WHAT IS THE FUTURE OF EGO?
ARE THERE NEXUS BETWEEN DEPTH PSYCHOLOGY AND SPIRITUAL PSYCHOLOGY?

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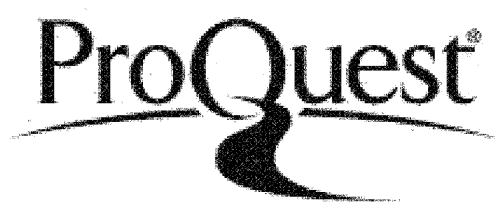

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Abstract

Depth psychology calls on us to face the crisis of our times, to look squarely into the dark night, and to build the soul muscle that allows us to face evil in the world and in our lives. In service to this, I ask the questions: What is the future of ego? Is there nexus between the depth psychology of Jung and the spiritual psychology of Steiner? I answer these questions with an examination of the concept of ego from the points of view of three important theoreticians, Sigmund Freud, C. G. Jung, and Rudolf Steiner.

Sigmund Freud's lifework can be separated into the psychology of the id, which relates to his early work, and the psychology of the ego. He initiated the practice of depth psychology. Jung's philosophical and metaphysical work moved psychology beyond the epistemological limits of Freud and resulted in the introduction of many fruitful ideas to depth psychology. Steiner was capable of seeing things others could not see. Both Jung and Steiner wrote about the archetypal cosmic man.

This exploration of the concept of the ego traces the historical development of Steiner's thought, explores his attitude toward the work of Freud and Jung, and provides a context for the dialogical investigation of his teachings about the occult. I distill this information into a working definition of Steiner's conception of the ego ("I"). Ultimately, I explore several ideas from both depth psychology and spiritual psychology that implicate (a) a different future for human beings from the doom currently anticipated and (b) evolving capacities of soul and spirit that are central to such a future.

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The Style used throughout this dissertation is in accordance with the *Publication Manual of the American Psychological Association* (6th ed.) and Pacifica Graduate Institute's *Depth Psychology Dissertation Handbook* (2010-2011).

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Chapter 1
Introduction

Following the horrors of 9/11, I found myself preoccupied with the darkest possibilities for humanity. My work at Pacifica and the lessons of depth psychology proved a worthy resource with which to grapple with the angst, both individual and collective, associated with these ominous realities. My anxiety led me to ask the question that would become the earliest incarnation of my dissertation: How do we co-exist with the god of war in an age of nuclear weapons? It seems obvious that we are at a nodal point of history.

Depth psychology calls on us to face the crisis, to look squarely into the dark night, and to build the soul muscle that allows us to face evil in the world and in our lives. Collectively, it is fashionable to deny the reality of evil. I recently viewed a spot on TV promoting the March of Dimes (2009). The spokesperson said, "One day all babies will be born healthy" (para. 1). No, actually, this will not happen. Similarly, we hear people speak of the inevitability of peace. Both of these views are born of folly.

In *A Terrible Love of War,* James Hillman (2004) pointed out that humanity has fought over 14,000 wars during the last 5,000 years. With this pattern firmly established, the advent of the hydrogen bomb puts the entire planet at risk. In the tradition of Norse mythology, Thor, the war god, held the magical hammer Mjolnir (*Mjolnir*, n.d.; see Figure 1). This was the ultimate weapon, and it would boomerang back into his hand after he threw it. Mjolnir has now morphed into a hideous technology of doom. Yet few seem to want to face this fact. I am including an unpleasant, graphic images in this paper in order to present factual evidence of the crisis, to cut through the smiley face of denial, and to build soul muscle in the face of evil.

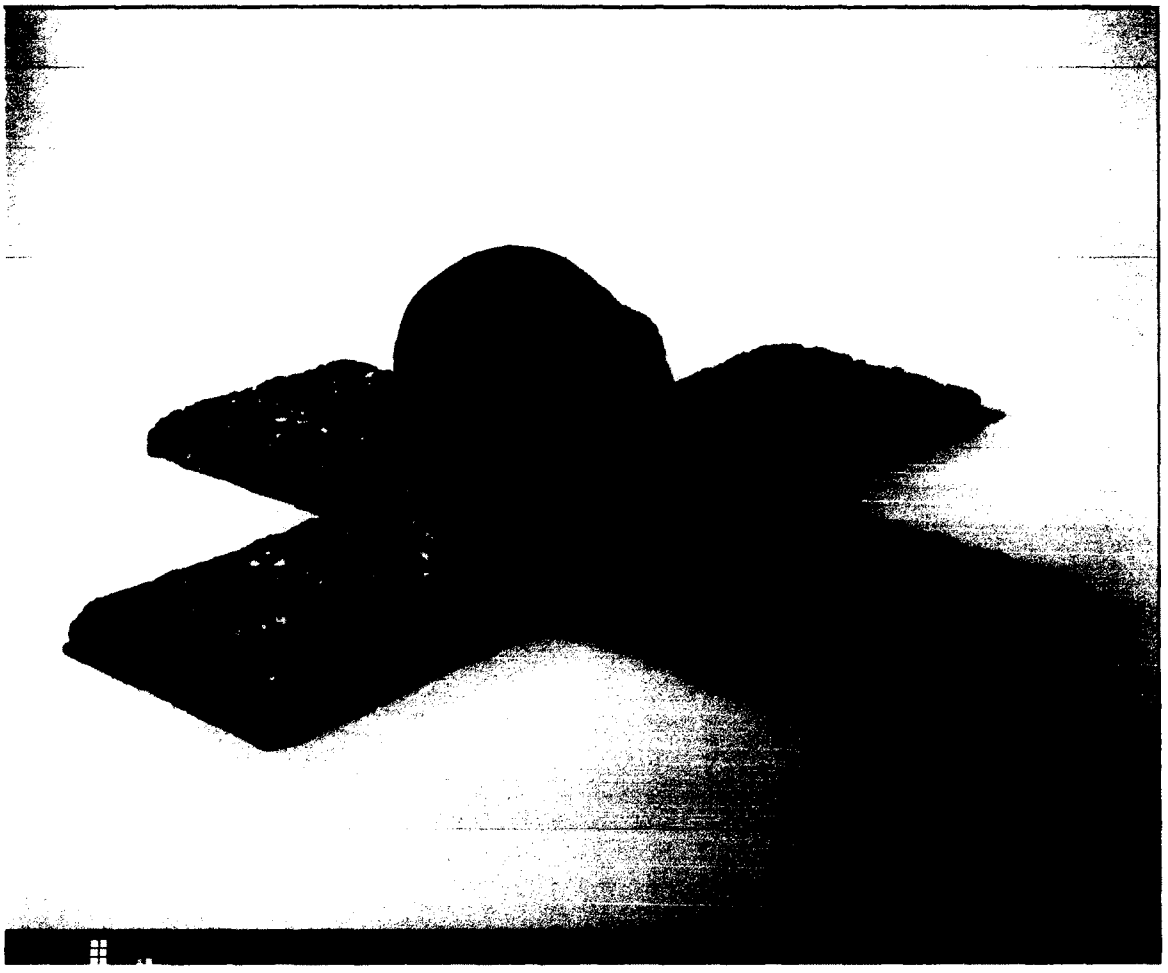

Figure 1. Ground Zero.
Note: Bronze sculpture by Robert Arneson, 1982. New York, NY: Metropolitan Museum of Art. Reprinted with permission.

In 2004, after living with the tension of the war question for over 2 years, an answer came to me when I saw the painting, *Isenheim Altarpiece*, by the Dutch painter Matthias Grünewald (c.1475-1528; c. 1513-1515; Figure 2 shows the panel that appears on the far right side of the altarpiece). Grünewald depicted Christ, newly resurrected from the grave, while the Roman powers of the time lay repelled and strewn about on the ground below. Their weapons of war were ineffective when used in an attack on the capacity of humanity for spiritual development.

Figure 2. Panel from the *Isenheim Altarpiece.*
Note: Matthias Grünewald (c. 1513-1515). Colmar, France: Musée d'Unterlinden. Permission pending.

This image of a cosmic man seemed to arrive as a gift from deeper realms of experience and is an example of Carl Jung's (1875-1961; 1916/1960) *transcendent function.* The Grünewald (c. 1513-1515) painting came as a response to my original question. By squarely facing the evil and gloom in the world and holding that tension, the new symbol appeared in response to my concerns. I discovered something in the altarpiece that spoke directly to my question and raised me to a higher plane of investigation. As Einstein taught, problems are not solved on the same level on which they were created (Harris, 1995). In light of this, my research question morphed into: "By developing a conscious life of soul and spirit as propagated by depth and spiritual psychology, how can we transform the evil we meet in the world and in ourselves?"

It seems that new dimensions of humanity seek to be born as something deeper or higher within human beings. In this regard, Jung (1916/1960) wrote about the archetypal cosmic man, as did Rudolf Steiner (1869-1925; 1904/1910), Austrian founder of modern anthroposophy, or spiritual psychology.[1] Steiner described the human being who evolves into a "Spirit-Self" (p. 38). Both Jung and Steiner, working from very different perspectives, pleaded with humanity to embrace a higher, unseen *potestas* (power or faculty) of the human soul and spirit.

Is there nexus between the depth psychology of Jung and the spiritual psychology of Steiner? I explore several ideas from both depth psychology and spiritual psychology

1. Anthroposophy is a path of knowledge that has ancient origins, which Steiner saw anew through the lens of Western scientific thinking. Although Steiner died in 1925, anthroposophy is still unfolding through Waldorf education, biodynamic agriculture, and anthroposophic medicine. To avoid confusion in the text of my exploration,

that implicate (a) a different future for human beings from the doom currently anticipated and (b) evolving capacities of soul and spirit that are central to such a future. When one consciously takes up the development of one's soul and spiritual faculties, it is as though a fresh green sprout and then a seedpod emerge from the charred, barren soil of the modern world.

The final developmental piece of my dissertation question occurred while I participated in a class titled "Frontiers of Liberation Psychology" at Pacific Graduate Institute in April 2010. During this seminar, I was fortunate to be present for visiting-professor James Hillman's lecture. In his 2 hours with us, he directed an exploration into the deeper meaning of the words *frontier* and *liberation*, which led to the uncovering of numerous synonyms and etymological insights. By the end of the process, many of the students shared a *feeling* for the depth of these ideas and the purpose of their study of depth psychology.

At one point, someone asked Dr. Hillman about the word *ego*. He replied with vigor, stating: "Ego is dead!" (personal communication, April 2010). Within the context of the class, he stated that the word *ego* had been assigned so many meanings, and was being used so superflously in modern culture, that it had lost its use as a definitive, descriptive word. Because I was writing a dissertation entitled, *What Is the Future of Ego?*, I took notice of Hillman's statement! I found it shocking that one of the premier depth psychologists of our time had thrown out a word that was essential to depth-psychology theory. If ego was dead, was my research no more than an obituary? Is future-oriented research of the ego no longer possible? From the point of view of spiritual

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Steiner's work will often be referred to as spiritual psychology, although both terms

psychology, is ego dead or alive? And if it is alive (as I posit it is), how does it differ from Hillman's, Freud's, or Jung's ideas of ego?

Autobiographical Origins of the Researcher's Interest in the Topic

The work of Carl Gustav Jung has influenced my life path from my earliest years. In my 20s, having dropped out of college, I worked as a janitor at a pharmaceutical company and used drugs as tools for what I understand now was spiritual research. At that point, I was told about a group of Jungian therapists who operated the Apple Farm Community (2010) in a nearby town, Three Rivers, Michigan. A Jungian analyst named Helen Luke founded it, and she worked with a community of about 50 people on the farm, alongside its cows and chickens and vegetable gardens. There were three analysts in total. After several concerted inquiries on my part, they finally invited me down for a meeting, having initially thought I was too young for the work.

The Apple Farm Community was very warm. They asked their intake questions in a genteel manner over tea, and then Helen Luke said she would be willing to see me as a client. The other two therapists protested, because Helen was in her 70s and they did not want her to take on too much. Yet Helen's decision stood, and my client-therapist relationship with the Apple Farm Community commenced.

My work with Jungian psychology went on for 7 years. How, specifically, was my life altered? Previously, I had been fascinated by the Eastern ideas of Ram Dass (1974) and transcendental meditation, but Helen patiently explained that it was important for me to adopt a Western style of inner development. She pointed to a quote from Richard Wilhelm (*The Secret of the Golden Flower*, trans. 1999): "If the wrong man uses

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apply to his opus.

the right means, the right means work in the wrong way" (p. 63). Initially, I was puzzled, yet with Helen's guidance I came to understand that my spiritual quest needed to take a new direction.

The right means, the spiritual teachings of the East, were not leading me, a Western man, along a healthy path. It seemed that the spiritual orientation that was appropriate for Eastern neophytes thousands of years ago did not fit the current psychological organization of the modern, Western person. We in the West have embraced the hero and have a sacred quest for *individuality*. The ego, as an organizing principle, is a pillar of a Western person's constitution. By contrast, many teachings from the ancient East strive to eliminate the ego. Since the 1500s, we in the West have become more individualized and separate from the natural world and have used these new powers to create our modern technological society. The concept of ego has been a foundation stone of modern culture. In depth psychology and in spiritual psychology, the ego concept is essential to an understanding of these fields.

It was at this point of being told by the Old Wise Women that I needed a new path of soul-spiritual development that I discovered the writings of Rudolf Steiner. His lifework, *spiritual science*, was rooted in the Western tradition and had sprouted into several different cultural fields, including education. Reluctantly, I attended a lecture on Waldorf education given by Werner Glas (1976), the director of the Waldorf Teacher Program at the University of Detroit/Mercy. I was interested in teaching, and the idea of working at a job while doing spiritual work was compelling. Unfortunately, Dr. Glas's complex speech on Steiner education was not compelling for me. Fortunately, that was not all I found at the lecture.

Afterwards, as I browsed the main lesson books created by Steiner-school students, a book on the history of art in architecture caught my eye. Written by a 12th grader, it was academically stout, written beautifully by hand, and, to my astonishment, illustrated with drawings of the buildings under discussion. The student had developed an ability to write, think, and express himself at a high artistic level. As Goethe (1810, 1906) believed, art "makes it possible to investigate and discover deeper laws and forces of nature with the exactness of science" (Prokofieff, 2003/2006, p. 12). This was the beginning of my career in Steiner education.

Helen Luke had provided essential guidance at a critical developmental stage. With my background in Jungian psychology providing a healthy base, I worked as a Waldorf educator for 17 of the next 30 years, while raising my family. I was reintegrated into the society from which I had been alienated. I strengthened my ego and became a contributing member of the modern world.

In the fall of 2007, after finishing my 3 years of class work toward my PhD at Pacifica Graduate Institute, my contemplation of Steiner's work ignited a newfound interest, which led me to the spiritual psychology of Robert Sardello (1995, 2001). For 15 years, Dr. Sardello, a veteran depth psychologist and an informed anthroposophist, has been developing spiritual psychology, which is based on Steiner's spiritual science. He has published numerous books on the subject and has founded the School of Spiritual Psychology in North Carolina, where students work on and learn its basic principles. I am currently studying with Dr. Sardello to fulfill the requisite 60 hours of depth-transformational practice.

Although my doctoral path began with the question of war and anihilation, I now explore the fundamental questions that haunt the human soul, from the larger collective dramas of war and hunger, to the individual tragedies we face throughout life. I have ended up where I started, but I now see that my research question must include all of human suffering, and the answer may lie within the image of the cosmic man. It is as though Jung, Steiner, and Sardello have set a tone and a platform of knowledge that allow new insights to penetrate the soul. Yet what is the nexus between depth psychology and spiritual psychology? How are these links described?

The Researcher's Predisposition to the Topic

My final story for this chapter is of the string of experiences that led me to choose this project. It reflects how the works of depth psychology and Steiner's spiritual psychology have been essential to my world view and my life's path. In 2008, my father died at the age of 88, and I was given a box of old papers that had my name on it. Inside I discovered a letter of gratitude written by me to my mother thanking her for all that she had done for the family. The date of the letter was February 3, 1979. To my astonishment, these are the two quotes that opened the letter I had written almost three decades before:

> We moderns are faced with the necessity of rediscovering the life of the spirit; we must experince it anew for ourselves. (Jung, 1933/2001, p. 124).

> The recognition of the hidden world will not be furthered by combating judgements which are only the logical outcome of its denial; rather, by putting forward the hidden reality itself in a true light. Then those for whom the time has come will recognize it. (Steiner, 1910/1963, p. 43)

These quotes, cited 30 years ago, continue to be my fundamental attitude and are the backbone of this research. In addition, they point to a thread of destiny that has led me down this path.

The old saying, "better late than never," applies here. I am a late bloomer, and yet there is a possiblity that the synthesis of my lifework—my life experiences in Jungian analysis and as a Steiner-school teacher—may provide a necessary and timely context for action that serves our modern times. Jung and Steiner have been pillars upon which I have built my life, and they are too-little known today. My background perfectly qualifies me to discover common themes between them, clarify their differences, and identify new forms of action. These are the guiding ideas behind my research.

Both depth psychology and spiritual psychology have had their detractors in the world. In the film *Manhattan* (Greenhut & Allen, 1979), Woody Allen's character, Isaac, tells Diane Keaton's Mary that Carl Jung is on his "most overrated list." The critics of Steiner also abound. For example,

> There are scientists acquainted with the topics Steiner touched upon who regard him as substandard and unprofessional in his methods, and therefore completely disregard his works. However, a number of trained physicists, biologists, medical doctors, architects, philosophers, and other scholars claim to find creative genius in Steiner's comments on detailed aspects of each of their fields. (Robbins, 2005, "Steiner Criticism," para. 2)

Whereas critics abound, the scope of this research project will be a scholarly examination of essential ideas from both fields.

Given the importance of Jung and Steiner in my life's journey, how have I maintained objectivity toward the work of these great men? Although it swayed my objectivity, my life experience was also the necessary platform from which I moved forward with the idea that both men's works were important and relevant to the field of

psychology. It has been my admitted desire to delve into the rich fields of knowledge of both Jungian psychology and spiritual psychology in order to develop new forms of fresh action for the world.

Relevance of the Topic to the Field of Depth Psychology

The links between depth psychology and spiritual psychology are ripe for exploration. Freud and Jung were clear in articulating the limits of human knowledge. Jung's work uncovered the transpersonal realm of the psyche. He gave us the fundamental concepts of persona, shadow, anima, animus, and the archetypes of the collective unconscious. Yet it was not until Jung (1961/1989) reached his 80s, in *Memories, Dreams, Reflections*, that he made public the more spiritual side of his work. Jung was limited by his fear of the forces in the unconscious and of keeping his work scientifically sound in the judgment of his peers. He considered the ideas that fell outside of these limits *meta-physical*, unscientific, and unknowable. According to the mood of the age, metaphysical ideas were allocated to religious communities for study, not to true science.

I kept several guidelines in place as I proceeded with my research. (a) I examined both scientific and unscientific study to understand how they could be expanded *and* hold a congruent standard for modern science. (b) I remembered that human beings have been extremely adaptable and have spawned thriving civilizations out of ideas that were later deemed erroneous. (c) I hold dear that humans were able to prosper when they thought the world was flat and when it was widely held that the earth was the center of the solar system.

The devastating Tsunami in the Indian Ocean on December 26, 2004 (Joe's Zone, 2009), provides another example of how guiding images hold wisdom. The many videos of this disaster document how most people in the resort areas did not understand what the retreat of the ocean was signaling. People stood in the waters of the low tide with no realization of what was to follow. Soon after these photos were taken, the photographer, who was on the second floor of his villa, was forced to go onto the roof to escape the incoming surge of water. Hundreds of thousands of people were killed.

In contrast, a social scientist who had been working for 20 years with a tribe of *primitive* people on a nearby, isolated island, discovered that this island and these people were directly in the path of the tsunami. After the flooding, the scientist organized a trip to the island, fearing the worst. When he arrived, he discovered significant damage from the waves, yet all of the tribesmen had survived! He asked a tribal leader to explain what happened on the day of the tsunami. The man explained how their ancestors had taught them that the sea and the land were always wrestling for dominance. Thus, the shoreline was always in a flux (see Bhaumik, 2004).

The tribesman went on to say that the world was sitting on top of a giant tree and that spirits, both good and evil, surrounded the tree. When the evil spirits took hold of the tree of the world and shook it, that was the cause of the earthquake. The ancestors made it very clear that when the earth began to dominate and the sea retreated, everyone must escape to the high lands. The tribesmen knew what the thousands of modern men who drowned did not. Were the tribesmen using modern science? No, they were trusting in the wisdom of the stories given by their ancestors. It is my contention that depth psychology and spiritual psychology express this wisdom through the lens of modern science.

