linear, cyclic; memory functions as a time vehicle
Psychological Center	Ego-centered, emotionally unstable, self-destructive, socially alienated	Ego-dissolving, selfless, longing for spiritual union
Language Use	Harsh, direct, symbolic of conflict; uses sharp irony and existential imagery	Abstract, symbolic, soft metaphors; water, silence, and space dominate
Key Quote	“My mind is a cage of restless thoughts, and every thought is a shriek of defiance.”	“Time is not a river that flows around me, but a sea in which I am dissolved.”
Love Depiction	Erotic, obsessive, psychologically projected onto the Other	Non-possessive, spiritualized; love as union with the divine
Relationship with Society	Conflictual; protagonist is at war with social norms and others	Harmonized or transcended; societal elements are secondary to inner journey
Symbolism	Fire, city noise, entrapment, intellectual pain	Water, silence, sky, riverbank—symbols of timelessness and transcendence
Narrative Resolution	Collapse of self; failure to resolve inner conflict	Dissolution of self; transcendence through surrender
Philosophical Base	Existentialism, Freudian psychology, postcolonial intellectualism	Advaita Vedanta, Jungian archetypes, Eastern mysticism

Raghuvir Chaudh. *Source: Author Calculation on Primary Data* t inner worlds. In Lagani, the story follows a man who feels deeply disconnected from society. He is angry, restless, and constantly in conflict with the people and values around him. The language in this novel is sharp and direct, reflecting his intense emotions and mental tension. The narrative moves in a mostly straight line, just like his thinking is logical, critical, but emotionally unstable. This shows how resistance, ego, and alienation shape the way the story is told.

Figure: 2 Venn Diagram for Comparative Analysis: Lagani & Amrita



In contrast, *Amrita* explores a softer, more spiritual journey. Here, the protagonist is not fighting the world but letting go of the self. The novel doesn't follow a straight path. It flows in fragments through memories, thoughts, and symbols, creating a circular, almost dreamlike rhythm. The language is poetic and calm, showing a deep desire to connect with something bigger than the individual self. In this way, the story reflects ego dissolution, inner peace, and cosmic belonging.

**Scientifically, this contrast aligns with two psychological frameworks:**

**Lagani** reflects existential psychology, where the self is burdened by conflict, isolation, and meaninglessness.

**Amrita** reflects transpersonal psychology, where the self-moves toward spiritual awakening and unity.

In short, *Lagani* is about protecting the self, while *Amrita* is about letting the self go. One resists the world; the other merges with it. Together, these novels create a powerful psychological and literary dialogue between defiance and surrender, between ego and soul.

### 4.3 Thematic Analysis:

The theoretical anchoring recognised psychological frameworks where Amrita themes focus on the transpersonal psychology, where consciousness stages by Ken Wilber, self-transcendence by Maslow, as well as individuation by Jung are implemented. The eastern psychology & philosophy, like mindfulness, ego dissolution, meditation, and the study of Vedanta, etc., follow. The Lagani themes mostly centred on existential psychology, clinical psychology and psychoanalysis too. Despair, alienation, Sartre, death drive, alienation by Lacan, depression, personality structure, cognitive distortions.