With our nuclear crisis, is humanity not now at a point in evolution when a radical shift in the limits to and sources of knowledge needs to take place? Depth psychology has opened the door to a new understanding of the human psyche. Perhaps through exploring the nexus of depth psychology and spiritual psychology we can consolidate the essential principles of each and discover new ideas that will expand our capacity to deal with our current crises. Could these new ideas be the basis of new forms of depth-psychological action in the world?

Human beings have developed thinking that is focused on the material world to an exceptional level, and the fruit of this type of thought is our modern science and its technology. Computers, the Internet, humans walking on the moon, and the advent of nuclear-defense systems all illustrate the remarkable power of this type of thought. Yet in 2009, it is as if we are sorcerer's apprentices who have played with the wizard's wand, and now everything has taken on an uncontrollable, catastrophic dimension. To name just one example of what we have done with our technological prowess, we have created radioactive waste, a poison that will be with us for tens of thousands of years.

Would someone working out of true intelligence create an active death force that puts the species and the planet at risk? Joseph Chilton Pearce (1991) has described modern scientists as having state-of-the-art intellects totally devoid of true intelligence. This notion could serve as a working definition of scientific materialism. In psychology, too, this strain of thought has flourished. B. F. Skinner, during a question and answer session, told the audience, "there is no soul, there is no psyche, just chance chemical reactions!" (Glas, 1976). Authentic intelligence takes into account the well-being of the whole species and the planet. Authentic intelligence is a confluence of intelligence of the

mind and intelligence of the heart. The cultivation of a capacity for "heart intelligence" (Sardello, 1995, p. 4) is an essential component of spiritual psychology.

Our technology is both wonderful and limited. The examples of technological disasters are numerous, from the Titanic to the accidents at Chernobyl and Three Mile Island. Yet perhaps the most ominous example of destruction is the bombing of Hiroshima and Nagasaki that ended World War II.

> The detonation formed a high-temperature, high-pressure fireball, which rapidly expanded to a diameter of about 400 meters in the first second. The fireball emitted intense heat for three seconds, and glowed brightly for about ten seconds. The temperature on the ground near the hypocenter reached thousands of degrees Celsius, the overpressure reached tons per square meter. The fireball created a supersonic shockwave, which was followed by winds blowing hundreds of meters per second. The shock wave traveled 11 kilometers in 30 seconds. (Brown, 2004, "Pika Don," para. 2)

Reflecting this disaster today is Osama Bin Laden, who was a modern Arabian knight working on his own brand of black magic. Bin Laden's quest was to create a "Hiroshima style event" (Bodanski, 1999, p. 187) on U.S. soil. With his alleged "success" on September 11, 2001, nuclear terrorism is an ominous modern-day specter.

Nuclear technology has also brought an apocalyptic tone to the age-old conflict in the Middle East. As I write this, the nation of Israel is preparing to eliminate Iran's budding nuclear program. According to Benny Morris (2008), a professor of Middle Eastern history at Ben-Gurion University,

> Israel will almost surely attack Iran's nuclear sites in the next four to seven months—and the leaders in Washington and even Tehran should hope that the attack will be successful enough to cause at least a significant delay in the Iranian production schedule, if not complete destruction, of that country's nuclear program. Because if the attack fails, the Middle East will almost certainly face a nuclear war—either through a subsequent pre-emptive Israeli nuclear strike or a nuclear exchange shortly after Iran gets the bomb. (para. 1)

These examples illustrate the absurdity of our current dilemma and the need for research and a fresh perspective. In the field of psychology, very little research has been done comparing the depth traditions to the mystery traditions. Jung's psychology and method of applying his ideas to interpret cultural crises have been compelling. Steiner's spiritual psychology has propagated initiatives in the fields of education, agriculture, and medicine. All of these prospering forms of working in the world have manifested out of a realm that the founders of depth-psychological theory would have considered out of bounds for any true scientist. Yet if this bias is dropped, and scientific research begins to explore these uncharted psychological territories, there is a strong potential for the uncovering of significant, scientifically stout ideas that may serve humanities' modern dilemmas.

Although there are studies comparing the works of Steiner and Jung (for example, Wehr, 2002), for this investigation, I have added the works of Freud to the mix. I have explored the ideas of ego (Freud and Steiner) and Self (Jung) and expanded the possibility of a relationship between these schools of thought. In the end, however, my ultimate quest has been to discover tools that might allow modern people to harvest the fruits of the labor of all three of these brilliant men. The tools I unearthed represent a synthesis of thought and may allow modern people access to these important works. With these tools, depth psychologists can build innovative forms of healing and relationships in the world.

Chapter 2
A Brief Overview of the Literature

Depth Psychology

> Research often begins with detecting the limitations of previous work in a given area. . . . As long as limitations go unnoticed, not only are new areas not opened up, but a part of the whole also continues to be viewed as if it were the whole. (Sardello, 2001, pp. 18-19)

Sigmund Freud. Sigmund Freud initiated the practice of depth psychology. He was a pioneer in a field that continues to influence modern culture.[2] Unfortunately, the impact of Freud's work on the English-speaking world has been diluted by poor translations (he wrote in German) and by the fact that in the United States his works have been filtered through the lens of scientific materialism. Bruno Bettelheim (1983) lends a new perspective to reading Freud in English. He represents Freud's compassionate attitude toward his work in *Freud and Man's Soul*, in which Freud's poetic nature shines. One idea that sums this up is found in a letter from Freud to Jung in which Freud wrote: "Psychoanalysis is in essence a cure through love" (as cited in Bettelheim, p. vi).

Freud's influence is often seen in the cultural context of the 21st century. Philip Cushman (1995) explores how Freud's ideas have come to the United States and been

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2. In December 2009, when my wife and I were in Spain, we visited the Salvador Dali Museum in his home town of Figueres. As we toured we noticed this tribute to Dr. Freud:

Figure 3. Freud by Salvador Dali (1938).
Note: [Drawing]. Figueres, Spain: Salvador Dali Museum.

developed. He is particularly aware of the manner in which marketing firms have used Freudian insights. In many ways, Freud's theories have been instrumental in crafting what Cushman terms "the empty self" (p. 6). According to Cushman, this phenomenon is a key element in the consumption-based economy of modern Western life. For example, when one experiences the void of the empty self, one attempts to fill the void through consumerism. Freud's influence on the marketing strategies of the 1960s is aptly portrayed in the award-winning AMC series *Mad Men* (Weiner, 2007). One of the most successful television series of all time also has a very Freudian component; *The Sopranos* (Chase, 1999-2007) is based on a crime boss who suffers panic attacks and participates in Freudian psychoanalysis.

Freud was an ambitious man, consumed with making his mark on the world. This is not surprising, based on his childhood. Ernest Becker (1973), in his book *The Denial of Death*, claims that Freud's mother "called him 'my golden Sigi' until the day she died" (p. 101) in 1930, when Sigmund was 74 years old! Freud (1940/1989) was unabashed about his dogmatic attitude and articulated his ideas without apology.

> Psycho-analysis makes a basic assumption, the discussion of which is reserved to philosophical thought but the justification for which lies in its results. We know two kinds of things about what we call our psyche (or mental life): firstly, its bodily organ and scene of action, the brain (or nervous system) and, on the other hand, our acts of consciousness, which are immediate data and cannot be further explained by any sort of description. Everything that lies between is unknown to us, and the data do not include any direct relation between these two terminal points of our knowledge. (p. 13)

Freud's haughty attitude is also strikingly illustrated by Jung (1961/1989) in his autobiography.

> I can still recall vividly how Freud said to me, "My dear Jung, promise me never to abandon the sexual theory. That is the most essential thing of all. You see, we must make a dogma of it, an unshakable bulwark." He said that to me with great

> emotion. In some astonishment I asked him, "A bulwark against what?" To which he replied, "Against the black tide of mud"—and here he hesitated for a moment, then added—"of occultism." (p. 150)

In these incidents, Freud points to a fundamental *epistemological limit* in his concept of depth psychology, a boundary that excludes all the concepts involved in Steiner's lifework with spiritual psychology. The field of depth psychology needs to address this limitation and explore alternative perspectives. This exploration is a central motive in my research. How have these limits to knowledge influenced the development of depth psychology? Are these limits, which were originally put in place during Freud's lifetime, still valid? If not, how can a new understanding be structured?

I have also viewed the essential ideas of depth psychology from the perspective of process. As in any field, there is an understanding that the ideas of depth psychology have evolved and are evolving. The concept of ego has varied significantly over the years. This concept was fixed for Freud (1940/1989, 1930/1961), but had a different meaning for Jung (1952/1973, 1961/1989), and its definition has been quite fluid within the field.

Ego psychology. One of the offshoots of Freud's work is the field of ego psychology, or, as it has come to be known, developmental, object-relations theory. Freud's lifework can be separated into the psychology of the id, which relates to his early work, and the psychology of the ego, which was developed after he published *The Ego and the Id* in 1923. The development of this field was aptly summarized in *Ego Psychology II* (G. Blanck & Blanck 1979), *Beyond Ego Psychology: Developmental Object Relations Theory* (R. Blanck & Blanck, 1986), and *Ego Psychology: Theory and Practice* (G. Blanck & Blanck, 1994). Gertrude and Rubin Blanck (1994) make the point

that Freudian psychoanalytic treatment was initially designed for neuroses. Freud's ideas and the resulting methods were continually refined over the years. Yet, when some of his more dogmatic assertions were challenged, his reworking of theory resulted in more effective psychoanalytic methods.

> Just as Freud's introduction of the structural theory was seminal in the sense that it paved the way for further theory construction, Hartmann's introduction of the adaptive function of the ego paved the way for psychological theory to become, not only a study of psychopathology, but of normal developmental psychology as well. It set the direction for investigation to proceed toward discovery of how the ego develops from birth onward. (p. 8)

Among the practitioners who made these discoveries was René Spitz (1959), who explored how the developing ego became organized. Edith Jacobson (1964) researched the representational world, depression, and superego formulations in girls. Margaret Mahler, Fred Pine, and Anni Bergman (1985) studied the process of how an individual proceeded from physical birth to psychological birth. Heintz Kohut (1971) made significant contritutions with his *The Resoration of the Self.* Yet in my opinion it was Erik Erikson (1950), who, by reinterpreting Freudian concepts, provided the most articulate and compelling argument detailing the developmental stages of the ego from a Freudian perspective.

In his *Childhood and Society* (1950), Erikson delineated eight stages of ego development. He utilized his ethnographic research methods with both Sioux and Yourok Indian tribes to discover their cultural structures, specifically their *child psychologies*. In his *The Life Cycle Completed* (1992), Erikson enlarged on his eight developmental stages and added a ninth stage, in which he provided new insights into the last phase of life and explored the relationship between the aged and their communities. In *Vital Involvement in Old Age* (Erikson, Erikson, & Kivnick, 1985), Erikson made further explorations into

the more advanced years of life and expanded on the idea of *gerotranscendence*, in which he questioned some basic assumptions about how people age gracefully in our culture.[3]

Carl Gustav Jung. Jung's philosophical and metaphysical work moved psychology beyond the epistemological limits of Freud and resulted in the introduction of many fruitful ideas to depth psychology. Jung's (1951/1970) attitude toward consciousness is revealed by this psychological paraphrase of a quote by Ignatius Loyola, of which he was very fond:

> Man's consciousness was created to the end that it may (1) recognize its descent from a higher unity; (2) pay due and careful regard to this source; (3) execute its commands intelligently and responsibly; and (4) thereby afford the psyche as a whole the optimum degree of life and development. (p. 165)

One can see that Jung positioned his view of consciousness in relation to a higher unity and that his essential nature was one of respect for this realm. This is in stark contrast to Dr. Freud (1930/1961), who wrote that

> the whole thing [man's relationship to religion] is so patently infantile, so foreign to reality, that to anyone with a friendly attitude to humanity it is painful to think that the great majority of mortals will never be able to rise above this view of life. (p. 39)

Jung's willingness to explore non-Freudian realms came at a cost. Even in the 1970s, the elitist attitude of the neo-Freudian was clear.

> It is well known how Wilhelm Reich continued the Enlightenment in the direction of a fusion of Freud with Marxist social criticism, only to reach finally for Orgone, the primal cosmic energy. Or, how Jung wrote an intellectual apologia for the text of ancient Chinese magic, the *I Ching.* In this, as Rieff has so bitingly argued, these men are of lesser stature than their master the great Stoic Freud. (Becker, 1973, p. 276)

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3. As a side note, my original mentor, Helen Luke (2010), wrote a book called *Old Age* that also lends insight into this final stage of life.

This idea of a higher unity out of which consciousness descends is an idea that appears in the work of both Jung and Steiner. There are nexus here, yet what are the implications of these links for future depth psychologists?

Did Jung understand the transcendental nature of the human psyche? and did he know his discoveries were important to the world around him? These questions provide a possible link to the work of Steiner. Jung (1959/1990) was able to expand and enrich Freud's concept of the ego as he addressed the transpersonal realms of the psyche. Jung's (Jung & von Franz, 1969) concept of Self pointed to the image of Christ as a true symbol of modern man that held unknown and undiscovered meanings. This, too, was an essential element of Steiner's work (Shepherd, 1954). Throughout Jung's collective works, he made specific references to Rudolf Steiner and anthroposophy (Jung, 1936/1958; 1931/1960; 1928/1960; 1950/1961; 1931/1964; 1918/1965; 1959/1990).

Jung (1961/1989) also addressed the evolving world crisis. His autobiography was full of dramatic episodes that corresponded to world events. The most notable was the dream, or vision, that he had of Europe flooded in a river of blood. His writings on *The Undiscovered Self* (1957/2006) and on *Flying Saucers* (1958/1959) were clear examples of him taking his ideas beyond the therapist's office and into the world. In addition, some of those closest to Jung on his deathbed reported that he experienced apocalyptic visions that his family refused to discuss even with Jung's closest associates (Whitney, 2004). Jung's (1952/1973) recognition of the precognitive element in dreams and his documentation of the phenomena of synchronicity provided significant evidence for the transpersonal nature of human experience and a context for my research. Jung's

work, particularly in the later years of his life, seemed to be an attempt to use some of the essential ideas of depth psychology to influence the troubled civilization of his time.

One of the primary scholars to assimilate Jung's ideas, explain them clearly, and expand them significantly is Edward Edinger (1972). In *Ego and Archetype*, Edinger systematically explains Jung's process of individuation in three parts. He explores individuation from the perspective of stages of development and as a way of life, and provides symbols of the goal of the individuation process. He writes that

> Jung's most basic and far-reaching discovery is the collective unconscious or archetypal psyche. Through his researches, we now know that the individual psyche is not just a product of personal experience. It also has a pre-personal or transpersonal dimension which is manifested in universal patterns and images such as are found in all the world's religions and mythologies.[2] It was Jung's further discovery that the archetypal psyche has a structuring or ordering principle which unifies the various archetypal contents. This is the central archetype or archetype of wholeness which Jung has termed the Self. (p. 3)

Edinger's synthesis of Jung's research results in a clarity of thought that makes the recondite accessible.

This movement from "a product of personal experience" (Edinger, 1972, p. 3) to "a pre-personal or transpersonal dimension" (p. 3) is an example of how Jung's work expands the limits of knowledge beyond Dr. Freud's theories. Edinger also expands the process of individuation to cover the first half of life (p. 4), whereas Jung holds that the process of individuation is essentially relevant to the second half of life. Edinger, however, acknowledges limits to the knowable in this newly won Jungian perspective. "This subjective experience of individuality is a profound mystery that we cannot hope to encompass by rational understanding. However, some of its implications can be approached by examining the symbolic images that refer to this experience" (p. 162).

Edinger further explains the relationship between ego and Self and presents the idea of an ego-Self axis. "The line connecting the ego-center with Self-center represents the ego-Self axis—the vital connecting link between ego and Self that ensures the integrity of the ego" (p. 6). Are Jung's Self and Steiner's higher self related? Edinger's explanation serves as a point of dialogue between Jung's and Steiner's views of the ego and some form of a higher self.

Edinger (1972) also explores the realm of symbolism[4] and, what is most relevant to my research topic, looks at Christian iconography and the Christian myth.

> It is in the later phases of psychic development . . . that the psychological implications of the Christian myth are especially applicable. In fact, the Christian myth presents us with images and attitudes pertaining to the individuation process which is specifically a process for the second half of life. (p. 153)

The Christian myth and Christology are an essential aspect of Steiner's spiritual psychology. For Jung, the Christ represents a symbol of the Self. In Steiner's view, "the Christ Event" (Prokofieff, 2003/2006, p. 41) is a turning point in human evolution.

Robert Johnson (1986, 1991, 2007) has also contributed widely to the understanding of Jungian psychology. His numerous books on the subject have informed the content of this research. In addition, Johnson's *style of writing* has served as an inspiration. Johnson has the ability to translate Jungian science (that can be difficult to understand) into language that is accessible to a modern reader. For example, he writes:

> In this book, we will examine some of the odd places in which the water of life is flowing these days. As always, it is free, and it is fresh, as much the living water as ever before. The main difficulty is that it is to be found where one least expects it. (1991, p. 32)

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4. A symbol in Jungian terms is an "image or representation which points to something essentially unknown, a mystery" (Edinger, 1972, p. 109).

I believe his use of ancient stories to make modern ideas tangible sets a standard for all contemporary researchers. Johnson's writing style in *Inner Work* (1986) is reminiscent of many of Steiner's lectures and teachings. Because one of the primary purposes of my research has been to help make the abstruse accessible, Robert Johnson's style has served as a model.

Robert Sardello. Robert Sardello's (2001) pioneering investigations into the relationship between depth psychology and the work of Rudolf Steiner set the stage for my study. "I am not the first to come up with this new psychology. All of the threads of it are found in the amazing work of Rudolf Steiner and the anthroposophy he founded. Anthroposophy provides the basis for reimagining psychology altogether" (p. xv). In *Love and the Soul: Creating a Future for Earth* (1995), Sardello explores the confluence of depth psychology and Steiner's spiritual psychology. "Science must be met by equal disciplines of careful research and observations of the inner side of things in order to complement knowing through the mind with knowing through the heart" (p. 7). He argues forcefully that "soul-making" (p. 15) is a valid form of scientific research.

Sardello (1995) views depth psychology as an "epistemology of the heart" (p. 3) and has produced extensive scholarship addressing the benefits of turning to spiritual science to comprehend and experience the reality of ego. Sardello (2001) describes Steiner's new vision of psychology, *spiritual psychology,* and defines it as "an active practice that develops embodied, conscious, soul life to make that life open and receptive to the spiritual realms. This is done as an act of love toward ourselves, others and the world" (p. xi). Dr. Sardello founded the School of Spiritual Psychology to provide people

with the opportunity to explore how these enhanced ideas of ego can be developed in such a way as to make an impact on oneself and the world in which one lives.

Sardello's (1995) courses involve learning contemplative practices that are associated with unfolding an "intelligence of the heart" (p. 101). This type of knowing is very different from the normal intellectual perspective of modern people. Yet by awakening heart intelligence, one is able to meet the challenges of the mental perspective in new ways. In the words of one of the leaders of the anthroposophical movement,

> thus at this second stage of study the thoughts of Anthroposophy take hold not only of our thinking, but also of our objectivised feeling. Then we learn to 'think' with the heart, where the spiritual thoughts of the heart are transformed into living imaginations, born out of the pure enthusiasm of human feeling for spiritual truths. (Prokofieff, 1995/1996, p. 13)

Heart intelligence does not replace head intelligence; it *enhances* it. Sardello and his spiritual psychology represent the attitude of the *bodhisattva*, which holds that it is not enough to be personally enlightened, but that we all must work toward the awakening of all people. "We have the capacity to experience everything as spiritual activity. It takes a special alertness to the 'I' to particularize this capacity into individual experiences" (p. xii).

James Hillman. Hillman's (1983) book, *Archetypal Psychology*, can be seen as a cultural movement whose task is the re-visioning of psychology, psychopathology, and psychotherapy in terms of the Western cultural imagination (p. 2). Hillman offers a fresh perspective for new ideas to emerge, and, like Sardello, he uses his imaginative capacity to revision the field of psychology. Hillman's *Re-Visioning Psychology* (1976) represents the fruit of his quest. Hillman (1983), like Johnson, expresses himself through a "poetic basis of mind" (p. 3). "From Jung comes the idea that the basic and universal structures

of the psyche, the formal patterns of its relational modes, are archetypal patterns. The primary, and irreducible language of these archetypal patterns is the metaphorical discourse of myths" (p. 4). Hillman views the soul as primarily an imagining activity. Along with Corbin (1958/1969), Hillman sees the heart as the locus of imagining. The interdependence of heart and image intimately ties the very basis of archetypal psychology to the phenomenon of love. Once again, as with Sardello, Hillman calls for a new view of psychology that is alive, imaginative, and related to imaginative heart forces.

Lastly, it must be noted that Hillman has provided considerable assistance in stimulating the melancholic affect that serves as a basis for this disseration. Hillman's *A Terrible Love of War* (2004) presents a stunning look at the reality of war in our ostensibly peace-loving culture. Hillman meets the challenge of violence head on. As mentioned in the last chapter, in that there have been over 14,000 wars in 5,000 years of recorded history, perhaps it is time for humanity to do something other than wish for peace. His book is an example of what I have described as soul muscle in the face of evil.

In 2007, at Pacifica Graduate Institute in Carpinteria, California, Hillman spoke at length about the liminal space of our crumbling world. He ended his lecture by asking his audience about the movie *Titanic* (Cameron, 1997). He directed us to imagine being on that ship and wonder what role we would have played. Would we have been musicians playing classical melodies as the ship went down? How about the men who attempted to muscle their way onto a lifeboat ahead of women and children? When the imaginative exercise concluded, Hillman pointed out that the Titanic is a symbol for what is happening to the Western world tody; we are slowly going under, and everyone knows it

on some level. Our culture is crumbling around us; something new is emerging. Do we cling to the wreckage? or do we enjoy the music while we still can?

Other depth psychological works that apply to this research have been produced by Joseph Chilton Pearce (1991) and E. F. Schumacher (1978). Pearce argued persuasively that by ignoring the deeper or higher aspects of the human mind, modern technologies have shown no regard for the whole of the species and represent an intellect totally devoid of intelligence. Schumacher saw the futility of the modern world as the result of humanity's attempt to live without religion by replacing it with *scientific materialism.*

Finally, the release of Jung's *The Red Book* (2009) opens up a whole new frontier for my investigation. *The Red Book* is compelling, not only for the new content that lies within it, but also for the implications of the process of *redbooking.* How do modern individuals do their soul-spiritual work? *The Red Book* is reminiscent of medieval manuscripts created by monks and of William Blake's works (see for example Eaves, Essick, & Viscomi, 2009).

Spiritual Psychology

Rudolf Steiner wrote and lectured prolifically throughout Europe in the late 19th and early 20th centuries. The compilation of his lifework filled 330 volumes. Yet of these many publications, his basic thought can be found in five fundamental books: *The Philosophy of Spiritual Activity* (1894/1963), *Christianity as a Mystical Fact* (1902/1997), *Theosophy* (1904/1910), *Knowledge of the Higher Worlds and Its Attainment* (1904/2009), and *Occult Science, An Outline* (1910/1963). These books were written for a general audience and do not require advanced knowledge of his esoteric

path, but rather put forward ideas for a new worldview. They delineate the basic concepts of his path of knowledge and provide a context for research on the nature of man.

Rudolf Steiner was well versed and very precise in his view of the scientific method. His *The Philosophy of Spiritual Activity* (1894/1963; also translated as both *The Philosophy of Freedom: Some Results of Introspective Observation Following the Methods of Natural Science*, 1894/1970, and *Intuitive Thinking as a Spiritual Path*, 1894/1995). Two other published books, *Theosophy* (1904/1910) and *An Outline of Esoteric Science* (1910/1997), addressed the scientific limitations he observed in his prefaces.

> The book cannot be judged from the standpoint of science if the point of view adopted in forming such a judgment is not gained from the book itself. If the critic will adopt this point of view, he will certainly see that the presentation of the facts given in this book will in no way conflict with truly scientific methods. The author is satisfied that he has taken care not to come into conflict with his own scientific scrupulousness even by a single word. (1904/1910, p. 4)

> The content of what they [these images] present will be the spiritual world, but in order to become fully comprehensible to our ordinary consciousness, which thinks in modern terms and does not yet see into the world of the spirit, this spiritual world must flow into our thoughts and appear in thought form. It will remain incomprehensible only if we ourselves place obstacles in its path; that is, if we subscribe to contemporary prejudices about "the limits of knowledge" that result from an incorrectly conceived view of nature. (1910/1997, p. 3)

It becomes obvious that Dr. Freud and Dr. Steiner had very different world views. Yet what they disagreed about was not the scientific method, but the *field of observation*. Whereas Freud probably would have argued that Steiner was hopelessly stuck in the "black tide of mud . . . of occultism" (Jung, 1961/1989, p. 150), Steiner's (2001) views of Freud displayed more open-mindedness and focused evaluation. As Sardello (1990) explained in his "Introduction" to *Freud, Jung, and Spiritual Psychology*,

> the nature of a wound of the soul, of inner life, was misread very early on in the history of psychoanalysis. Consequently, instead of learning how to pay attention to soul, psychoanalysis was diverted to the supposed circumstances in which the wound occurred—circumstances that were said to take place during the historical life of the person. Thereby, with a brilliant move of ordinary intelligence, Freud sidestepped the opportunity to develop a kind of knowldege suitable for the soul. . . . Freud contended that a person's suffering is not due to the wounding [of the soul] but to the inability to understand what is happening within what Steiner would call sense-perceptible knowldege. Psycholanalysis helps the suffering patient to achieve this form of understanding by associating the wounds of the soul with historical events in the person's life; once the wounding "makes sense," relief occurs. Psychoanalysis in this sense is a training in making the soul conform to the scientific analysis of cause and effect, an education into materialist logic which undoubtedly goes hand in hand with learning to view the events of the outer world with this same kind of logic. (pp. 8-9)

Steiner studied Freud's depth psychology and made clear judgements about how those ideas differed fundamentally from spiritual psychology.

The organization of my research was as follows. Based on the fundamentally opposing views of (a) the human soul and (b) how to do soul work, I first turned to Freud to establish the roots of depth psychology that supported the concepts that were later morphed and developed by Jung, Hillman, and others. The opportunity for dialogue was ripe when I turned to Jungian psychology. Jung broke from Freud and developed new ideas (e.g., persona, shadow, archetype, and collective unconscious) that continue to have an impact on modern culture. But did Jung's explorations of soul lead him into the realm of spiritual psychology?

Sardello (1990) argues against this idea:

> The student of psychological systems might think that the difficulties pointed out thus far may be true for Freud and those psychotherapeutic approaches that can be linked back to him, but that with Jung there occurs a real breakthrough into the realm of the soul proper. Not only does Jung break with Freud's sexual foundation, but he sees the limitation of personal memory, realizing that symptoms cannot be accounted for by simply following the events of early childhood, and that there exists a whole other realm of memory, the collective unconscious, which seems to be the image presentation of the soul world. Mythic

> memory, not personal memory, becomes with Jung the source of psychological illness. The gods, Jung says, have become our diseases. (pp. 10-11)

Through the development of his psychology, Jung brought the mythic dimension into play, as well as insights into alchemical symbolism and agnosticism, but he did not publically delve into more spiritual dimensions than those.

Jung and Steiner were both noted and criticized for their relationship to the Gnostic doctrines. In 1910, Steiner wrote:

> My perceptions of the spiritual world repeatedy met with the objection that they were reproductions and transformations of concepts about the spiritual world that came to the fore in ancient times. It was said that I had read many of these things, absorbed them into my subconscious, and then preseented them in the belief that they sprang from my own perceptions. I was said to have derived my reports from Gnostic teachings, the poetic wisdom of the Orient, and so on.
>
> The thought that went into these claims is very superficial. I am fully conscious of the fact that my knowldege of spiritual things is the result of my own perception. (1910/1997, p. 6)

Steiner read and commented on some of Carl Jung's writings. In his lecture "Psychoanalysis and Spiritual Psychology I" (November 10, 1917; 1990), Steiner addressed the ideas Jung (1943/1953) presented in *On the Psychology of the Unconscious*, in some detail. "Jung's theory is not uninteresting if you do not take it abstractly, simply as a theory, but instead can see the impulses of our time at work in it" (pp. 40-41).

> However, from all this, you must realize that people of our time are at least beginning to notice all sorts of psychic peculiarities and to ask what goes on within a person showing such symptoms. And they have at least advanced far enough to realize that these symptoms are not due to physiological or anatomical changes. (p. 42)

In fact, here is evidence that spiritual psychology and Jungian psychology had already been in dialogue.

Many works since Steiner's death in 1925 have amplified and clarified his ideas. Willem Zeylmans van Emmichoven (Zeylmans van Emmichoven, 1946/1982, 1956/1963), one of the original pioneers of anthroposophy, wrote a concise guide to Steiner's view of the human soul. Karl Konig (1973), founder of the first Camphill community (see next paragraph), also wrote a contemporary examination of the human soul from the view of anthroposophy. Psychiatrist, educator, and anthroposophist Bernard Lievegoed (1991, 1993) wrote extensively on how anthroposophy had or has practical applications in the world.

It is precisely in the development of Steiner's work in various professions internationally that I explored for patterns or clues as to how those initiatives developed. In the field of education, for example, there are hundreds of Steiner Schools throughout the world. In the U.S., the first Steiner School opened in 1928 and continues to flourish in New York City's Upper East Side. In addition, there are also sites that have formed around the needs of children and adults who require special education. These are known as Camphill communities throughout the Western world. Their ideal of "social renewal through community building" (*Camphill*, n.d., para. 2) has resulted in farm communities organized specifically to serve those who require special care.

In 1924, Steiner gave his *Agriculture Course* (2004) to a group of farmers in Eastern Europe. These individuals approached Steiner after noticing a rapid decline in seed fertility, crop vitality, and animal health. His lectures initiated *biodynamic agriculture*, a world-wide movement in organic agriculture. Hindsight tells us that his work marked the beginning of what today is called the modern, sustainable-agriculture movement. Ironically, the organic standards applied through biodynamic agriculture were

much higher than any state standard required in the U.S. today (Demeter Association, 2006). The primary agency providing Biodynamic Certification, Demeter International (named after the Greek goddess of the harvest), was founded in 1928.

In the field of medicine, Steiner collaborated with Dr. Ita Wegman to create a worldwide intiative called *anthroposophical medicine*. Their work together was designed to augment the science of medicine with the insights of spiritual science. Currently, this approach to medicine is being practiced in over 80 countries around the world (*Physicians Association for Anthroposophical Medicine*, n.d.).

Steiner's ideas were also applied to the field of architecture. Primarily expressed as the first Goetheanum, built in Dornach, Switzerland, this building was begun in 1913 (Praefcke, 2001-2008). Construction was interrupted by World War I. When the work continued, an extraordinary building began to emerge, both inside and out. Unfortunately, during Christmas of 1923, the building was destroyed by arson. The second Goetheanum was then built on the same site and continues to be the center for anthroposophical intitiatives world wide. Out of the inspiriation of the original form of this building, sturctures have been built throughout the world using the ideas of *anthroposophical architecture* (Sokolina, 2001).

Karl Unger (1908/1976) wrote the work that is central to my discussion of the concept of ego. In 1904, Steiner acknowledged two paths that he contended led to an understanding of spiritual science. In his introduction to his book *Theosophy* (1904/1910), he wrote:

> Those who feel drawn to another method of searching after the truths here set forth will find such a method in my Philosophy of Spiritual Activity. The lines of thought taken in these two books, though different, lead to the same goal. (p. viii)

Steiner gave Unger the task of developing one of these paths: the spiritual scientific *theory of knowledge*, which Steiner presented in his books *The Philosophy of Spiritual Activity* (1894/1963) and *A Theory of Knowledge Based on Goethe's World Conception* (1886/1968).

In his *Principles of Spiritual Science* (1908/1976), Unger offered a masterfully precise description of the human ego from the view of anthroposophy. Using pure thought, he made the epistemological foundations of spiritual science accessible. In his "Introduction," Alan Howard (1976) declared as much:

> For those students, however, who seek a secure foundation in pure thought for the supersensible realities of which Steiner speaks, and are willing to give it the study it deserves, this book will be a continuing reward and delight. It is not disparaging to Steiner, nor indulging in disproportionate adulation of Unger to say, that Carl Unger has given in this book what only Steiner might have done as well, and perhaps not even he, better. (p. vi)

Unger described the ego as the fourth member of the human being:

> Man consists of the physical body, which contains all mineral properties; of the etheric body, which carries the plant properties such as growth, nutrition, procreation; of the astral body which carries the animal properties of instincts, desires, passions, etc.; and of the ego which raises man above the beast and assigns him to a kingdom of his own. (p. 5)

These views of the human being were not new or unique, but they provided a time-honored basis for a logical study of the relationship between these four members of the human being. As Schumacher (1978) explained:

> We see what our ancestors have always seen: a great Chain of Being which seems to divide naturally into four sections, or four "kingdoms" as they used to be called: mineral, plant, animal and human. This was in fact until not much more than a century ago, probably the most widely familiar conception the general *scheme* of things, of the constitutive pattern of the universe. (p. 15)

Arthur O. Lovejoy (1936), who participated in the William James Lecture Series at Harvard, gave an extensive presentation on the history of this idea (see G. Blanck & Blanck, 1994).

The William James Lectures on Philosophy and Psychology were established at Harvard in 1929, from a bequest by Harvard alumnus Edgar Pierce. The purpose of the lectureship was to honor the memory of William James, the American psychologist and pragmatist philosopher, and at the same time provide public lectures and informal instruction by eminent scholars not permanently connected to the university. Professor Lovejoy's (1936) lectures were the second series under Pierce's bequest, delivered in the second half of the academic year 1932-1933. Lovejoy presented a scholarly history of the idea of "The Great Chain of Being," starting with the genesis of the idea in Greek philosophy.

The essential focus for insight into this ancient idea is the relationship between the four members in the chain. What is a mineral? How does it compare to a plant? What powers do animals have that plants do not have? What powers do human beings have that animals do not have? One discovers there are quite distinct differences or powers that emerge as one studies the members. Schumacher (1978) describes these powers as "a successive gain of qualities" (p. 17) as one moves up the levels. These new qualities or powers are the result of an "ontological discontinuity" (p. 17), or a jump in the level of being.

Unger (1908/1976) recognizes the same distinctions, yet calls the changes in the power present at various levels "contradictions" (p. 58). Furthermore, Unger explains how "the results of spiritual investigation are directly due to the reality of contradiction"

(p. 77). For the purposes of this research, the *great chain of being* is used to explore the idea of ego in terms of both depth psychology and spiritual psychology.

Another representative of spiritual science, whom I have already mentioned, is Sergei Prokofieff (2003/2006). After the fall of communism, he was the cofounder of the Anthroposophical Society in Russia. Since Easter 2001, he has served on the Executive Counsel of the Anthroposophical Society at the Goetheanum in Dornach, Switzerland. Prokofieff is a prolific author who seems to be doing spiritual research similar in quality to that done by Steiner himself. His writing on the Christmas Conference of 1923, in which he explores the implications that event has for spiritual science, reveals an unmistakable connection to Steiner's mode of thinking. Based on the spiritual-scientific understanding of the human ego, Prokofieff presents a clear and logical extension of Unger's ideas and shows how this type of thought continues to bear fruit.

> In the present age of human freedom, this revelation [of divine wisdom] consists in the lifting of the veil from the deepest mysteries of man (anthropos), mysteries which lead through true self-knowledge to world-knowledge, to a conscious grasping of the whole multiplicity of relationships between man and the spiritual cosmos, between the individual ego and the world of the higher divine-spiritual hierarchies. (p. 1)

Prokofieff's understanding of the principles of spiritual science and his research into using these principles has lent a contemporary voice to the imaginative dialogue that emerged in my research.

Finally, there is the work of Gerhard Wehr (2002), who explores the relationship between the work of Jung and Steiner using a synoptic method. Wehr's focus is specifically on each scientist's views on a specific array of topics: the Grail Legend, life after death, alchemy, conceptions of evil, and sexuality. His book provides a basis for and points to the importance of (a) the field of psychology and (b) further research into the

relationship between the work of Jung and Steiner. I explore the synthesis of these works, with a focus on searching for practical tools that could lead modern people to their own exploration and development of soul-spiritual capacities.

Spiritual psychology is often associated with transpersonal psychology. The idea behind transpersonal psychology is to find a link between the soul and the great spiritual traditions. Spiritual-psychological teachings are based on Emanuel Swedenborg (Blackmer, 1991) and other leaders of esoteric thought, such as those found in the Sufi-related writings of Pir Vilayat Inayat Khan (Inayat Khan, 1982) and the New Age writings of Steve Rother (2004). In terms of my research, it must be stressed that the concept of spiritual psychology applies specifically to the work of Rudolf Steiner; transpersonal psychology has not been included, except to mention it briefly.

Seen through a cultural lens, it is clear that the depth psychology of Freud and Jung, and the spiritual psychology of Steiner have both emerged and been influential fields of knowledge in the 20th and into the 21st centuries. As I have shown, there is an abundance of studies by scholars in both depth and spiritual psychology. The fruits of these works are clear. Yet there have been few studies focused on the possible relationship between the fields. By choosing a concept that is common to both fields, the ego, my study may contribute to an understanding of how the fields compare, how they contrast, and how any possible nexus between the two can be accessed.

Another subordinate aspect of this research is an exploration of the limits of knowledge. Freud pointed to a fundamental *epistemological limit* in his concept of depth psychology, a boundary that excluded Steiner's lifework of spiritual psychology. I addressed this limitation with the questions: How have these limits to knowledge

influenced the development of depth psychology? Are these limits, which were originally in place during Freud's lifetime, still valid? If not, how can a new understanding be structured? The field of research that was the focus of this dissertation was delineated as these epistemological limits were surmounted.

Statement of the Research Question

Are there nexus between the fields of depth psychology and spiritual psychology? Using a hermeneutic lens, and using an imaginative, dialogical method, the essential ideas of each field were explored and compared. For example, using the question: What is the future of ego? as one focal point, I delved into the depth-psychological understandings of ego. Similarly, I explored the question through the lens of spiritual psychology, as in the question: What are the spiritual-scientific understandings of the ego? By putting these various ideas concerning the same phenomenon (ego) into play, and holding the tension of the differences, new understandings emerged. My 40-year relationship with the works of Steiner and Jung served as the foundation for my distillation of new methods that have the potential of becoming helpful and healing actions in the world.

Definition of Terms

Ego. The term *ego* is used in a variety of ways and in a variety of contexts. In order to simplify this complexity for the reader, I used the following two terms in order to be specific:

F-ego. The F-ego is the ego as defined by Sigmund Freud (1940/1989). He characterized this essential element of the "psychical apparatus" (p. 13) in a manner that I have called the F-ego.

> Under the influence of the real external world around us, one portion of the id has undergone a special development. From what was originally a cortical layer, equipped with the organs for receiving stimuli and with arrangements for acting as a protective shield against stimuli, a special organization has arisen which henceforward acts as an intermediary between the id and the external world. To this region of our mental mind, we have given the name of *ego*.
>
> *Here are the principal characteristics of the ego*. In consequence of the pre-established connection between sense perception and muscular action, the ego has voluntary movement at its command. It has the task of self-preservation. (p. 14)

Freud theorized that the ego repressed certain aspects of life that were unpleasant or threatening, and this repressed content contributed to neuroses. He further posited that, by exploring and making conscious these repressed memories, a patient would be relieved of symptoms.

> According to Freud, the ego is part of personality that mediates the demands of the id, the superego and reality. The ego prevents us from acting on our basic urges (created by the id), but also works to achieve a balance with our moral and idealistic standards (created by the superego). While the ego operates in both the preconscious and conscious, it's [sic] strong ties to the id means that it also operates in the unconscious. (Cherry, 2010, "*What's with EGO?*," para. 2)

According to Freud's definition,

> the ego operates based on the reality principle, which works to satisfy the id's desires in a manner that is realistic and socially appropriate. For example, if a person cuts you off in traffic, the ego prevents you from chasing down the car and physically attacking the offending driver. The ego allows us to see that this response would be socially unacceptable, but it also allows us to know that there are other more appropriate means for venting our frustration. (Cherry, 2010, "*What's with EGO?*," para. 3)

J-ego. The term J-ego uses "ego" as defined and understood by Jung (1921/1971).

> By ego I understand a complex of ideas which constitutes the centre of my field of consciousness and appears to possess a high degree of continuity and identity. Hence I also speak of an *ego-complex*. But inasmuch as the ego is only the center of my field of consciousness, it is not identical with the totality of my psyche. . . . I therefore distinguish between the ego and the self, since the ego is only the subject of my consciousness, while the self is the subject of my total psyche, which also includes the unconscious. (p. 540)

For Jung, the J-ego was the center of an individual's field of consciousness. Yet this J-ego was not only influenced by repressed historical memories, but also by unconscious elements and archetypes, and it had a quintessential relationship to the archtype of the Self. For Jung, instead of recognizing simply the historical events of one's life as relevant to the psyche, he included transpersonal elements as another essential force. The term *Self* in Jungian psychology has some of the characteristics of the "I" in spiritual psychology.