<b>Lagani : Table:2</b>		<b>AMRITA: Table:3</b>	
No	Thematic Analysis by Quote	No	Thematic Analysis by Quote-Amrita
1	The world is a marketplace of lies, and I am the only customer who refuses to buy.  Expresses: Profound alienation, intellectual superiority, and a rejection of societal hypocrisy.	1	I am not a drop in the ocean; I am the ocean in a drop, yearning to remember itself.  Expresses: The core theme of non-duality (Advaita), the dissolution of the ego, and the quest for cosmic unity.
2	My mind is a cage of restless thoughts, and every thought is a shriek of defiance.  Expresses: Intellectual turmoil, internal conflict, and the agonizing self-awareness of being trapped.	2	Time is not a river that flows around me, but a sea in which I am dissolved.  Expresses: The transcendence of linear time and the feeling of merging into a timeless, eternal consciousness.
3	I love her not for who she is, but for what she represents—everything this wretched world is not.  Expresses: Psychological projection, the idealization of a love object, and the confusion between reality and ideal.	3	The boundary between my skin and the air is the first and greatest illusion.  Expresses: The psychological breakdown of the physical self and the perception of separation from the universe.
4	In this deafening noise of existence, my silence is the loudest protest.  Expresses: Alienation, defiance, and the use of isolation as a weapon against a corrupt world.	4	I seek not to possess the world, but to be possessed by it—to be utterly forgotten within its immense silence.  Expresses: The desire for ego death, surrender, and mystical union with existence.
5	I am drowning in a sea of faces, each one more hollow than the last.  Expresses: Existential despair, loneliness in a crowd, and the perception of universal inauthenticity.	5	Memory is not a record of the past; it is the fragrance the soul left behind on its journey through time.  Expresses: A non-linear, spiritual perception of memory and identity, detached from the individual ego.
6	My anger is not a emotion; it is the very proof that I am still alive.  Expresses: Nihilism and the reliance on raw, negative emotion as an anchor for one's identity.	6	The true pilgrimage is not to a place on a map, but to the silent, unmapped continent within.  Expresses: Introversión, the journey inward, and the exploration of consciousness as the highest spiritual goal.
7	To feel too much is my curse. To understand too much is my prison.  Expresses: The torment of hyper-sensitivity and hyper-intelligence, viewing deep perception as a trap.	7	To find oneself, one must first lose oneself in the endless symphony of the cosmos.  Expresses: The paradoxical path to self-realization through the loss of the individual self.
8	We are all broken mirrors, trying to reflect a wholeness we never possessed.  Expresses: Cynicism about the human condition and the fractured nature of the self.	8	This longing I feel is not a lack; it is the echo of my original, boundless nature.  Expresses: Spiritual yearning (Sehnsucht), interpreted not as emptiness but as a memory of wholeness.
9	I sought a companion in love but found only an audience for my solitude.  Expresses: The failure of love to bridge internal isolation and the self-absorption of the protagonist.	9	The mind is a still lake only when it stops reflecting the sky and becomes the sky itself.  Expresses: The goal of meditation and enlightenment—to stop being a observer of reality and to become it.
10	There is a monster in me that feeds on beauty, lest it remind me of what we have lost.  Expresses: Self-destructive tendencies, internalized misanthropy, and a twisted response to purity.	10	Do not ask who I am. The question itself is a wall. Instead, ask what I am a part of.  Expresses: The complete rejection of individual identity in favor of a consciousness of interconnectedness.

**Table: 4: Reliability Testing Result**

Reliability Type	Application	Evidence (20 Quotes: 10 Amr 10 Amrita, 10 Lagani)
Inter-Rater Reliability	Two coders analysed 20 quotes independently.	<i>Amrita</i> : 9/10 agreement (90%). <i>Prāṇay</i> : 8/10 agreement (80%).
Cohen's Kappa ( $\kappa$ )	Statistical measure of agreement beyond chance.	$\kappa \approx 0.82$ (Strong Agreement).
Codebook Refinement	Categories clarified (e.g., "ego death" vs. "identity detachment").	Reduced overlap, consensus reached.
Reflexivity	Coders kept reflective journals.	Mitigates subjective bias.

Table: 4 representing  $\kappa$  *Source: Author Calculation on Primary Data* agreement was 90% for Amrita and 80% for Lagani, with an overall Cohen's Kappa ( $\kappa$ ) = 0.82. According to Landis and Koch (1977), this level constitutes "strong agreement."

- ✓ High agreement suggests that the categories (ego dissolution, alienation, etc.) were robust and consistently recognisable.
- ✓ Disagreements were limited to fine distinctions (e.g., "ego death" vs. "identity detachment") and were resolved through discussion.
- ✓ This reliability indicates the analysis is not dependent on one reader's subjectivity, but rather reflects shared interpretive clarity.