"I" of spiritual psychology. The "I" of spiritual psychology is the term that I use to describe the ego from the perspective of Steiner's spiritual psychology. Steiner uses the word *ego* throughout his work, yet the meaning varies depending on the context. Sardello (1999) expresses Steiner's spiritual-psycholgical meaning in his "Introduction" to *A Psychology of Body, Soul, and Spirit*:

> Steiner recognizes the unique qualities of the "I" and gives detailed descriptions of the interplay between "I"-consciousness and soul life as a whole. If these factors are taken into account, *all psychology must, in fact, be spritiual psychology. Furthermore, when these factors are taken into account, spiritual psychology assumes a clear, definite, and precise meaning—it becomes a discipline concerned with the whole of soul life, which includes the dimension of spirit.* (pp. xviii-xix)

Here is the first hint of the essential differences between F-ego and the "I" of spiritual psychology. The term *ego* in this context applies to Steiner's "I" and is considered the fourth member of the organization of the human being (Steiner, 1904/1910).

Steiner's terms. Another source of confusion are the many terms used in definitions and discussions of the work of Rudolf Steiner:

Anthroposophy. This term is used in reference to the origins of Steiner's lifework. It is a path of knowledge that has ancient roots, which Steiner saw anew through the lens of Western scientific thinking.

Spiritual science. This is the more formal name for Steiner's integrated belief system. This usage emphasizes how the scientific method is fundamental to Steiner's research method.

Spiritual psychology. This term refers to the anthroposophical development of the depth-psychological field. In my research, spiritual psychology represents the ideas and data that have emerged specifically from the work of Rudolf Steiner. His basic work was further pioneered, researched, and implemented by Robert Sardello at the School of Spiritual Psychology in Benson, North Carolina.

Astral body. From the perspective of spiritual science, the astral body represents the instincts, passions, and desires that a human being shares with the animal world. The astral body represents what the animals have, but plants do not. In essence, it is expressed through the ability to manifest the *nerve*.

Etheric body or life body. From the perspective of spiritual science, the life body represents the form-giving forces that manifest through growth, nutrition, and reproduction. The life body represents what the plant world has that the mineral world lacks and is expressed through the ability to manifest the *cell*.

Pure thought. From the perspective of spiritual science, pure thought is the result of thought reflecting back on itself. Thought about thought yields pure thought. This is also known as *sense-free thinking*, as thinking proceeds using thought itself as its object of observation, rather than observations from the world of the senses. Pure thought is the

foundation for the theory of knowledge presented by Steiner. Examples of pure thought as a methodology are found in two of his early works: *A Theory of Knowledge Based on Goethe's World Conception* (1886/1968) and *The Philosophy of Spiritual Activity* (1894/1963).

Methodology

Research approach. This dissertation is a theoretical, hermeneutic study using text-based material from the fields of depth psychology and spiritual psychology to develop, criticize, and refine psychological theory. I have employed an imaginal-dialogical hermeneutic method in conjunction with Jungian methods (active imagination) and anthroposophical methods (imaginative knowledge).

Literature relevant to the researcher's theoretical approach. The hermeneutic method has been a source of considerable scholarship. What began as a discipline focused on Biblical interpretation has transformed remarkably over time. William Dilthey (1923/1989) expanded the field of application by opening up the social sciences to hermeneutic explorations. This set the stage for an understanding that the theory of hermeneutics could be more broadly used as a particular methodology.

> In this work we will group together the entire range of sciences which deal with historico-social reality under the name of "the human sciences" [*Geisteswissenschaften*]. The concept of these sciences by which they constitute a whole, and the demarcation of this whole as against natural science can ultimately be explained and established only in this work itself. Here at its beginning we are simply declaring the meaning we will give to the term when we use it and giving a provisional exposition of the essentials for establishing a distinction between natural sciences and this whole which compromises human sciences. (pp. 77-78)

Martin Heidegger challenged this view and stated that hermeneutics as *understanding* was basic to being human. Heidegger argued that interpreting and understanding were ontological conditions of being. In 1927, as a student of Edmond

Husserl, he wrote the scholarly and influential *Being and Time* (1927/1962) in which he explored the essence of human understanding. At the time, hermeneutics was seen not as a research method, but as an elemental aspect of human experience.

Hans-Georg Gadamer expanded the ideas of Heidegger in his classic work *Truth and Method* (1960/1975). Gadamer revisioned *hermeneutical understanding* as a practical philosophy. He pioneered research into the centrality of language and dialogue in understanding. "Interpretation is necessary where the meaning of a text cannot be immediately understood. It is necessary wherever one is not prepared to trust what a phenomenon immediately presents to us" (p. 332). Thus, the philosophical hermeneutics of Gadamer have informed my research. By this *hermeneutics of trust*, his philosophical principles have shown that meaning or truth could be found through interpretations modeled on dialogue and conversation.

> Gadamer was sharply critical of Dilthey's view that hermeneutics was a method for generating knowledge in the human sciences. Philosophical hermeneutics is neither a method nor a methodology and is not based on a traditional subject-object relationship. It aims to explicate a way of understanding through which a truth is disclosed and communicated—a truth that is not a matter of verification through methodical procedures of the empirical sciences. Understanding is an event or process that one participates in versus a process that is constructed by the knower to make sense of a text. (Schwandt, 2001, p. 193)

By this light, my understanding of the depth-psychological and spiritual-scientific principles put the ideas I explored into play. Through dialogue and imaginal rendering, new understandings emerged. The following chapters, then, aim to stimulate new forms of understanding and action in the world.

Martin Packard (1989) has also written about the hermeneutic approach. In M. Packard's work, interpretive inquiry is defined as an approach that

> taps into our engaged practical understanding of an entity or phenomenon by adopting what seems an appropriate perspective. Interpretation is a matter of articulating this anticipatory sketch, letting an account of the phenomenon emerge gradually and become more explicit. An interpretive account opens up, lays out and articulates the perspective from which an event or interaction has been understood. (p. 106)

Using M. Packard's approach, the entities that are the focus of this study are the psychological theories of Freud, Jung, and Steiner. The phenomenon is the ego conception, and the appropriate perspective is drawn from the multiple lines of depth-psychological and spiritual-scientific thinking.

In selecting this interpretive-inquiry method, I am well aware that my decipherment is simply one among many valid constructions. As M. Packard (1989) notes, "no single account can include all the different forms understanding may take. Any text or interaction can be read in multiple ways" (p. 113). Steele (1989) further articulates the approach when he states: "Such a checking of interpretation against text by a critically sympathetic reader is at the heart of hermeneutic reflection" (p. 235). Indeed the contradictions that may emerge between various viewpoints can serve as a basis of future investigation and understanding grounded in depth psychology and spiritual science.

An etymological perspective. Hermeneutics has also been well suited to this task when viewed from an etymological perspective. "The Greek word *hermeios* refers to the priest at the Delphic oracle. This word and the more common verb *hermeneuein* and noun *hermeneia* point back to the wingfooted messenger-god Hermes, from whose name the words are apparently derived" (Palmer, 1969, p. 13).[5] Hermes is associated with the function of transmuting what is beyond human understanding into a form of language or

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5. An important point from the perspective of depth psychology is that, according to Edinger (1972), Hermes is the presiding deity of alchemy.

artistic expression that human intelligence can grasp. I invited Hermes into my research and found that he shared my interest.

Freud had an aversion to occultism (see Jung, 1961/1989, p. 150), yet the myth that anchored his psychosexual theory was based on the Greek play *Oedipus Rex* by Sophocles (trans. 1949). Freud was familiar with Hermes and able to interpret and translate the images of this classic work by focusing on the dilemma of Oedipus. Freud transformed this tragedy into new forms of thought that served in his development of depth psychology. Yet what about the image of the Oracle in *Oedipus Rex*?

Steiner's spiritual psychology had hermeneutic links through the Oracle of Delphi, in that this knowledge flowed out of the stream of mystery wisdom. Hermes was able to translate the messages of the Oracle for human understanding. The Oracle of Delphi could be considered an archetype of one who spoke with the voice of God to humanity. In the mystery traditions, the word for oracle was *initiate*. The initiate, like Hermes, and like the priest at Delphi, brought fateful tidings from the Divine.

Both of these words, *oracle* and *initiate*, are synonymous with the word *clairvoyant*. Steiner, as an initiate, gained access to the knowledge of higher worlds (the gods in Greek literature) and, using the tools of modern science, worked with Hermes to translate his experiences into a form suitable to 20th-century Western humanity. This is one example of how new frontiers are discovered when the limits to knowledge that are inherent in depth psychology are understood.

Freud was an iconoclast, but still, how could a myth like *Oedipus Rex* have both (a) wisdom-filled images and themes relevant to modern life and (b) the food of illusion in the form of infantile projections and beliefs in higher worlds? Is there not a basic

contradiction in Freud's claim? Do his worldview and stringent adherence to his theory of psychosexuality as a prime mover in human behavior perhaps filter out other hidden meanings that were held in these ancient images?

Research Procedures

I have articulated relationships between certain aspects of depth psychology and the spiritual psychology of Rudolf Steiner. Specifically, I initiated an imaginative dialogue between text-based data from the fields of depth psychology and spiritual psychology. By placing these ideas in relationship through pure thought, active imagination, and imaginal dialogue, I anticipated that a new understanding might emerge.

As I mentioned earlier, Steiner's theory of knowledge was explicitly developed by Karl Unger (1908/1976) in his *Principles of Spiritual Psychology*. As a methodology, pure thought is pregnant with possibilites. When ideas are at play, traditional limits are left behind in the field of constructed agreements. Here, thinking based on dusty agreements yields to a *living thinking*. It is from this fountain that my research drank.

The dialogical method can be understood through the following statement:

> When the meaning of life events is explored in dialogue through symbolic texts, we term that process dialogical hermeneutics. Effective dialogical hermeneutics requires the use of three techniques: (1) presence in the caring relationship, (2) dialogue toward meaning, and (3) offering alternative interpretation. (Cairns & Hunter, 1984, p. 333)

In the context of my research, the caring relationship was between the researcher and the research question. By exploring the texts of depth psychology and spiritual psychology, and initiating a dialogue toward meaning, I found alternative interpretations that yielded new forms to benefit the world. This dialogical approach was clearly understood by Joseph Coppin and Elizabeth Nelson (2005): "On the other hand you may find that your

topic has settled upon some particualrly unexplored dialectic—two or more ideas that haven't yet been put into the same literary contest and explored for their connections" (p. 146). In this study the unexplored dialectic between depth psychology and spiritual psychology has been developed through the interpretation of texts in both fields in order to answer the research question. As an appendix, I employed an imaginal element. By being aware of daydreams, night dreams, and intuitive insights, and with the use of active imagination and meditation, I held a meeting with Freud, Jung, and Steiner to explore questions of depth psychology, spiritual psychology, and modern culture.

The Jungian technique of active imagination, a proven method for uncovering hidden meanings in symbols and ideas, was one of the methods I used to interpret the imaginal realms. In addition, I cultivated an imaginative, living thinking that opened new fields of inquiry. When in enthusiastic dialogue, whether with an individual, an image, or an idea, the process is unpredictable and open-ended. I cultivated this quality of open-mindedness as an essential methodological tool. Robert Sardello's (1995) imaginal work provided primary examples of ways in which an exploration of the connections between depth psychology and the spiritual psychology of Steiner could be fruitful for the field of psychology, the individual, and the world.

As new perspectives developed, I anticipated that they would call forth an element of critical theory. According to Joe L. Kincheloe (2000), "critical theory and research are never satisfied with merely increasing knowledge" (p. 305). Instead, theory is "a first step toward forms of political action that can redress the injustices found in the field site or constructed in the very act of research itself" (Kincheloe & McLaren, 1994,

p. 140). A fundamental goal of my research was to discover new understandings that, in turn, might lead to fresh forms of action.

Another aspect of critical theory, as demonstrated by Paulo Freire (1970), is to give a voice to the oppressed people in a society. Freire's goal was the liberation of both the oppressed and the oppressor. In the context of the modern nuclear impasse, all creatures and the planet herself are oppressed; I pray that this research may give a voice and context to the hidden and little-known ideas of both depth psychology and spiritual psychology that have been silenced or ignored by modern culture.

My research has taken into account the ideas and style of bell hooks (Sykes, 1995), who addressed the challenges of theory that are not accessible to the reader:

> When reading has no meaning, cannot be understood, or when understood in no way connects to 'lived' realities beyond the classroom . . . my decisions about writing style, about not using conventional academic formats, are political decisions motivated by the desire to be inclusive, to reach as many readers as possible in as many different locations. (as cited in Sykes, p. 71)

Hooks's humble approach was essential for addressing the question of obscure ideas and methods. The inclusion of those who have not had access to these ideas has been part of my research design. In the end, reworking ideas in an accessible style was my standard for a successful outcome.

There was also a heuristic aspect to my work. Being in dialogue with these texts stirred up complexes, images, and insights. The image of cosmic man mentioned earlier (see Jung, 1916/1960) is an example of an heuristic element. As my research progressed, the idea became the essential experience of an image answering a long-held question as evidence of the value of standing watch over my inner experience during the research process.

Procedures for gathering data. The texts for this study were chosen based on my interpretation of their relevance to the question of nexus between the two fields: (a) depth psychology and (b) spiritual psychology. The material was compiled through reading, citing, note-taking, and voice recordings.

Procedures for analyzing data. This research employed an imaginal-dialogical hermeneutic lens. As stated above, I engaged the fields of depth psychology and spiritual psychology in dialogue using (a) pure thought, (b) the technique of active imagination, a Jungian method, and (c) an imaginative, living thinking. It must be stated that hermeneutic research often leads to the discovery of new methods. In light of this fact, my initial procedures were considered preliminary. Once the study was complete, the list might have expanded to include all the methods that I employed, including both those initially anticipated and those that emerged during the research phase. It turns out that I anticipated all the methods that I used, the three that are listed above.

Limitations and Delimitations

Are there nexus between depth psychology and spiritual psychology? This research question is broad-based, yet my exploration was limited to a specific concept within each field. Although there were many psychologists who could have contributed to this paper, I limited myself to an investigation of the depth-psychological works of Freud, Jung, and Hillman, and the spiritual-psychological writings of Steiner. By limiting the concept for exploration to the ego and analyzing the theoretical understandings of it by each field, the broad-based question became manageable.

Ego has multiple meanings depending on both theoretical and cultural contexts. As mentioned previously, Freud views the ego as a protective, intermediary shield

between the id and the external world. Jung has established an ego-Self axis in his understanding of the psyche. Hillman believes the ego is dead. Steiner places ego as the essential fourth element of human nature. I employed an imaginal dialogue to explore these various views. I hope that the insights my research yielded will be found by others to be valid and accessible for each field and that these insights may develop into new forms of action in the world.

Ethical Concerns

Throughout this project, I have adopted the ethical principles of research as presented by William Miller (2003), who wrote:

> It is my hope that these principles will guide me in being ethically responsible to the traditions of depth psychology throughout the research process. Here are the principles:
>
> 1. The hermeneutic method seeks to organize the research process, not control it. This approach is a mode of understanding and interpreting, and my allegiance must be to the imaginal landscape of the psyche, and not to a method. With this approach, I must follow the subtleties of intuition and instinct, letting the research method organize the disparate voices that arise from the material.
> 2. My own unconscious, both personal and collective, will influence the research process. If I work and write from my own depths, I must be open to the voices of my own unconscious, which will erupt in the form of personal complexes and transferences. This will happen naturally and indicates that I am doing research from the seat of the soul. What is underneath and beyond the complexes will be important to my research, and I must be brave, courageous, and patient to go there.
> 3. Doing research from the domain of the soul will sometimes be uncomfortable and disorienting. Historically, when I do not know something I tend to reduce and analyze as a defense. I must resist the temptation because when I do, I dry out the dynamism of the soul, and it falls quickly into dogma and literalism. Adopting a not-knowing attitude, like the Zen beginner's mind is my goal here.
> 4. As a depth researcher, I must be a host on two levels. On one hand, I must be a witness who is neither neutral nor biased—not an easy job. On the other, I must also be willing to immerse myself in the field that arises between the material and me, and I must let myself be influenced by that field. This task is a paradox of immense proportions, but one that comes with the territory of researching from a depth perspective.

5. I have been chosen by my research topic as much as I have chosen it. Therefore, I must be willing to let the topic work me, consciously to let it claim me in a way that takes me to deeper and deeper levels of research. In this way of holding my relationship with the topic, I acknowledge the complex, transferential dimensions of the research process. (p. 23)

Organization of the Study

In this dissertation, I explored the following key concepts within depth psychology and spiritual psychology and demonstrated how these same ideas could be the foundation of an evolving spiritual psychology that might lead to new understandings and fresh action in the world. Most essentially, it has been my hope that any new understandings might spawn forms of community processes and healing. The works of Jung and Steiner were prodigious. How did I proceed with my research based on that fact? My research was organized as follows.

In chapter 1, I provided an introduction to my research, revealed my predispositions to the topic, and explained the relevance of the topic for the field of psychology. In chapter 2, I have provided a review of the literature, a statement of the research problem, the research questions, and a definition of terms. I have also described my methodologies and procedures. Chapter 3 is an examination of the depth-psychological view of the human ego, starting with the work of Freud and ending with the work of Jung. Freud's work is explored in two stages: (a) the psychology of the id, which represents his early work, and (b) the psychology of the ego, which represents his work from 1923 up to his death in 1939. In that chapter, I also examine the neo-Freudian theories of ego psychology that have developed since Freud's passing.

Carl Jung's ideas about the organization of the psyche are then explored. Jung engaged the world's cultural life and had a significant impact on modern society. I

investigate Jung's conception of the ego, his idea of the Self, his life-long interest in matters of the spirit, and his many numinous and precognitive experiences. Through an examination of his core concepts and nodal points in his biography, I establish a foundational understanding of his work from which new ideas may emerge.

In chapter 4, I explore the work of Rudolf Steiner and his ideas on the organization of the human being, especially his view of the ego. Steiner's work in this area is based on an epistemological theory of knowledge. His ideas are explored in order to provide a detailed understanding of the essentials of his spiritual science, such as how it is manifested in spiritual psychology.

In chapter 5, I present an overview of how depth psychology and spiritual psychology appear in world culture. I explore the soul-spiritual practices that have their foundations in Jungian psychology and Steiner's spiritual psychology, as well as the various worldly initiatives that have emerged from the work of Freud, Jung, and Steiner. Freud's theories were used to promote popular culture. Jung wrote of the *path of individuation* and developed proven strategies for realizing soul development. Steiner's spiritual psychology was offered as a path of knowledge that has been particularly relevant for people in the modern age. Steiner's work has blossomed into multiple international initiatives in the fields of medicine, education, special education, biodynamic agriculture, and architecture.

In chapter 6, I articulate the nexus between the fields of depth psychology and spiritual psychology and describe the possible forms for the future of psychology and other areas of life that my examination has yielded. Jung's *The Red Book* (2009) has opened a new field of psychological research, and Steiner's spiritual science is a living

knowledge that has yielded many new gifts for the individual and the world as a whole. What are the possible fields of fresh action? What are some of the new affective and effective forms of activity in the world? What fresh rituals have arisen? In other words, in chapter 6 I summarize all the findings and theorize how they may be relevant to the fields of depth psychology, spiritual psychology, and world culture.

After the scholarly examination of the future of ego is complete, I take the topic into an imaginal world. The appendix is devoted to an imaginal meeting between Freud, Jung, and Steiner in which the men discuss the idea of the future of ego. Using the depth-psychological techniques of active imagination; the interpretation of dream images, or daytime fantasies; and the spiritual-psychological, imaginative stage of knowledge, I host a private meeting between Freud, Jung, and Steiner in the latter's living room and moderate their discussion to focus on the question: "What is the future of ego?"

Chapter 3
The Depth-Psychological Conception of the Human Being

Sigmund Freud

> No one need be surprised at the subjective character of the contribution I propose to make here to the history of the psycho-analytic movement, nor need anyone wonder at the part I play in it. For psycho-analysis is my creation; for ten years, I was the only person who concerned himself with it, and all the dissatisfaction which the new phenomenon aroused in my contemporaries has been poured out in the form of criticisms on my own head. (Freud, 1914/1957ba, p. 7)

The concept of the unconscious mind has roots in many areas of knowledge that precede Sigmund Freud (see Ellenberger's *The Discovery of the Unconscious*, 1970), and Freud acknowledges the work that was done in this area before his publication of *The Interpretation of Dreams* in 1900.

> Psycho-analysis grew up in a narrowly restricted field. At the outset, it had only a single air—that of understanding something of the nature of what were known as the "functional" nervous diseases, with a view to overcoming the impotence which had so far characterized their medical treatment. (1924/1961, p. 191)

This study will focus initially on Freud's contribution, as he is the father of depth psychology.

My first intention is to trace the development of Freud's thought. Second, I will explore his attitude toward the areas of thought that interested Steiner and Jung. The Freudian relationship to the occult that I will investigate will provide a context for the dialogical exercise that follows in the appendix. Finally, I will review Freud's ideas of the id, ego, and super-ego, which I distill into a working definition of the Freudian conception of the F-ego.