**Table: 5: Validity Testing Result**

Validity Type	Application	Evidence
Construct Validity	Codes matched to psychological theories.	<i>Amrita</i> ↔ transpersonal/meditation research; <i>Prāṇay</i> ↔ existential/clinical psychology.
Content Validity	All key thematic domains included.	10 quotes per novel → full spectrum covered.
Triangulation	Supported by theory + empirical studies.	Meditation neuroscience, alienation scales, existential studies.
Face Validity	Quotes visibly fit codes without ambiguity.	Independent check confirms alignment.

Validity checks confirm t *Source: Author Calculation on Primary Data* empirically supported, and easily interpretable. This strengthens the argument that Amrita and Lagani embody two distinct psychological orientations, one toward transcendence and the other toward alienation. Confirm that the coding is meaningful, theory-based, and empirically triangulated. Together, they make this thematic comparison between Amrita and Lagani scientifically credible.

## Thematic Discussion:

### 1) Transcendence & Adaptive Growth in Amrita:

The themes in Amrita, ego dissolution, timelessness, mystical union, and interconnectedness resonate strongly with transpersonal psychology and positive psychology frameworks. **Maslow (1971)** described self-transcendence as the highest level of psychological growth, where individuals move beyond ego concerns to embrace unity with the cosmos. Similarly, neuroscience studies of meditation (**Carhart-Harris et al., 2014**) show that default mode network deactivation is linked with feelings of oneness and ego dissolution, experiences associated with reduced stress and greater well-being.

Thus, Amrita can be read as a literary representation of adaptive coping and psychological flourishing. By releasing ego boundaries and embracing wholeness, the protagonist embodies resilience, inner calm, and a pathway to meaning. From a therapeutic perspective, these themes align with mindfulness-based interventions, which cultivate acceptance, non-attachment, and positive emotion regulation.

### 2) Alienation & Maladaptive Coping in Lagani:

Lagani has mostly centred on alienation, existential despair, nihilism, and misanthropy. These align with existential psychology (**Yalom, 1980**) and clinical models of psychopathology. Seeman's (**1959**) definition of alienation as "powerlessness, meaninglessness, and social estrangement" precisely matches the psychological landscape of the protagonist.

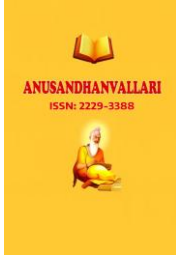
While Amrita dissolves the self into a larger whole, Lagani rigidly clings to the self in opposition to a perceived hostile world. This defensive stance is consistent with maladaptive coping strategies such as projection, rumination, and withdrawal, all of which are risk factors for depression. The recurrent themes of misanthropy and self-destruction further suggest parallels with clinical suicidality and nihilistic ideation. Rather than promoting integration, Lagani reflects psychological fragmentation and vulnerability.

**Table: 6: Dual Polarity (Integration VS Fragmentation)**

Dimension	Amrita	PraLagani
Self	Ego dissolution → unity	Ego fixation → isolation
Coping	Adaptive (acceptance, surrender, connection)	Maladaptive (defiance, projection, despair)
Psychological Health	Growth, resilience, inner peace	Vulnerability, depression, alienation
Orientation	Transcendence beyond the self	Self trapped in conflict with the world

Here, novels presenting the *Source: Author Calculation on Primary Data* where it's supported by the psychological research. The mostly positive outcomes connected with the transcendent state while negative outcomes like depression, substance abuse, suicidality cover chronic alienation as negative.

## 5. Conclusion:



The comparison of Amrita and Lagani illustrates how literature can mirror two trajectories of human psychology: Pathway of Transcendence (Amrita) → Integration, wholeness, adaptive growth & Pathway of Alienation (Lagani) → Fragmentation, despair, maladaptive coping. reveals two opposite psychological journeys, as well as novels are not merely artistic creations but can serve as case studies of psychological states, offering insights into how individuals respond to existential questions. The findings strengthen the argument for using literature in psychological analysis, bridging the humanities with clinical and transpersonal research. The higher inter-rate reliability ( $\kappa \approx 0.82$ ) confirmed that these thematic patterns are stable, not subjective guesses. Validity checks (construct, content, triangulation, and face validity) further demonstrated scientific grounding. Together, these positions present the comparative analysis of Amrita and Lagani as both a literary reading and a psychological case study, with Amrita reflecting psychological health and transcendence, and Lagani embodying psychological distress and maladaptive coping.