The development of Freud's thought up to 1900. As a medical professional, Freud (1914/1957b) dedicated himself to the relief of symptoms in those with nervous disorders. "I myself had only unwillingly taken up the profession of medicine, but I had

at that time a strong motive for helping people suffering from nervous affections or at least for wishing to understand something about their states" (p. 9). Freud was a trained neurologist, who had observed an emerging trend of diseases of the nerves, which, at that time, had no effective treatments.

Josef Breuer, who was considered one of the finest physicians and scientists in Vienna, was 14 years older than Freud. Their relationship was marked by a blend of dependence, admiration, and competition, with Breuer playing the paternal role. He first introduced Freud to the case of Anna O and provided evidence that the investigation of patients under hypnosis was an effective method for relieving hysterical symptoms. This spark led to a brief collaboration between Freud and Breuer (who offered Freud financial support during his early family years), and the eventual forming of psychoanalytic theory (Freud, 1940/1989).

Freud, while studying the "functional nervous disease" (1924/1961, p. 191) of hysteria, became intrigued by Breuer's evidence that hypnosis had a clear impact on an analyst's ability to see unconscious dynamics in a patient. This insight resulted in relieving the neurotic symptoms of an hysteric patient and led him to two "fundamental and unforgettable lessons that could be drawn from hypnotism" (p. 192).

> First, one was given convincing proof that striking somatic changes could after all be brought about solely by mental influences, which in this case one had oneself set in motion. Secondly, one received the clearest impression—especially from the behaviors of subjects *after* hypnosis—of the existence of mental processes that one could only describe as 'unconscious.' The 'unconscious' had, it is true, long been under discussion among philosophers as a theoretical concept; but now for the first time, in the phenomena of hypnotism, it became something actual, tangible and subject to experiment. (p. 192)

It was not a theory of knowledge or philosophy, but rather the scientific method that guided Freud's research.

In 1893, Freud collaborated with Breuer in publishing *Studies on Hysteria* (Breuer & Freud, 1893/1968). Out of this study, the cathartic method was established as an effective medical procedure for treating certain nervous disorders and is considered a preliminary stage in the development of psychoanalysis. Eventually, through working with patients, Freud uncovered the phenomenon of repression. Indeed, Dr. Freud (1914/1957b) stated unequivocally "the theory of repression is the corner-stone on which the whole structure of psycho-analysis rests" (p. 16). He concluded that forgotten material was mostly unpleasant ("the unbearable idea"; 1959, p. 62), such that the patient could not permit the material to come to conscious awareness. The force which the therapist was required to exert in overcoming this memory impedement, or *repression*, was the measure of a patient's *resistance*. The mechanisms of repression were unconscious:

> If some craving arises in normal life, which is strongly opposed by another force, a conflict results between the impulse and the resistance opposing it. The conflict then continues consciously until the impulse is rejected and its affectivity or its *cathexis*[3] is withdrawn from the craving. This represents the normal mode of adjustment. In the neurosis the conflict takes a different path. Here, as soon as the conflict starts, the *ego* retreats from the unpleasant impulse and thus shuts it off from any access to consciousness as well as to direct motor discharge; the impulse, however, holds onto it full cathexis or all the emotions that were generated by the conflict. Freud called this process *repression* and considered it as a new concept, the like of which was never before recognized in mental processes.
>
> *It should be emphasized that repression in the Freudian sense is an unconscious process, and should not be confused with suppression, which is a conscious process.* (Brill, 1949, p. 35)

Another innovative psychoanalytic element along these same lines was that of infantile sexuality. Freud (1914/1957b) discovered that sexual impulses, which were assumed to begin at puberty, actually began in early childhood. Freud observed that

patients generated fantasies that were associated with their repressed memories from early childhood.

> These phantasies were intended to cover up the autoerotic activity of the first years of childhood, to embellish it and raise it to a higher plane. And now, from behind the phantasies, the whole range of a child's sexual life came to light. (p.18)

Freud drew these conclusions from his analysis of patients, as he did not have the occasion to observe children. Yet in time, others who did work with children were able to confirm his discoveries. Freud considered this verification from others a triumph of psychoanalytic theory.

Another essential element in the origin of psychoanalytic thought was Freud's decision to replace the technique of hypnosis with the technique of free association. Freud was troubled by the use of hypnosis. He disliked the commanding approach that was used and wondered whether it could do violence to a patient. He also observed that the relief of symptoms was often temporary. Lastly, he was frustrated by the number of patients who were not susceptable to hypnotic suggestion. Eventually, Freud discovered that through questioning a patient and closely monitoring the answers, he was led back to the original repressed memory. Thus, hypnosis was replaced by the technique of free association.

> But in following this method of "free association" he soon found that eveything the patient reproduced was definitely related to the symptoms, that nothing could be ignored. As time went on he realized that besides obtaining associations he also had to interpret them, for every person has an individual way of expressing his thoughts. The combination of free association with interpretation and later with dream interpretation Freud called *psychoanalysis*. This method of procedure was the most significant contribution to the psychoanalytic technique. (Brill, 1949, p. 14)

After the transition from hypnosis to free association, Freud developed an interest in the dreams of his patients.

Freud (1900/1915) discovered that the dream was a psychic mechanism, that it was not arbitrary, and that it directly related to a patient's psychic life. He perceived wisdom and an underlying sense of order imbedded within dream images. At this point, Freud formulated another fundamental thesis of psychoanalytic thought. He understood the dream to be a hidden fulfillment of repressed wishes. In other words, a dream was a wish that an individual could not realize in the waking-day state of consciousness.

> Freud posited the fundamental principle that the motive of the dream is the wish. The individual craves for something, but as he cannot attain it in reality, by virtue of its unattainable or disagreeable nature, he realizes it in the dream. (Brill, 1949, p. 139)

These insights led to the publication of his classic work, *The Interpretation of Dreams* in 1900.[6]

The Interpretation of Dreams (Freud, 1900/2010) has recently been republished and includes comments by prominent neo-Freudians such as Lacan, Erickson, and Horney, illustrated with dream-inspired artwork by Dali, Picasson, Zurn, Magritte, Dahlo, and Ernst. This new format brings a fresh aesthetic to Freud's work, yet it does not in any way eclipse or distract from the quality of his writing or the brilliance of his insights.

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6. Interestingly, *The Interpretation of Dreams* (Freud, 1900/2010) was initially ignored.
> The book's first printing of six hundred copies took eight years to sell out. In the first six weeks, 124 copies were sold, followed by 228 more over the next two years. At a lecture on the book at the University of Vienna in 1900, there were only three men in the audience. Eventually there were eight editions published during Freud's lifetime. (Freud, 1900/2010, p. vi)

This bit of publishing history is ironic, when noting the significant impact this work has made on the 20th century.

Rueben Fine (1973) views the development of Freud's thought in three phases: (a) the early works up to 1900, (b) the psychology of the id from 1900 to 1914, and (c) the psychology of ego from 1914 to 1939. *The Interpretation of Dreams* is, thus, an important scientific work in the evolution of psychoanalytic theory, and can be seen to culminate Freud's early period.

In *The Interpretation of Dreams* (1900/1915), Freud described dreams as the *via regia,* or the royal road to the unconscious mind. His theory was based on his work with patients as well as his self-analysis. As with his stern proclamations about the psycho-sexual theory being a *bulwark*, Freud likewise insisted in this book and for the rest of his life that every dream contained a fullfillment of an unconsious wish. Although in time he realized in theory and in practise that this idea was restrictive, as in the case of childhood trauma, this idea of the function of a dream as unconscious wish fullfillment remains central to psychanalysis to this day.

One point of essence is that in *The Interpretation of Dreams* (1900/1915), Freud stated that it was possible to interpret dreams using the scientific method. This was a revolutionary idea in the realm of science at that time. Freud stated that dreams had a hidden meaning or ulterior motive that could be uncovered through analysis. Through free association, a patient would or could relax the censor function, which concealed conscious desires in the unconscious mind. In this state of "uncritical self-observation" (p. 86), unwanted thoughts would gradually be uncovered. Freud distinguished between the manifest content of dreams and the latent content.

> The manifest content of a dream was a term used by Freud to contrast the obvious, surface account of the dream to the "thoughts" of the dream, the hidden meaning or, as Freud calls it, the latent content. The former corresponds to what we remember of the dream and to the account we give of it, and the latter

> corresponds to the interpretation, analysis, or the decipherment of the dream thoughts. For Freud, the mainfest content is the result of the *dream work*; that is, it is the "job" of the dream to hide its true meaning, and the latent content of the dreams has the obverse job, that of allowing interpretation. (1900/2010, p. 144)

He explained that through a process of dream distortion, which is similar to the censoring process of day awareness, images hide their true meaning as a wish fullfillment. According to Freud, in the case of repression, a dream is a disguised fullfillment of an unconscious wish. The same pattern holds in the case of supression, yet because an idea has been conscious, a patient may have easier access to the memory. Ultimately, Freud argued that the value of dream interpretation was the insight it gave a scientist into the working of the unconscious mind.

Freud (1925/1971) also spoke of the public resistance to his new ideas of psychoanalysis:

> Its orignal significance was purely therapeutic: it aimed at creating a new and efficient method for treating neurotic illnesses. But connections which could not be foreseen in the beginning caused psycho-analysis to reach out far beyond its original aim. It ended by claiming to have set our whole view of mental life upon a new basis and therefore to be of importance for every field of knowldege that is founded on psychology. After a decade of complete neglect, it suddenly became a subject of general interest and set loose a storm of indignant opposition. (p. 214)

Id psychology: The first psychoanalytic system: 1900-1914. The first psychoanalytic system rested on three pillars: the unconscious, the libido, and resistance and transference as the bases of psychotherapy. Freud's major titles that developed these ideas were written between 1900 and 1914.

The unconscious. Freud spoke prolifically about psychoanalysis to public gatherings and would use the terms *psychology of the unconscious* and *psychology of the depths* interchangably. He used the term *unconscious* synonymously with the term *unconscious mental processes*. The concept of the unconscious, in Freud's view, tied

together certain clinical observations. "This is Freud's real contribution. He made the unconscious a working tool for the psychologist, instead of a speculative device, as it had been in the past. Thereby he opened up a whole new world for psychological investigation" (Fine, 1973, p. 37). Freud's intensive research into the concept of the unconscious was groundbreaking and set a standard that is still recognized today.

The libido. The word *libido* comes from the Latin word for *lust*. It expresses the sexual desire of the human being, just as the word *thirst* expresses the desire for a drink of water. The libido theory changed over the course of Freud's life, yet it included the following components in its hypothesis:

1. The libido is a major source of psychic energy.
2. There is a developmental process consisting of various libidinal stages.
3. Object choice or interpersonal relations result from the transformation of libido.
4. The libidial drives can be gratified, repressed, result in a reaction formation, or be sublimated.
5. Character structure is dependent on the modes in which the libido is expressed.
6. Neurosis is a fixation on or a regression to some phase of infantile sexuality. The earlier the fixation or the deeper the regression, the greater the psychopathology.

Freud's essential work dealing with libido theory was *Three Essays on the Theory of Sexuality* published in 1905 (1905/1975).

Three Essays on the Theory of Sexuality (1905/1975) had a distinct relationship to Freud's *Interpretation of Dreams* (1900/1915). Dreams, according to Freud, represented the whole realm of infantile sexuality in disguised form. In comparison, infantile sexuality was repressed into the unconscious and often only came to attention through an investigation into dream life. The *Three Essays* were an exploration of a whole new realm in the field, that of infantile sexuality.

Although there have been amendments over time, the essential elements to infantile sexuality have been integrated in an unaltered form into psychological theory. These essential elements are:

1. The broad outline of psychosexual development
2. The need for interpersonal relationships (object relations)
3. The significance of the Oedipal Complex
4. The regression and fixation on infantile sexuality as the hallmark of neurosis
5. The connection between neurosis and childhood (Freud, 1905/1975)

All of these ideas are indispensible to the theoretical outlook of modern clinical psychologists.

The libido theory explained the manifestations of the concept of infantile sexuality. Freud also stated the existence of ego-instincts, which were nonsexual drives. In 1914, Freud (1914/1957b) refined the theory to include two basic drives, sexuality and aggression.

> It may be said that the theory of psychanalysis is an attempt to account for two striking and unexpected facts of observation which emerge whenever an attempt is made to trace the symptoms of a neurotic back to their sources in his past life: the facts of tranference and of resistance. Any line of investigation which recognizes these two facts and takes them as the starting point of its work may call itself psychanalysis, though it arrives at results other than my own. (p. 14)

Seen through the lens of libidinal theory, a patient's unconscious mind is filled with repressed memories from the period of infantile sexuality. To the extent that these feelings are not acceptable, they are repressed. This results eventually in an experience of irrational impulses or urges that the patient does not understand and in some cases is unable to control. In analysis, patients display the same resistance to remembering these wishes as they did when they were originally repressed. For analytic success, therefore, therapy must integrate the principles of transferance and resistance. Freud became convinced that psychoanalysis succeeded to the extent that the therapist successfully managed the transference of unconscious relationship dynamics and the resistance to concomitance.

Resistance and transference. Freud observed that while in the process of psychoanalysis, patients did not submit to a rational consideration of their difficulties. Instead, at an early stage of the analysis, patients entered into a transference, or an intense relationship with the therapist. As in life in general, individuals found it extremely difficult to recognize their unconscious emotional drives and they repressed them. In the psychoanalytic process, the repression became the resistance, an unconscious refusal to see the real nature of (a) the ties to the therapist, (b) the instinctual drives which motivated the individual, and (c) the ties to other people in general.

The psychology of the ego: 1914-1939. In 1914, around the time of the outbreak of The Great War (World War I), Freud started to reformulate some of his basic ideas of psychoanalysis. Over the course of the next 12 years, he developed a broader basis for psychoanalytic thought. This new perspective became known as *ego psychology*. In his earlier works, Freud referred to the ego or the ego instincts, yet he was much more

concerned with clarifying the idea of the id. In his clinical research into neurotic conflicts, which involved defenses against the unbearable idea, Freud was led to the idea of the ego as the area of defensive processes. Although he referred to this role of the ego numerous times during his psychology-of-the-id phase, it was only later that he focused on an intricate explanation of ego defenses and their role in neurosis. The concept of character structure, as a result of his clinical observations emerged with amplified importance. It seemed that how instincts were handled or managed by the ego was key in understanding individual neuroses.

Another factor in Freud's development of the new ego psychology was the outbreak of World War I. In the decades leading up to the war, European intellectuals were espousing belief in human progress. "The brutality and the violence which the war released surprised everybody, even someone who had preached the irrational nature of man's drives, as long as Freud had" (Fine, 1973, p. 168). Another puzzling observation in the aftermath of the war that did not seem to fit Freud's original theories was the phenomenon of shell shock, or what today is known as posttraumatic stress disorder. War victims experienced dreams that contradicted the idea of wish fulfillment. This evidence was a key motivator for Freud to rework his ideas into the form of the psychology of the ego.

In the transition from id to ego psychology, Freud did not abandon his old views. Rather, he reintegrated these views into a broader context, which included his new observations. The impulses arising at the various stages of psychosexual development remained the same. The key question was how the ego dealt with these impulses in neurotic individuals.

One key work in the formal presentation of his new ideas was the publication of *The Ego and the Id* in 1923 (1923/1950). Freud introduced a new tripartite structure consisting of the id, the ego, and the super-ego. The id was still considered the source of all drives and the reservoir of instincts, with the noted addition of primary aggression. The ego was described as the function of the psyche that adapted to and managed reality. The super-ego was assimilated during childhood from the parents and other role models and consisted of the various values and ideals that formed the personality. These *thou shalts* arose as a result of the introjection of, or identification with, parent figures.

Freud saw the id as the original source of energy out of which the ego and super-ego developed. From this pool of primoridal urges, in order to meet the demands of reality, part of the id separated and formed the ego. At a later stage of psychosexual development, part of the ego separated and became the super-ego. The ego represented what were called reason and sanity, in contrast to the id, which contained the irrational urges and passions.

Freud explained that the ego originated in association with the perception of bodily sensations. From this perspective, the ego was essentially a body ego, associated with the healthy functioning of a particular individual. The ego was the part of the id that had been modified by the influences of the outer world. The ego was able to control perception and consciousness in order to ward off anxiety-provoking situations. Against these anxieties or dangers, the ego could defend itself through a fight-or-flight response. The ego, however, was not as well prepared to deal with the internal dangers sourced out of the id, and this vulnerablity was one of the roots of neurosis.

The ego, in this new view, was a composite of a number of defense mechanisms. In 1926, Freud replaced the concept of regression with the concept of defense, and repression became one of the elements in the set of defense mechanisms. In 1936, Anna Freud published *The Ego and the Mechanisms of Defense* (1936/1966) in which she discussed defense mechanisms in detail and clarified their roles in the function of the personality. Personality structure was centered in the ego and the variety in this structure determined the scale, ranging from normal to psychotic.

> Every normal person, in fact, is only normal on the average. His ego approximates to that of the psychotic in some part or other and to a greater or lesser extent; and the degree of its remoteness from one end of the series and of its proximity to the other will furnish us with a provisional measure of what we have so indefinitely termed an 'alteration of the ego.' (Freud, 1937/1964, p. 230)

Freud explained that each person has certain characteristic ways of reacting to the world and these were a mixture of inborn structures and environmental influences. An essential evaluation of the ego, either strong or weak, could be made by the analyst. The capacity of the ego to handle reality was considered a measure of its strength.

Freud reviewed the issues of neurosis from the perspective of the ego. Infantile sexuality, which held a dominant role in id psychology, became only one of several factors in the analysis. The ego was given more consideration, and the relative strength of the ego determined the outcome of the inner struggle with the urges of the id. In the old paradigm of psychoanalysis, the central focus was to make the unconscious conscious. The new formula was: Where the id was, the ego should be. A therapist's job was to associate with the healthy part of the ego, and, together, the patient and therapist could proceed to transform the symptoms associated with a weak ego, or the unwelcome appearance of the impulses of the id.

Out of his new insights into the structure of the ego, Freud proposed a broader classification of mental illness. He portrayed the ego as serving three masters and being menaced by dangers from the outside world, the id, and the super-ego. The goal of psychoanalysis was to accommodate the best possible conditions for the functioning of the ego. The results of analysis depended on the importance of the traumatic experience, the strength of the instincts, and the modification of the ego in a defensive conflict.

The concept of the super-ego was a fresh concept within the field of psychology. In 1914, in his paper *On Narcissism* (1914/1957a), Freud revealed a deeper investigation into object relations, or interpersonal relationships. He spoke of an ego ideal that provided a stand by which an individual might evaluate and measure his or her performance. He continued to develop the concept of the super-ego in his 1917 paper, *Mourning and Melancholia* (1917/1957) and in *Group Psychology and the Analysis of the Ego*, published in 1921 (1921/1957). The ego ideal was renamed the super-ego in 1923, with the publication of *The Ego and the Id* (1923/1950).

The concept of a super-ego provided a Freudian explanation for the spiritual qualities of a human being. Freud (1923/1950) held that these values and ideals were imbeded in the super-ego.

> It is easy to show that the ego ideal answers in every way to what is expected of the higher nature of man. In so far as it is a substitue for the longing for a father, it contains the germ from which all religions have evolved. As a child grows up, the office of father is carried on by masters and by others in authority; the power of their injunctions and prohibitions remains vested in the ego ideal and continues in the form of conscience, to exercise the censorship of morals. The tension between the demands of conscience and the actual attainment of ego is experienced as a sense of guilt. Social feelings rest on the foundation of identifications with others, on the basis of an ego ideal in common with them. (p. 37)

The neo-Freudian conception of ego. Anna Freud's book (1936/1966) set the stage for a new phase of activity and development. Although it is beyond the scope of this study to mount an in-depth exploration of the neo-Freudians, they have insight and have made significant contributions in their writings that clarify the development of the ego concept in psychoanalysis. David Rapaport (1959), in his introduction to Erikson's *Identity and the Life Cycle* (1961), writes of four phases in the development of ego psychology, the first three of which trace the development through Freud.

Phase one is founded on Freud's concept of defense and external reality. In phase two, new conceptions of the secondary process, the conception of the reality principle, and the analysis of the process of repression all contribute to the development of ego-psychological theory. Phase three begins with Freud's *The Ego and the Id* (1923/1950), in which the ego is introduced as a coherent organization of mental processes. This phase peaks with *The Problem of Anxiety* (1926/1936), in which Freud repudiates the concept that the ego is totally subservient to the id. In this conception, external reality is brought into the center of the theory, and the central role of instinctual drives is retained. For the first time, a conception of adaptation is implied. It provides a unitary solution for the ego's relations to reality and instinctual drives. The end of the third phase includes Anna Freud's *The Ego and the Mechanisms of Defense* (1936/1966), in which she systematizes the concept of specific defenses, investigates the role of effects, and broadens the foundations that her father laid for psychoanalytic ego psychology.