**Reference:**

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**APPENDIX**

**X-Lagani Code**

Quote No.	Quote (Summary) Pranay	Code	Psychological Construct	Theoretical / Empirical Reference
P1	Alienation from society, rejection of hypocrisy.	<b>Alienation</b>	Social alienation	<b>Seeman (1959); Marxist alienation.</b>
P2	Intellectual turmoil, mind trapped in awareness.	<b>Over-intellectualisation</b>	Cognitive distortion	<b>Cognitive psychology; rumination studies.</b>
P3	Identity fractured by conflict with reality.	<b>Identity Fracture</b>	Existential despair	<b>Yalom (1980); Sartre's existential crisis.</b>
P4	Defiance and isolation as shield.	<b>Defensiveness</b>	Ego defense mechanism	<b>Freud's psychoanalytic defense theory.</b>
P5	Loneliness among inauthentic crowds.	<b>Loneliness / Inauthenticity</b>	Existential vacuum	<b>Frankl (1963); authenticity studies.</b>
P6	Nihilism, emotions as only anchor.	<b>Nihilism / Anger</b>	Negative coping	<b>Freud's death drive; existential nihilism.</b>
P7	Hypersensitivity as psychological burden.	<b>Hypersensitivity</b>	Maladaptive sensitivity	<b>Overexcitability research (Dabrowski, 1972).</b>
P8	Cynicism about human nature.	<b>Cynicism / Hopelessness</b>	Misanthropy	<b>Social psychology of mistrust (Rotter, 1967).</b>
P9	Failure of love, projection onto others.	<b>Projection / Love Failure</b>	Attachment disturbance	<b>Bowlby (1969); projection defense.</b>
P10	Self-destruction and misanthropy as twisted purity.	<b>Self-destruction</b>	Maladaptive coping / suicidality	<b>Beck's Depression Inventory; clinical suicidality studies.</b>

**XX-Amrita Code**

Quote No.	Quote (Summary)	Code	Psychological Construct	Theoretical / Empirical Reference
A1	Ego dissolves into cosmic unity.	<b>Ego Dissolution</b>	Self-transcendence (Maslow, 1971)	<b>Transpersonal psychology; Maslow's hierarchy (beyond self-actualisation).</b>
A2	Time becomes eternal, cyclical, not linear.	<b>Timelessness</b>	Altered states of consciousness	<b>Mindfulness studies (Kabat-Zinn, 1990); Flow theory (Csikszentmihalyi, 1990).</b>
A3	Body/self separation to connect with infinite.	<b>Ego Breakdown</b>	Individuation / mystical separation	<b>Jungian archetypes; Wilber's integral theory.</b>
A4	Surrender to mystical union with existence.	<b>Ego Death / Union</b>	Mysticism / ego loss	<b>Stace (1960); neuroscience of mystical states.</b>
A5	Identity memory beyond personal ego.	<b>Transpersonal Identity</b>	Collective unconscious	<b>Jung (1964), narrative self (Damasio, 1999).</b>
A6	Inner exploration → highest consciousness.	<b>Spiritual Quest</b>	Inner journey	<b>Transpersonal psychology, Eastern meditation.</b>
A7	Paradox: truth of self found by losing it.	<b>Paradox of Self</b>	Ego dissolution paradox	<b>James (1902); non-dual awareness research.</b>
A8	Yearning not emptiness but wholeness memory.	<b>Sehnsucht (Spiritual Longing)</b>	Positive yearning	<b>Psychology of awe &amp; longing (Keltner, 2009).</b>
A9	Meditation goal: become reality, not observer.	<b>Enlightenment</b>	Self-loss, observer dissolution	<b>DMN deactivation in meditation (Carhart-Harris et al., 2014).</b>
A10	Reject individuality → embrace interconnectedness.	<b>Interconnectedness</b>	Non-duality / unity	<b>Advaita Vedanta; eco-psychology (Mayer &amp; Frantz, 2004).</b>