Heinz Hartmann. After Freud's death, the esteemed neo-Freudian Heinz Hartmann (1949) expanded on Freud's ideas. He proposed that the ego's most significant function was adaptation. Adaptation was possible by virtue of the ego's two forms: on the

one hand, there was an ego ruled by instinct, and on the other, there was an ego free of conflict, an *autonomous* ego, which Hartmann called the self. He held that this conflict-free ego was present from birth. For Hartmann, the ego was entirely defined by the primary function of adaption. Aberrant human behavior was in large measure the result of a failure of the conflict-free ego to adapt to social conditions. The resulting outcome was determined, not by instincts, but by interactions between the conflict-free ego and the prevailing social conditions. If, however, an individual failed to adapt, the autonomous ego could become overwhelmed by aggressive instincts, and this was the path to psychosis.

This account was defining for psychoanalytic ego psychology after World War II. It brought psychoanalysis back toward academic psychology and also closer to individual psychology. It tended to make psychology more compatible with sociology and opened the way for it to become a natural science. It supplied the foundation for a psychoanalytic sociology that would trace the development of the social ego from infancy to old age, an approach pioneered in Erik Erikson's book *Childhood and Society* (1950). This conception of the ego also constituted a link to behavioral studies, as it relied on the observations of Jean Piaget (1974), whose work on the development of intelligence in children buttressed the notion of an autonomous ego. Finally, Hartmann's ego psychology led eventually to the psychology of the self, developed by Heinz Kohut (1971).

Erik Erikson.

> Ego identity then in its subjective aspect, is the awareness of the fact that there is a selfsameness and continuity to the ego's synthesizing methods and that these methods are effective in safeguarding the sameness and continuity of one's meaning for others. (Erikson, 1994, p. 22)

Erikson's concept of ego identity was one of his contributions to the field of ego psychology. Ego's role in one's enduring social identity was something new that expanded the ego concept of Freud. Erikson addressed this specifically when he said: "The question before us is whether the concept of identity is essentially a psychosocial one, or deserves to be considered as a legitimate part of the psychoanalytic theory of the ego" (p. 108).

Using Freud's stages of psychosexual development, Erikson understood that the ego evolved and moved through predicatable cycles. Yet Erikson further argued that a similar pattern could be seen in psychosocial development, and he developed an overview of the human-life cycle that corresponded to stages of psychosexual development. In these psychosocial stages, there was a distinct crisis, or give-and-take, between dichotomous factors. Erikson saw that the most important duality in stage 1 was between the experiences of trust and mistrust. From the psychosexual perspective, this was the oral-respiratory, sensory-kinesthetic phase. In both views, the maternal relationship was the essential element for healthy development.

In stage 2, the duality was autonomy versus shame and doubt. The essential influence came from the relationship with parental persons. Its psychosexual equivalent was the anal-urethral, muscular, rententive, and eliminative phase. Stage 3 was portrayed through the dynamics between intiative and guilt. The basic family was the context for this process. The associated psychosexual phase was the infantile-genital, locomotor, intrusive, and inclusive period. Stage 4 played out between the duality of industry versus inferiority. The social context was the neighborhood or the school community. This corresponded to Freud's latency stage. Stage 5 of Erikson's psychosocial development

was characterized by the elements of identity and repudiation versus identity diffusion. This played out in the contexts of peer groups, out groups, and models of leadership. Stage 5 corresponded to puberty in Freud's psychosexual theory. Stage 6 evolved out of the dynamic between intimacy and solidarity versus isolation. The social contexts were friendships, sexual partners, competitions, and cooperation. This corresponded to Freud's psychosexual stage of genitality (Erikson, 1994).

Then Erikson (1994) left Freud behind and moved the psychosocial spectrum beyond any psychosexual correspondence. In stage 7, the dynamic was generativity versus self-absorption. The social milieu was found in divided labor and a shared household. Stage 8 involved the interplay of integrity and despair. In this stage, the human being's assimilation of wisdom and ego identity could be seen as being, "through having been" (p. 178). Despair was sourced out as a result of having faced the reality of not being.

Erikson (1968) saw ego development as necessary for maintaining the dynamic of an individual's identity, as well as one's identity within the society into which he or she was born. Erikson summarized his findings in the following:

> The mechanism of *introjection,* (the primitive "incorporation" of another's image) depends for its integration on the satisfactory mutuality between the mothering adult(s) and the mothered child. Only the experience of such initial mutuality provides a safe pole of self-feeling from which the child can reach out of the other pole: his first love "objects."
>
> The fate of childhood *identifications*, in turn, depends on the child's satisfactory interaction with trustworthy representatives of a meaningful heirarchy of roles as provided by the generations living together in some form of family.
>
> *Identity formation*, finally, begins where the usefulness of identification ends. It arises from the selective repudiation and mutual assimilation of childhood identifications and their absorption in a new configuration, which, in turn, is dependent on the process by which a society (often through subsocieties) identifies the young individual, recognizing him as somebody who had to become the way his is and who, by being the way he is, is taken for granted. The

> community, often not without some initial mistrust, gives such recognition with a display of surprise and pleasure in making the acquaintance of a newly emerging individual. For the community in turn feels "recognized" by the indivudual who cares to ask for recognition; it can, by the same token, feel deeply—and vengfully—rejected by the individual who does not seem to care. (pp. 159-160)

Freud and the occult. Because this study is an exploration of the ideas of Freud, Jung, and Steiner, and in that Jung and Steiner both took clear positions on occult phenomena, it is important to look into Freud's thoughts in this area, too. Freud (1916-1917/1964) states that his attention to this topic is "made hard for us by intellectual, psychological and historical factors" (p. 39). His example of an intellectual difficulty is told in the story of the "jam theory" (p. 40). Freud asks us to imagine that we engage the question of the constitution of the interior of the earth. Certain theories emerge that deserve consideration, yet one person postulates that the earth's interior is made of jam. This results in a switch of attention from the question of the earth's interior to the question of "what sort of person this must be who can arrive at such a notion?" (p. 40). As Freud continues,

> the unlucky inventor of the jam theory will be very much insulted and will complain that we are refusing to make an objective investigation of his assertion on the ground of a pretended scientific prejudice. But this will be of no help to him. We perceive that prejudices are not always to be reprobated, but that they are sometimes justified and expedient because they save us useless labor. In fact they are only conclusions based on an analogy with other well-founded judgments.
>
> A whole number of occultists assertions have the same sort of effect on us as the jam hypothesis; so that we consider ourselves justified in rejecting them at sight, without further investigation. (p. 40)

Freud's intellectual problem with the occult early in his career is that a consideration of it is a waste of time for any true scientist.

The psychological factor that impedes Freud's approach to the topic of the occult is that human beings have a tendency to credulity and belief in the miraculous. Dr. Freud

(1916-1917/1964) points out the necessity of reality testing. Unfortunately for many, "reason becomes the enemy which withholds from us so many possibilities of pleasure" (p. 41). With this fact in mind, Freud states: "If this human tendency is taken into account, there is every reason to discount much of the information put forward in occultist literature (p. 41).

Freud's (1916-1917/1964) historical objection to metaphysics was that there was really nothing new in the world of occultism. He cited an obligation to "believe in the authenticity of the reports that have come down to us from ancient times" (p. 42). And, as every scientist of his time knew, these ancient stories were based on miraculous events that were a product of human credulity. With that being the case, Freud revealed his last, historical argument.

> That being so, it will be hard for us to avoid a suspicion that the interest in occultism is in fact a religious one and that one of the secret motives of the occultist movement is to come to the help of religion, threatened as it is by the advance of scientific thought. (p. 42)

To his credit, Freud eventually put those arguments aside.

In 1933, Freud softened his stance toward the occult considerably. After he argued of the dangers to science of pursuing mystical or occult ideas in 1923, Dr. Freud stated the following:

> You will not forget that here I am only treating these problems in so far as it is possible to approach them from the direction of psycho-analysis. When they first came into my range of vision more than ten years ago, I too felt a dread of a threat against our scientific *Weltanschauung*, which, I feared, was bound to give place to spiritualism or mysticism if portions of occultism were proved true.[17] To-day I think otherwise. In my opinion it shows no great confidence in science if one does not think it capable of assimilating and working over whatever may perhaps turn out to be true in the assertions of occultists. And particularly so far as thought-transference is concerned, it seems actually to favour the extension of the scientific—or, as our opponents say, the mechanistic—mode of thought to the mental phenomena which are so hard to lay hold of. . . . All this is still uncertain

> and full of unsolved riddles; but there is no reason to be frightened by it. (1933/1965, pp. 67-69)

It is evident that in later years Freud revealed a more open attitude toward the scientific validity of the pursuit (however limited) of occult phenomena.

Ernest Jones (1957), a medical doctor and a friend of Freud's, provides evidence of significant discussions Freud had about occult phenomena that did not appear in his published works. Jones had many written and oral discourses with Freud around the subject. In volume 3, chapter 14 of his biography, Jones addressed the topic of occultism and revealed some of Freud's struggles with the topic.

> From the foregoing material it is as easy to select quotations illustrating Freud's critical skepticism as it is to select passages illustrating the very opposite. The wish to believe fought hard with the warning to disbelieve. They represented two fundamental features in his personality, both indispensable to his achievements. But here he was truly wracked; little wonder he bewailed that the topic "perplexed him to distraction." (p. 406)

Freud's ambiguities regarding occult phenomena certainly did not present themselves in the black-mud-of-occultism statement that he made to Jung (1961/1989, see p. 150). In fact, Jones revealed how Freud continued to privately wrestle for an understanding of these phenomena.

Telepathy or thought transference was the principal phenomenon that eventually drew Freud's interest. Over the course of the years in his practice, Freud accumulated a series of experiences that led him to suspect that telepathic thought transference had some scientific basis, and he and took up a scientific study of this occult phenomenon. Jones (1957) addressed this point:

> At this point, some general remarks about the status of telepathy will be in place. There is no doubt that it is by far the most "respectable" element in the field of occultism, and therefore the one that has gained the widest acceptance. In Freud's opinion, it probably represented the kernel of truth in the field, one that the myth

> making tendencies of mankind had enveloped in a cocoon of phantastic beliefs. This idea of a "kernel of truth" specifically fascinated Freud and cooperated with more personal motives in his unconscious to incline him toward a belief in telepathy. He had more than once had the experience of discovering such a kernel in the complicated beliefs of mankind, beliefs often contemptuously dismissed as superstitious; that dreams really had a meaning was the most important example. Therefore, he felt intuitively that telepathy might be the kernel of truth in this obscure field. (p. 380)

This kernel of validity that he found in telepathy led to further study.

In addition, two of Freud's early colleagues were very passionate about the relevance and reality of occult phenomena. This is quite surprising considering his dogmatic and iconoclastic reputation. Jones (1957) reported that in 1910, Freud met two of his closest psychoanalytic collaborators, Jung and Bleuler. Paul Eugene Bleuler was a Swiss professor of medicine, holder of the chair of psychiatry at the University of Zurich, and director of the university psychiatric clinic of Burghölzli in Zurich.[7] Jones recalled that

> on this occasion he [Freud] had a long talk with Jung about Ferenczi's findings (on telepathic phenomena); he was not surprised to hear that Jung had long been fully convinced of the reality of telepathy and had carried out most convincing experiments himself. (p. 387)

"Jung sprang a surprise by telling Freud of some astonishing astrological discoveries that he felt sure, and correctly so, would strike Freud as unbelievable. It was a field in which Freud was a complete unbeliever" (p. 388). After another meeting to discuss telepathic evidence with Ferenczi, Freud wrote:

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7. In 1900, Bleuler asked his assistant, Carl Jung, for a report on the *Interpretation of Dreams* (Freud, 1900/1915) for the clinic. Extensive correspondence between Freud and Bleuler began 4 years later. It was largely through Jung's work and therapeutic success between 1900 and 1909 that Bleuler came to appreciate the possibilities and usefulness of Freudian psychoanalysis.

> Jung writes to me that we must conquest the field of occultism and asks for my agreeing to his leading a crusade into the field of mysticism. I can see that you two are not to be held back. At least go forward in collaboration with each other; it is a dangerous expedition and I cannot accompany you. (as quoted in Jones, p. 387)

Freud is hardly dogmatic in this report. Rather he displays an unyielding openness to new evidence whether the observations fit his theories and belief systems or not. This side of Freud went unreported throughout his career. It is possible that Freud, when presented scientifically sound observations and evidence would consider Steiner's views. From Dr. Jones' perspective, at least part of Freud's personality would be agreeable to participating in such a discussion.

Freud and Steiner. Although both Freud and Steiner were in and out of Vienna between 1861 and 1880, there is no evidence that Freud had any relationship to Steiner or knowledge of Steiner's work. Steiner did, however, speak at length about Freud and psychoanalysis (a discussion about this will be in chapter 4).

Both men were acquainted with the work of Nietzsche (1886/1907). Freud's relationship with the work of Nietzsche is a bit of a puzzle. He claimed that he had never read Nietzsche, yet many of Freud's ideas reflect the Nietzsche's ideas. They both wrote about the unconscious mind, repression, the return of the repressed, and the meaning of dreams. Furthermore, Freud's letters and notes, published posthumously, state clearly that Freud had read and was familiar with Nietzsche's works.

Steiner's introduction to Nietzsche's thoughts came in 1889 with his reading *Beyond Good and Evil* (1886/1907). This is Steiner's (1924-1925/1928) response to the book:

> I was fascinated by his way of viewing things and yet at the same time repelled. I found it hard to get a right attitude toward Nietzsche. I loved his style; I loved his

> keenness; but I did not love at all the way in which Nietzsche spoke of most profound problems without immersing himself in these with fully conscious thought in spiritual experience. Only I then observed that he said many things with which I stood in the closest intimacy in my spiritual experience. And thus I felt myself close to his struggle and felt that I must find an expression for this proximity. Nietzsche seemed to me one of the most tragic figures of that time. (p. 131)

Steiner did not identify himself as one of Nietzsche's disciples; rather he assured philosophical readers that this important link in the development of occidental thought should not be ignored. Steiner met Nietzsche's sister at the Goethean Archives and was allowed to visit the dying philosopher. Afterward he did some research in the Nietzsche Archives; *Fighter for Freedom* (1895/1985) was the fruit of that effort.

The influence of Nietzsche's thought is evident in both Freud's and Steiner's work. Another point of common experience is that both men knew Dr. Joseph Breuer personally. Freud actively worked with Breuer in the 1890s. As mentioned above, his introduction to the treatment of neurosis came through Breuer by way of the Anna O case. Breuer and he co-published *Studies in Hysteria* (Breuer & Freud, 1893/1968) based on their work with that patient. They had differences, however, and their collaborative efforts ended with their joint publication, as Breuer returned to his private practice. Years later, Freud was emotionally moved when he was told that Breuer had followed his career with some interest.

Dr. Breuer was the personal physician of the family for which the teenage Steiner worked as a tutor. In his autobiography, Steiner (1924-1925/1928) wrote:

> In the family in which I thus lived I became acquainted also with the distinguished physician, Dr. Breuer, who was associated with Dr. Freud at the birth of psycho-analysis. Only in the beginning, however, did he share in this sort of view, and he was not in agreement with Freud in its later development. (p. 138)

Steiner admired (a) Breuer's attitude toward his work as a medical professional and (b) the fact that Breuer was interested in many other fields. Steiner was particularly inspired by a lecture Breuer gave on Shakespeare. Although there was no collaboration between Steiner and the doctor in a professional sense, Breuer served as a role model for the young Steiner. For both Freud and Steiner, Dr. Breuer held the role of a wise and helpful elder.

An exploration of F-ego. Upon exploration, the Freudian concept of ego tells an interesting tale.

> For Freud, the ego was the central agency of the personality, mediating between instinctual drives and infantile urges (the id) on the one hand, the dictates of conscience (the super-ego) and of external reality on the other. The ego can bring a set of largely unconscious defensive mechanisms into play to protect the person from an excess of anxiety. The ordering of the ego lies in the conflict between the drives and external reality and through the personality molding itself by identifications with other persons, mainly the parents. This means that a person's conscious attitudes and ways of behaving are, to some extent, learnt through contact at an intense level with others who are important to the child. For Freud, the ego is the repository of reason and he compared its relations with the id to those of a rider and a horse. (Samuels, 1985, p. 35)

As Hartmann (1949) states:

> As to ego psychology, despite the fact that the concept of an ego has been present in analysis since its beginnings, it became a chapter of analysis in its own right comparatively late. Its importance with respect to general psychology, beyond the reach of problems it was originally meant to cover, was realized even later. (p. 86)

During the early development of psychoanalysis, the id-psychology phase, there was little regard for the ego. Rather, the focus was on the unconscious mind, *the id*, and its role in human neurosis.

Freud's earliest writings on the ego took place in 1895 when he described the ego as a "group of ideas" (Hartmann, 1949, p. 88). Here Freud set the function of the ego apart from other mental processes. The distinction between primary and secondary

processes was clearly outlined. One of the ego's functions, defense, became dominant at that time in his clinical research. Other functions studied in this outline—all interests of Freud to which he returned at later stages—include reality testing, perception, memory, thinking, attention, and judgment.

Freud introduced ideas that had lasting value. The ego, characterized by its functions and relations to the external world and other mental processes, was then, and continues to be, an essential concept in psychoanalysis. One of Freud's most compelling capacities was to synthesize and assimilate theory and clinical practice. In this case, theory came first, and, over the years, clinical research responded with a full endorsement. "In Freud, the capacity for fruitful theorizing was on a level with his clinical genius. In his constant concern with both aspects of analysis, it often happened that hypothesis anticipated observation" (Hartmann, 1949, p. 91). In these early years of research, Freud focused on the function of defense as a decisive agent in the mechanism of pathogenesis.

> Freud's dynamic thinking, his concept of a defensive ego, opened the way to the reality of psychic conflict, and we can say in retrospect that this emphasis on conflict, on defense, and on the dynamic unconscious, was to become the cornerstone of analysis in its clinical and technical as well as its theoretical aspects. (p. 91)

With the publication of *The Interpretation of Dreams* (1900/1915), Freud's emphasis shifted to wish fulfillment and how the unconscious revealed itself through dream images. These years added certain new aspects to the concept of the ego, such as ego censorship, yet as Hartmann (1949) states: "Soon afterward, a period of latency, as it were, set in, so far as the development of ego psychology was concerned" (p. 93). How does one explain this lull?

> We know from some instances and assume from others that his thoughts went through a slow maturation process, from the moment they occurred to him for the first time until he gave them their precise and explicit place in his work. In some instances, the reasons for such postponements seem easy to grasp; in others, they pose interesting problems. It is true also of certain of his clinical observations that their clear-cut conceptualization and integration occurred only in much later phases of his work. The best examples here are aggression and the unconscious nature of defenses. In the former case, Freud himself later[20] wondered why he had overlooked the ubiquity of nonerotic aggression. (p. 94)

In hindsight, it is clear that Freud's process of discovery showed a distinct pattern of theoretical wandering. As Freud wrote in a letter to Jung,

> "It is . . . to be on the lookout in whatever direction you feel drawn and not take the obvious straightforward path. I think that is the best way, too, since one is astonished later to find how directly those circuitous routes led to the right goal." (quoted in Jones, 1955, p. 449)

The last stage of the development of the ego concept began with Freud's (1923/1950) appreciation of the importance of the ego in the 1920s. This resulted in a new structuring of the psyche into a three-fold system of id, ego, and super-ego. "Pathological research has centered our interest too exclusively on the repressed. We wish to know more about the ego, now that we know that it, too, can be unconscious in the proper sense of the word" (p. 19). With this came a new phase in the development of psychoanalysis, *the ego-psychology phase.*

Freud (1923/1950) refers to a concept of Georg Groddeck (1923), "who is never tired of pointing out that the conduct through life of what we call our ego is essentially passive, and that, as he expresses it, we are lived by unknown and uncontrollable forces" (Freud, p. 13). Freud likens these unconscious forces to a saddled horse. The rider, the ego, attempts to hold the superior strength of the animal in check. The distinction Freud makes is that the rider holds the horse with his own strength, whereas the ego uses

borrowed forces, or the repressed contents of the id. Finishing this illustration, Freud states:

> Often a rider, if he is not to be parted from his horse, is obliged to guide it where it wants to go. Therefore, in the same way the ego constantly carries into action the wishes of the id as if they were its own. (p. 30)

Freud describes these unconscious forces of the id:

> To the oldest of these psychical provinces or agencies we give the name of *id*. It contains everything that is inherited, that is present at birth, that is laid down in the constitution—above all, therefore, the instincts, which originate from the somatic organization and which find a first psychical expression here [in the id] in forms unknown to us. (1940/1989, p. 14)

Freud (1940/1989) notes how, based on the influence of the external world, an aspect of the id takes on a special formation. This new formation acts as a mediator between the id and the external world. This Freud terms the ego.

> From what was originally a cortical layer, equipped with the organs for receiving stimuli and with arrangements for acting as a protective shield against stimuli, a special organization has arisen which henceforward acts as an intermediary between the id and the external world. (p. 14)

The ego is in control of voluntary movements and has the task of self-preservation. It mediates external events through responses of flight or fight, adaptation, or by learning to change the external world through activity to suit its best advantage. In relationship to the internal world of the id, the ego gains control over the instincts by either allowing their satisfaction, delaying gratification, or by suppressing the inner motive completely. The tensions that result manifest as pleasure, low tension, or displeasure, a state of high tension. "The ego pursues pleasure and seeks to avoid unpleasure" (p. 16). Anxiety is described as the ego's response to an increase in tension—or distress—in facing an external danger, or an inner danger posed by forces of the id.

Freud (1923/1950) then explained the relationship between the body and the ego. "The ego is first and foremost a bodily ego; it is not merely a surface entity, but is itself the projection of a surface" (p. 31). Next he explored the ego's role in the building of an individual's character, and the concept of an *ego-ideal*, which later was termed the *super-ego*, appeared. Freud thought that the super-ego grew from "the first identifications made in earliest childhood" (p. 39). These identifications were essential forces in a person's development, usually made with the parents.

A child then went through the sexual phase of development, which was "dominated by the Oedipus complex" (Freud, 1923/1950, p. 44), and this resulted in a modification of the ego, a "precipitate in the ego" (p. 44). This modification, which stood in contrast to the other aspects of the ego, Freud called the super-ego. This aspect, based on the earliest identification with the parents, developed the character of an individual through the function of *you should.* When facing a decision, the voice of the super-ego told an individual what should be done based on the precipitate that was integrated in childhood. The super-ego had a dual aspect in that it could tell a person: "You should be like your parent," or "You should not do what the parent does." The super-ego had a judicial function and was the basis of conscience.

The super-ego also took on influences from the external world.

> The super-ego, in the course of an individual's development, receives contribution from later successors and substitutes of his parents, such as teachers and models in public life of admired social ideals. It will be observed that, for all their fundamental difference, the id and the super-ego have one thing in common; they both represent the influences of the past—the id the influence of heredity, the super-ego the influence, essentially, of what is taken over from other people—whereas the ego is principally determined by the individual's own experience, that is by accidental and contemporary events. (Freud, 1940/1989, p. 16)

Ultimately, Freud (1923/1950) addressed the importance of the development of the super-ego for humanity.

> We see, then, that the differentiation of the super-ego from the ego is no matter of chance; it represents the most important characteristics of the development both of the individual and of the species; indeed, by giving permanent expression to the influence of the parents it perpetuates the existence of the factors to which it owes its origin. (p. 46)

In addition, Freud saw the super-ego as the representative of the higher spiritual side of human nature.

> But now that we have embarked upon the analysis of the ego we can give an answer to all those whose moral sense has been shocked and who have complained that there must surely be a higher nature in man: 'Ver tur,' we can say, 'and here we have that higher nature, in this ego ideal or super-ego, the representative of our relationship to our parents. When we were little children, we knew these higher natures, we admired them and feared them; and later we took them into ourselves.' (p. 47)

For this study, this is an essential distinction. Freud explained the human need for a spiritual life as something that developed after birth. This spiritual life was important to the person and humanity and was explained in the context of human psychosexual development. "The ego is essentially the representative of the external world, of reality, the super-ego stands in contrast to it as the representative of the inner world, of the id" (p. 48).

The F-ego, according to psychoanalytic theory, emerges from the forces of the id, develops a super-ego in the first phase of life, and at maturity acts as a mediator between the demands of the external world; the id, or internal world; and the super-ego.

> Thus, an action by the ego is as it should be if it satisfies simultaneously the demands of the id, of the super-ego and of reality, that is to say if it is able to reconcile their demands with one another. (Freud, 1940/1989, p. 17)

The F-ego has demands from the external world, inner demands from the id, and a super-ego that judges potential action, often with a degree of harshness. Through the reality principle, the ego comes to a decision as to whether an attempt to obtain satisfaction is to be carried out or postponed and whether or not it may be necessary for the demands of the instincts be altogether suppressed for being dangerous.

The materialist context of Freud's (1940-1989) time should be noted in his description of these three functions as composing the mental or "psychical apparatus" (p. 13). The F-ego is finite, evolves out of unconscious forces, and is profoundly influenced by the parents in the early years. By progressing through the psychosexual stages of life, the ego strengthens and is able to fulfill its role as mediator between the id, the super-ego, and external reality. Neurosis often results when the ego is not strong enough to manage these forces. Psychoanalysis, through a probing of the resistances and defenses of an individual's ego, can uncover the incidents that were the source of the defensive complex. When an individual becomes conscious of these, a pool of psychic energy, which was invested in maintaining the defense, is freed up and can be directed toward strengthening the ego. Freud (1926/1936) "developed this series: anxiety—danger—helplessness (trauma)" (p. 114), thereby designating the ego as the seat of anxiety.

Finally, the character of the F-ego is that of a *traumaphile*. (*Trauma* is from the Greek word for wound; *phile* identifies someone who has a strong love of or affinity for; Bennett, 1996, p. 262). As Bennett points out, modern technology has intensified the ego's experience of shock and trauma. This has led to a massive increase in individual and collective trauma. In this sense, the F-ego is based on the personal history of the individual, who is now exposed to intensifying levels of shock from the external world

based on modern technology. The outer stimuli magnify and correlate to an increase in individual trauma and the manyfold, associated disorders, such as posttraumatic stress disorder. Thus, the F-ego can be described as finite, related to an individual's personal history, and trauma based.

Carl Jung and Analytical Psychology

The life and work of Carl Gustav Jung is linked in historical memory to that of Freud. Jung and Freud were pioneers in the field of depth psychology and two of the most influential thinkers of the 20th century. For 7 years, early in Jung's career, he worked directly with Freud and was heir apparent to the psychoanalytic tradition. His break with Freud in 1913 was a nodal point in his lifework and in the development of depth psychology. Jung left Freud and eventually founded the school of analytical psychology, which, like Freud's psychoanalytic method, had a monumental impact on the fields of psychology, religion, and literature.

Jung's conceptions of introverted and extraverted personalities, shadow, persona, anima and animus, the collective unconscious, and the archetypes of the collective unconscious contributed to our modern understanding of the human being and the psyche. Jung left us historical treasures with his autobiography, *Memories, Dreams, Reflections* (1961/1989), which he wrote when he was an octogenarian, and with the recently published *The Red Book* (2009). This study will explore Jung's autobiography and *The Red Book*, as well as the history and development of analytical psychology. This exploration will provide a rich context for discovering possible insights into the links between depth psychology and the spiritual psychology of Steiner.

1875-1912. Jung was born the son of a country parson in Switzerland in 1875. He studied at the University of Basel and explored many fields of knowledge. These areas of study included biology, zoology, paleontology, archeology, philosophy, mythology, and religion. Eventually, Jung focused on medicine and received his MD from the University of Zurich in 1902. His dissertation *On the Psychology and Pathology of So-Called Occult Phenomena* (1902/1970) involved his research and observations of one of his cousins, who displayed mediumistic capacities. Indeed, Jung's hereditary line demonstrated a long stream of spiritualist practice. An essential theme of his lifework, the underlying wholeness of the psyche, found its roots here. As Jung (1961/1989) wrote: "In therapy the problem is always the whole person, never the symptom alone. We must ask questions which challenge the whole personality" (p. 117).

Jung (1961/1989) began his career as an assistant physician working under Eugen Bleuler at the Burghölzli Psychiatric Clinic in Zurich. "Dominating my interests and research was the burning question: 'What actually takes place inside the mentally ill?'" (p. 114). His early research resulted in a paper on word association in 1904 (1904/1973). Jung discovered that word association tests allowed a physician to uncover repressed psychic material, which he termed *a complex*. Once a complex became conscious, progress could be made toward relieving the symptoms of the psychopathology. For Jung (1961/1989), this stimulated a passionate interest in the work of Freud.

> At this point Freud became vitally important to me, especially because of his fundamental researches into the psychology of hysteria and dreams. For me his ideas pointed the way to a closer investigation and understanding of individual cases. Freud introduced psychology into psychiatry although he himself was a neurologist. (p. 114)

In that Freud had migrated away from hypnosis and toward free association as a tool to reach the unconscious mind, Jung's work brought him close to Freud and confirmed some of Freud's early ideas.

> In 1903 I once more took up *The Interpretation of Dreams* and discovered how it all linked up with my own ideas. What chiefly interested me was the application to dreams of the concept of repression mechanism, which was derived from the psychology of the neuroses. This was important to me because I had frequently encountered repressions in my experiments with word association; in response to certain stimulus words the patient either had no associative answer or was unduly slow in his reaction time. As was later discovered, such a disturbance occurred each time the stimulus word had touched upon a psychic lesion or conflict. . . . My reading of Freud's *The Interpretation of Dreams* showed me that the repression mechanism was at work here, and that the facts I had observed were consonant with his theory. Thus I was able to corroborate Freud's line of argument. (p. 147)

Jung (1961/1989) and Freud met in 1907 and began a 7-year friendship and collaboration.

> He invited me to visit him, and our first meeting took place in Vienna in March 1907. We met at one o'clock in the afternoon and talked virtually without a pause for thirteen hours. Freud was the first man of real importance I had encountered; in my experience up to that time, no one else could compare with him. There was nothing the least trivial in his attitude. I found him extremely intelligent, shrewd and altogether remarkable. (p. 149)

It is important to note that Jung's work up to that point was with psychotic patients, while Freud focused on less-severe, neurotic patients. Jung noticed early on that not all of his cases were explained through Freud's sexual theory. Once again in his autobiography, Jung wrote:

> From my practice, however, I was familiar with numerous cases of neurosis in which the question of sexuality played a subordinate part, other factors standing in the foreground—for example, the problem of social adaptation, of oppression by tragic circumstance of life, prestige considerations, and so on. Later I presented such cases to Freud: but he would not grant that factors other than sexuality could be the cause. That was highly unsatisfactory to me. (p. 147)

As history illustrated, this early difference between the men was the foundation of their eventual breakup.

Another factor in their breakup was Freud's view of culture.

> Above all, Freud's attitude toward the spirit seemed to me highly questionable. Wherever, in a person or in a work of art, an expression of spirituality (in the intellectual, not the supernatural sense) came to light, he suspected it, and insinuated that it was repressed sexuality. Anything that could not be directly interpreted as sexuality he referred to as "psychosexuality." (Jung, 1961/1989, pp. 149-150)

Jung's respect for Freud, and his selfish interest in learning all that he could from the man, allowed Jung to put these differences aside. Jung continued to view Freud as a mentor, their correspondence was intense, and their collaboration was valuable to them both.

In 1909, which turned out to be a fateful year in the development of their collaborative relationship, Jung asked Freud about the phenomenon of precognition and parapsychology in general. Freud dismissed Jung's entire line of questioning as nonsensical, and Jung had to suppress an emotional retort. In retrospect, Jung (1961/1989) stated: "It was some years before he [Freud] recognized the seriousness of parapsychology and acknowledged the factuality of 'occult' phenomena" (p. 155). Jung, in what seems to be a demonstration of the validity of such phenomena, described the following scene:

> While Freud was going on this way, I had a curious sensation. It was as if my diaphragm were made of iron and were becoming red-hot—a glowing vault. And at that moment there was such a loud report in the bookcase, which stood right next to us, that we both started up in alarm, fearing the thing was going to topple over on us. I said to Freud: "There, that is an example of a so-called catalytic exteriorization phenomenon."
>
> "Oh come," he explained. "That is sheer bosh."
>
> "It is not," I replied. "You are mistaken, Herr Professor. And to prove my point I now predict that in a moment there will be another such loud report!" Sure

> enough, no sooner had I said the words than the same detonation went off in the bookcase.
>
> To this day, I do not know what gave me this certainty. But I knew beyond all doubt that the report would come again. Freud only stared aghast at me. I do not know what was in his mind, or what his look meant. In any case, this incident aroused his mistrust of me, and I had the feeling I had done something against him. I never afterward discussed this incident with him. (pp. 155-156)

Freud's passion for his sexual theory was clear. Jung thought it was a one-sidedness in Freud whereby he repressed a religious attitude by setting up the sexual theory as a new idol. "The lost god had now to be sought below, not above. But what difference does it make, ultimately, to the stronger agency if it is called now by one name and now by another?" (pp. 151-152).

Later on that year, Jung and Freud traveled together to the United States. They worked openly on interpreting each other's dream images and engaged in free and unreserved conversation. During one of the conversations, Jung (1961/1989) brought up the subject of corpses. "He [Freud] was inordinately vexed by the whole thing and during one such conversation, while we were having dinner together, he suddenly fainted" (p. 156). Once Freud was revived and events settled down, they discussed the incident. Freud told Jung that the talk of corpses revealed a death wish that Jung had toward Freud. "I was more than surprised by this interpretation. I was alarmed at the intensity of his fantasies—so strong that, obviously, they could cause him to faint" (p. 156).

Similarly, 3 years later, while discussing the Egyptian Pharaoh Ikhnaton, Jung (1961/1989) argued with Freud's interpretation that a *father complex* could explain the Pharaoh's behavior. "At that moment Freud slid off his chair in a faint" (p. 157), and Jung ended up carrying him to a nearby sofa. "Whatever other causes may have

contributed to the faint—the atmosphere was very tense—the fantasy of father-murder was common to both cases" (p. 157).

In Freud's autobiography (1925/1935), there is no mention of these incidents. Rather, when Freud refers to working with Jung, he states: "I arranged that C. G. Jung should be appointed as the first President, which turned out later to have been a most unfortunate step" (p. 56). Freud (1925/1935) also mentions Jung in connection with Dr. Bleuler's decision not to continue his interest in psychoanalysis.

> In later papers Bleuler adopted such a critical attitude towards the theoretical structure of analysis and rejected or threw doubts upon such essential parts of it, that I could not help asking myself in astonishment what could be left of it for him to admire. Yet not only has he subsequently uttered the strongest pleas in favor of 'depth-psychology' but also he based his comprehensive study of schizophrenia upon it. Nevertheless Bleuler did not for long remain a member of the International Psycho-Analytical Association; he resigned from it as a result of misunderstandings with Jung, and the Burghölzli was lost to analysis. (pp. 56-57)

For this study, the event that best symbolizes their differences is captured in Jung's (1961/1989) record of a conversation the two had in Vienna in 1910. As Jung writes:

> I can still recall vividly how Freud said to me, "My dear Jung, promise me never to abandon the sexual theory. This is the most essential thing of all. You see, we must make a dogma of it, an unshakable bulwark." He said that to me with great emotion, in the tone of a father saying, "And promise me this one thing, my dear son: that you will go to church every Sunday." In some astonishment I asked him, "A bulwark—against what?" To which he replied, "Against the black tide of mud"—and here he hesitated for a moment, then added— "of occultism." First of all, it was the words "bulwark" and "dogma" that alarmed me; for a dogma, that is to say, an indisputable confession of faith, is set up only when the aim is to suppress doubts once and for all. But that no longer has anything to do with scientific judgement; only with a personal power drive. (p. 150)

The meaning of this incident is multifaceted. Primarily, for the purposes of this study, it expresses clearly Freud's disdain for, and feelings of being threatened by, all matters occult. Although, as Jung notes, over time Freud did soften in his position toward

telepathic phenomena. There is no doubt, however, judging by his rejection of Jung's interest in parapsychology and the occult, that Freud would have totally dismissed Steiner's spiritual science had he been aware of it.

This incident sets a clear context for the ultimate break in their relationship. Jung (1961/1989), out of respect, was unwilling to engage Freud when he disagreed with him. These missed opportunities set up a façade of collaboration, and misunderstanding ensued in the friendship. Freud continued to hold great hopes for his student, Jung, while at the same time Jung developed an increasing ambivalence toward Freud's insistence on the sexual theory. "Under the impress of Freud's personality I had, as far as possible, cast aside my own judgments and repressed my criticisms. That was a prerequisite for collaborating with him" (p. 164). Eventually Jung came to a point of no return.

> I now realized why Freud's personal psychology was of such a burning intrest to me. I was eager to know the truth about his "reasonable solution," and I was prepared to sacrifice a good deal in order to obtain the answer. Now I felt that I was on the track of it. Freud himself had a neurosis, no doubt diagnosable and one with highly troublesome symptoms, as I had discovered on our voyage to America. Of course he had taught me that everybody is somewhat neurotic, and that we must practice tolerance. But I was not at all inclined to content myself with that; rather, I wanted to know how one could escape having a neurosis. Apparently neither Freud nor his disciples could understand what it meant for the theory and practice of psycho-analysis if not even the master could deal with his own neurosis. When, then, Freud announced his intention of identifying theory and method and making them into some kind of dogma, I could no longer collaborate with him; there remained no choice for me but to withdraw. (pp. 166-167)

Freud (1925/1935), in his autobiography, does not relate the details of the break with Jung. Rather, he speaks in general terms about "the two Secessionaist movements" (p. 107), meaning, the withdrawal of Adler and Jung from his inner circle of colleagues.

> Both movements seemed most threatening and quickly obtained a large following. But their strength lay, not in their own content, but in the temptation which they offered of being freed from what were felt as the repellent finding of psycho-

> analysis without the necessity of rejecting its actual material. Jung attempted to give the facts of analysis a fresh interpretation of an abstract, impersonal and non-historical character, and thus hoped to escape the need for recognizing the importance of infantile sexuality and of the Oedipus complex, as well as the necessity for any analysis of childhood. The criticism with which the two heretics were met was a mild one: I only insisted that both Adler and Jung should cease to describe their theories as "pscho-analysis." After a lapse of ten years it can be asserted that both of these attempts against psycho-analyisis have blown over without doing any harm. (p. 107)

Both Freud and Jung gave their retrospective accounts.

Others have offered their views on the split through an examination of the Freud-Jung Letters (Freud & Jung, 1974). First, this interpretation by William McGuire (1974), who edited the collection.

> These letters are the direct evidence of the intensely fruitful and finally tragic encounter of Freud and Jung. The quality of tragedy, however, resides only in the encounter, the drama of the letters themselves, moving forward in almost a classical way toward the foreshadowed catastrophe of conflict and disssention. It can scarcely be said that the career, the life, of either man was tragically altered, but rather that Freud and Jung each derived creative values for the inevitable break.
>
> Unlike their courteous and appreciative references to one another's published work while they were collaborators, or anything that either one wrote about their relationship during the bitter aftermath, the letters bear the most acute witness to the complex interplay of these two unique personalites, so different yet so strongly attracted to one another. (p. xiii)

Martin Fiebert (2010) grants us a detailed outline of the dynamics of this broken relationship based on his review of the Freud/Jung Letters.

> I have identified a central theme, that of deception, that I argue is present throughout the Freud-Jung relationship. In my view, this pattern of deception fostered mistrust between them, and is likely correlated with, if not the cause of, their eventual break. (p. 113)

The first deception outlined by Fiebert is Freud's affair with Minna Bernays, who was his wife's sister. Although there was never any acknowledgement of this between the two men, Jung found this troubling even in his later years. He recalls that "it was a shocking

discovery for me, and even now [May, 1957] I can recall the agony I felt at the time" (Billinsky, 1969, p. 42). Fiebert concludes from this that

> Apparently Jung never told Freud of Bernays's declaration. In my view, the woman's revelation of the affair had a profound impact on aspects of the Freud-Jung relationship. In particular, I would argue that Freud's actions as related by Bernays influenced Jung's decision to begin an affair with Sabina Spielrein, one of his own patients. The fact that they never discussed the affair and its ramifications played a part in subsequent deceptions in which both Freud and Jung engaged during their mutual dream analyses while on route to America in 1909. (Fiebert, 2010, p. 113)

The second deception that Fiebert (2010) uncovered was Freud's suspicion that Jung was an antisemite. One direct reference was written by Freud in his history of the psychoanalytic movement (1914/1957b), where he described Jung as holding "certain prejudices with regard to race" (p. 329). Thirdly, Fiebert pointed to Jung's affair with Ms. Speilrein as being rationalized by Freud's infidelity. When Ms. Speilrein originally told Freud of her romantic relationship with Jung, he dismissed it. Yet after the break with Jung, Freud wrote the following to Ms. Speilrein. "Since I received the first letter from you, my opinion of him [Jung] has been greatly altered" (Carotenuto, 1984, p. 118).

The fourth deception happened on the infamous trip to America. Jung wrote of the mutual dream interpretation that went on and described the scene where Freud's authority was threatened. Yet the letters seemed to provide an example of clinical resistance in Freud's outburst.

> In his interview with Billinsky (1969, p. 42), Jung recalled that "Freud had some dreams that bothered him very much. The dreams were about the triangle--Freud, his wife and his wife's younger sister. Freud had no idea I knew about the triangle and his intimate relationship with his sister-in-law. And so, when Freud told me about the dream, I asked (him) to tell me some of his personal associations. He looked at me with bitterness and said, 'I could tell you more but I cannot risk my authority!' Jung comments in his MEMOIRS (1963, p. 158), "At that moment he lost it altogether. That sentence burned itself in my memory; and in it the end of our relationship was already foreshadowed." (Fiebert, 2010, p. 114)

From Jung's writings it seemed that this incident revealed a relationship dynamic that did not serve collaboration and future work, but a rigid mentor-student structure. With the publication of the letters, however, the the exchange took on new meaning. Jung knew about Freud's affair with his wife's sister. It appeared to Jung, through Freud's dream, that there was a human triangle being expressed. When he probed this possibility with Freud by asking him to expand on that premise, Freud's outburst was the result. Certainly this response was consistent with the pattern of resistance as explained by psychoanalysis.

The fifth deception involved Jung's wife Emma, Ferencze (a cohort of Freud's), and Freud himself.

> Freud and Jung were not alone in communicating dishonestly. Jung's wife, Emma, and Sandor Ferenczi, a colleague of Freud and Jung's, also participated in various deceptions.
>
> Emma Jung attempted, although unsuccessfully, to repair what she perceived to be a growing rift between her husband and Freud. On October 15, 1911, Emma wrote to Ferenczi asking whether he was aware of Freud's disapproval of her husband's latest work, and explicitly requested him not to mention her concerns to Freud (Donn, 1988, p. 137). On October 19, Ferenczi, betrayed Emma's confidence by sending her letter to Freud with one of his own in which he wondered if Freud was angry with Jung because of the latter's interest in the occult and his revision of the libido theory. (Donn, 1988, p. 137-8)
>
> Freud's answering letter spelled out the way he wanted Ferenczi to answer Mrs. Jung, asking him not to mention to her neither occultism nor the libido. Because in German the word for "strike" (to avoid) and "emphasize" are similar, Ferenczi misread Freud's letter and his instructions, and informed Emma Jung that her husband's current interests particularly troubled Freud. Ferenczi's error, which was probably inadvertent, led to Emma's secretly writing to Freud (McGuire, 1974, p. 452-453), Jung subsequently found evidence of that correspondence, and this in turn increased the mistrust between Freud and Jung and further intensifying their scientific and professional differences. (Fiebert, 2010, p. 114)

The sixth deception occurred in 1912 when Freud visited a friend who lived very close to Jung. Even though he wrote to Jung and invited him to the meeting, Jung was not

home to receive the invitation. Jung misinterpreted this as a social snub which he termed the "Kreuzlingen gesture" (McGuire, 1974, p. 515; see also Fiebert, 2010, p. 114).

The seventh deception was Freud's decision to form "the committee."

> In response to the growing tension and mistrust in the Freud-Jung relationship, and, in particular, to the intensity of Jung's reaction to the "Kreuzlingen gesture," Ernest Jones, a feisty and loyal supporter of Freud, initiated a grand deception which had profound implications for both the Freud-Jung relationship and the history of Psychoanalysis. In the summer of 1912, Jones suggested that a small group of trusted analysts form a kind of "palace guard" around Freud to protect him from future dissension. Freud warmly accepted this idea but cautioned, "The committee would have to be strictly secret in its existence and actions" (Jones, 1955, p. 152-153). The committee consisted of Jones, Ferenczi, Rank, Sachs and Abraham, and for many years advised Freud and guided Psychoanalytic policy.
>
> Although Jung was the elected president of the International Psychoanalytic Society and had earlier been designated by Freud as his "son and heir" (McGuire, 1974, p. 72 and p. 218), he was kept ignorant regarding the committee's existence and actions. (Fiebert, 2010, pp. 114-115)

Fiebert (2010) provided additional insight into the second fainting spell Freud suffered while working with Jung in 1912.

> In a letter written on November 29, 1912, Freud tried to hide his homoerotic feelings for Jung. I believe this deception was a significant element in precipitating the end of their personal relationship. After Freud and Jung had apparently reconciled some of their theoretical differences during a conference in Munich on November 24, 1912, and had cleared up the misunderstanding concerning Freud's visit to Binswanger, Freud fainted, for the second time, in Jung's presence. Jung carried Freud over to a sofa. Two days later Jung wrote Freud a very friendly note, apologizing for earlier difficulties and inquiring after Freud's health (Jung, 1963; McGuire, 1974). Freud's response to Jung acknowledged some unresolved differences in their theoretical views, specifically on the libido. Then, referring to his fainting spell, he wrote, "according to my private diagnosis, it was migraine not without a psychic factor which unfortunately I haven't had time to track down a bit of neurosis I ought to look into" (McGuire, 1974, p. 524). However, Freud was much more candid in a letter to Jones when he attributed his fainting spell to an "unruly homosexual feeling," which involved a transference from his earlier and intense friendship with Wilhelm Fliess to one with Jung (Donn, 1988. p. 154-6).
>
> Jung exploded with rage over Freud's letter and explanation of his loss of consciousness. He was angry both at Freud's downplaying the meaning of the faint, and at what he perceived as Freud's trivializing of Jung's contribution to Libido Theory (McGuire, 1974). I suspect that on another level Jung sensed

> Freud's homoerotic conflict, perhaps intensified by the physical contact created by his carrying Freud and was angered that Freud was dishonest about its significance.
>
> It should be mentioned that Jung, himself, was particularly vulnerable to such homoerotic and homophobic feelings. Earlier in their relationship, in 1907, Jung had confessed to Freud that as a boy he had been homosexually assaulted by a man he trusted. He also admitted, when he asked Freud for his photograph, that he had "a religious crush" on Freud which he was aware had "clear erotic undertones" (McGuire, 1974, p. 95 [see also Billinsky, 1969; Carotenuto, 1984; Donn, 1988; Gay, 1988]).
>
> After exchanging several angry letters with Jung, Freud waited two weeks and then on January 3, 1913 wrote, "I propose that we abandon our personal relations entirely" (McGuire, 1974, p. 539). (Fiebert, 2010, p. 115)

Jung's post-Freud years.

> Jung was also a visionary in the tradition of Meister Eckhart, Boehme, Blake and Emerson. Many of his most important intuitions originated in his experiences of the sublime, which came to him in dreams, visions, and active imagination. . . . Direct experience of the soul is the ultimate source of Jung's theory, and this accounts for its deep internal unity and self-consistency. (Stein, 1998, p. 9)

The break with Freud initiated a time of great uncertainty and unrest for Jung (1961/1989).

> After the parting of the ways with Freud, a period of inner uncertainty began for me. It would be no exaggeration to call it a state of disorientation. I felt totally suspended in mid-air, for I had not yet found my own footing. (p. 170)

The years 1913 to 1918 are described by some as the years of Jung's "creative illness" (Ellenberger, 1970, p. 672), by others as Jung being challenged by a psychosis. Jung himself knew that he was in deep waters and had no idea of how to proceed. He knew that some of his dream images and daytime fantasies represented terrible events. Yet having worked with psychotic patients and seen the despair associated with such states, Jung assumed that the illness was personal, indicating something catastrophic about his psychological state.

Then came a series of terrfying visions. As Jung (1961/1989) wrote in his autobiography:

> Toward the autumn of 1913 the pressure which I had felt was in *me* seemed to be moving outward, as though there were something in the air. The atmosphere actually seemed to me darker that it had been. It was as though the sense of oppression no longer sprang exclusively form a psyhic situation, but from concrete reality. The feeling grew more and more intense.
>
> In October, while I was alone on a journey, I was suddenly seized by an overpowering vision: I saw a monstrous flood covering all the northern and low-lying lands between the North Sea and the Alps. When it came up to Swizerland I saw the mountains grew higher and higher to protect our country. I realized that a frightful catastrophe was in progress. I saw the mighty yellow waves, the floating rubble of civilization, and the drowned bodies of uncounted thousands. Then the whole sea turned to blood. This vision lasted about one hour. I was perplexed and nauseated, and ashamed of my weakness.
>
> Two weeks passed; then the vision recurred, under the same conditions, even more vividly than before, and the blood was more emphasized. An inner voice spoke. "Look at it well; it is wholly real and it will be so. You cannot doubt it." That winter someone asked me what I thought were the political prospects of the world in the near future. I replied that I had no thoughts on the matter, but that I saw rivers of blood.
>
> I asked myself whether these visions pointed to a revolution, but I could not really imagine anything of the sort. And so I drew the conclusion that they had to do with me myself, and decided that I was menaced by a psychosis. The idea of war did not occur to me at all. (pp. 175-176)

Laurens Van der Post, in his biography *Jung and the Story of Our Time* (1975), points out that people of that time had never experienced a world war. He describes the societal surprise at the outbreak of World War I as a *bolt from the blue*. Certainly anyone alive to witness the attacks on New York and Washington on September 11, 2001, by a fundamentalist terror group can understand this type of surprise. World events can bring us realities that even hours earlier were inconceivable. As Jung (1961/1989) wrote,

> On August 1 the world war broke out. Now my task was clear: I had to try to understand what had happened and to what extent my own experience coincided with that of mankind in general. Therefore my first obligation was to probe the depths of my own psyche. I made a beginning by writing down the fantasies which had come to me during my building game. This work took precedence over everything else. (p. 176)

This dramatic sequence provided a context and the raw psychic material for his lifework.

It also points to the profound difference in perspective between Jung and Freud. In 1909, Freud had stated, based on his materialistic prejudice, a clear rejection of precognition as nonsensical. One can certainly understand from Freud's experience and clinical research that this position was appropriate. Yet for Jung, with his vision and the outbreak of a world war, there was nothing theoretical at all about precognition; it was based on his empirical observations and experience. Some Freudians continue to counter that Jung's hallucinations were evidence of an active psychosis. It is in how Jung worked with and through these intrusive images that the foundation for all that he brought to the world was set in place.

Fortunately, Jung (1961/1989) recorded his work. "I wrote these fantasies down first in the Black Book; later, I transferred them to the Red Book, which I also embellished with drawings" (p. 188). Jung's family allowed *The Red Book* to be published in 2009. Aniela Jaffé (1961/1989), who collaborated with Jung on his autobiography, described these books in a footnote.

> The Black Book consists of six black-bound, smallish leather notebooks. The Red Book, a folio volume bound in red leather, contains the same fantasies couched in elaborately literary form and language, and set down in calligraphic Gothic script, in the manner of medieval manuscripts. (p. 188)

Here we have Jung's (1961/1989) journal of his "confrontation with the unconscious" (p. 170). Interestingly, however, Jung eventually gave up his "estheticizing tendency" (p. 188) in 1928. He saw that

> so much fantasy needed firm ground underfoot, and that I must first return wholly to reality. For me, reality meant scientific comprehension. I had to draw concrete conclusions from the insights the unconscious had given me-and that task was to become a lifework. (p. 188)

Toward the end of World War I, Jung (1961/1989) gradually emerged from the darkness that had captured him since 1913. He began to work with mandalas, which he thought were "cryptograms concerning the state of the self which were presented to me anew each day. In them I saw the self—that is, my whole being—actively at work" (p. 196). This concept of Self began to take root and became essential to his view of the human being.

> I began to understand that the goal of psychic development is the self. There is not linear evolution; there is only a circumambulation of the self. Uniform development exists, at most, only at the beginning; later, everything points toward the center. This insight gave me stability, and gradually my inner peace returned. I knew that in finding the mandala as an expression of the self I had attained what was for me the ultimate. Perhaps someone else knows more, but not I. (pp. 196-197)

It strikes me that there is a particular dream image of Jung's that can be taken from these years that symbolizes what this turbulent experience would mean to his life and to the world. It is the dream of a "tree transformed by frost" (p. 416).

In 1914, after his dream of a river of blood flooding Europe, Jung (1961/1989) had a series of three dreams where a dreadful cold had descended upon Europe leaving the canals frozen and the land devoid of human beings. In the last of the three dreams, there was a new element.

> In the third dream a frightful cold had again descended from out of the cosmos. This dream, however, had an unexpected end. There stood a leaf-bearing tree, but without fruit (my tree of life, I thought), whose leaves had been transformed by the effects of the frost into sweet grapes full of healing juices. I plucked the grapes and gave them to a large, waiting crowd. (p. 176)

Could it be that the concepts of shadow, persona, archetypes of the collective unconscious, anima, animus, amplification, and active imagination are these grapes with healing juices?

Jung's (1961/1989) visions were dormant until 1944, when he suffered a heart attack at the age of 69.

> In a state of unconsciousness I experienced deliriums and visions which must have begun when I hung on the edge of death and was being given oxygen and camphor injections. The images were so tremendous that I myself concluded that I was close to death. My nurse afterward told me, "It was as if you were surrounded by a bright glow." That was a phenomenon she had sometimes observed in the dying, she added. I had reached the outermost limit, and do not know whether I was in a dream or an ecstasy. (p. 289)

It is essential to point out that these were Jung's actual experiences. These were not his observations of a patient, or something involving theory. Much later, he recounted this experience, which would fit the modern definition of a *near-death experience*.

Jung (1961/1989) also described a precognitive element in this vision experience.

> I felt violent resistance to my doctor because he had brought me back to life. At the same time, I was worried about him. "His life was in danger, for heaven's sake! He has appeared to me in his primal form! When anybody attains this form it means he is going to die, for already he belongs to the 'greater company.'!" Suddenly the terrifying thought came to me that Dr. H. would have to die in my stead. I tried my best to talk to him about it, but he did not understand me. . . . My wife reproved me for being so unfriendly to him. She was right; but at the time I was angry with him for stubbornly refusing to speak of all that had passed between us in my vision. "Damn it all, he ought to watch his step. He has no right to be so reckless! I want to tell him to take care of himself." I was firmly convinced that his life was in jeopardy.
>
> In actual fact I was his last patient. On April 4, 1944—I still remember the exact date—I was allowed to sit up on the edge of my bed for the first time since the beginning of my illness, and on this same day Dr. H. took to his bed and did not leave it again. (p. 293)

In the aftermath of his illness, Jung experienced a deep depression and void in his life. He wrote that it took him 3 weeks to have the will to live again. He described the attitude of his depressed state:

> The view of the city and mountains from my sickbed seemed to me like a painted curtain with black holes in it, or a tattered sheet of newspaper full of photographs that meant nothing. Disappointed, I thought, "Now I must return to the 'box system' again." For it seemed to me as if behind the horizon of the cosmos a

> three-dimensional world had been artificially built up, in which each person sat by himself in a little box. (p. 292)

With his health returning, Jung reflected considerably on these visions.

As a psychologist, Jung (1961/1989) was obligated to consider these events as marginal. In fact, this lifetime of visions was marked by Jung's silence and his unique ability to assimilate the material while leading the demanding life of a family man and prominent psychologist. In the end, as was his gift, Jung was able to glean a lesson from these visions and understand them from the perspective of *wholeness*.

> I have also realized that one must accept the thoughts that go on within oneself of their own accord as part of one's reality. The categories of true and false are, of course, always present; but because they are not binding they take second place. The presence of thoughts is more important than our subjective judgment of them. But neither must these judgments be suppressed, for they also are existent thoughts which are part of our wholeness. (p. 298)

Finally, least we forget, are these profound words written in his introduction to *Memories, Dreams, Reflections* (1961/1989).

> In the end the only events in my life worth telling are those when the imperishable world irrupted into this transitory one. That is why I speak chiefly of inner experiences, amongst which I include my dreams and visions. These form the *prima materia* of my scientific work. They were the fiery magma out of which the stone that had to be worked was crystallized. (p. 4)

Analytical psychology. There have been many researchers who have given hearty descriptions and definitions of the essential elements of analytical psychology, but the eminent Jungian analyst Murray Stein (2006) provides a masterful overview of the process:

> To get more deeply into this discussion, we should recall the basic two-phase movement of the individuation process, analysis and synthesis. The development of consciousness and the realization of the complete personality's identity, i.e., individuation, requires initially that a person break the unconscious identity with the persona on the one side and with the anima/animus on the other (see Stein 2005a). The attachments and identifications with these structures and their

> contents must be loosened through conscious reflection and analysis. After that, a process of inner dialogue ("active imagination") can take place through which the gap is opened wider between ego consciousness and these other psychic structures. This defines the analytic movement in the individuation process. Through it, consciousness comes to resemble less a static set of objects and patterns, like a painting, and more something like a mirror through which objects can float freely into and out of view but do not remain permanently in residence. This movement of analysis includes dissolving the attachments to religious objects, traditional practices, and childish theologies. It is one of the primary achievements of individuation to arrive at this type of fluidity in consciousness and to gain a measure of freedom from identities that were created early in childhood and adolescence and then became cemented in place through ongoing attachments, loves, loyalties, and the need to belong and to be one of the group, a member of the collective. If this project resembles a spiritual quest, it is one by way of a via negativa (the way of negation), such as Zen Buddhism espouses. If one thinks about the psyche structurally, as above, one understands readily enough that identification with the persona and the anima/animus blocks individuation by cluttering the personality's ego with foreign objects, i.e., introjects and other unconsciously acquired and maintained contents. Consciousness must be freed from this contamination if a person is to gain individuality and true uniqueness. (p. 36)

This is one man's synthesis of some of Jung's ideas, and, of course, Jung's *Collected Works* are available for study. Many post-Jungians, such as Robert Johnson (1986, 1991, 2007), Helen Luke (1975, 2010), and Stein (1998), have integrated Jung's ideas into literature and culture. This study is an overview of Jung's thoughts and an exploration of a few of his key concepts.

From 1918 to 1926 Jung (1961/1989) focused on a study of the Gnostic tradition. Gnostic writers, too, "had been confronted with the primal world of the unconscious and had dealt with its contents" (p. 200). Yet Jung found those ideas too remote to apply to the modern-world dilemma that he faced. The historical link for which Jung searched began to emerge in 1926 when he had a dream that left him "caught in the 17th century" (p. 203). Jung began to review the literature in an attempt to understand the meaning of this image. It was not until 1928, when he received the text *The Secret of the Golden*

Flower (trans. 1999) from Richard Wilhelm, that Jung awakened to alchemy, a science that peaked in the 17th century.

> I had very soon seen that analytical psychology coincided in a most curious way with alchemy. The experiences of the alchemists were, in a sense, my experiences, and their world was my world. This was, of course, a momentous discovery: I had stumbled upon the historical counterpart of my psychology of the unconscious. The possibility of a comparison with alchemy, and the uninterrupted intellectual chain back to Gnosticism, gave substance to my psychology. When I pored over these old texts everything fell into place: the fantasy-images, the empirical material I had gathered in my practice, and the conclusions I had drawn from it. (p. 205)

Having uncovered the historical counterpart to his work in ancient alchemical texts, Jung's work seemed to expand in this context of a newfound understanding.

> Only after I had familiarized myself with alchemy did I realize that the unconscious is a *process,* and that the psyche is transformed or developed by the relationship of the ego to the contents of the unconscious. In individual cases that transformation can be read from dreams and fantasies. In collective life it has left its deposit principally in the various religious systems and their changing symbols. Through the study of these collective transformation processes and through understanding of alchemical symbolism I arrived at the central concept of my psychology: *the process of individuation.* (p. 209)

The process of individuation was a central concept of Jung's (1959/1990) analytical psychology. "I have called this wholeness that transcends consciousness the 'self.'[25] The goal of the individuation process is the synthesis of the self" (p. 164). It infers, as in the word *gestalt*, a wholeness that is greater than the sum of its parts.

This study will come back to these essential concepts, yet with these ideas in place, let us examine the other essential ideas of Jung's psychology, how they relate to the central concepts of the process of individuation, and how they lead to a synthesis of self. Having observed some of the imaginal material that Jung was faced with in his inner life, and having acknowledged his genius in assimilating that volatile psychic energy into

the context of his work-a-day world, we now turn to Jung's (1959/1990) view of the psyche.

The psyche. Freud saw repressed content in the unconscious as having a personal historical etiology. Jung (1959/1990) observed how

> medical psychology, growing as it did out of professional practice, insists on the personal nature of the psyche. By this, I mean the views of Freud and Adler. It is a psychology of the person, and its etiological or causal factors are regarded almost wholly as personal in nature. (p. 43)

Unlike Freud, Jung spoke about a transpersonal dimension of the psyche. He observed that certain dreams and inner materials of his clients revealed distinct mythopoetic symbolic patterns. Jung understood that these mythic images were similar to the images revealed in the study of mythology and religion. It was as if, in the same way that all humans have a similar bodily form, all human cultures throughout time had similar guiding images and themes. This led him to the idea of the collective unconscious, a deeper level of the psyche that contains the guiding images of civilization.

> A more or less superficial layer of the unconscious is undoubtedly personal. I call it the personal unconscious. But this personal unconscious rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn. This deeper layer, I call the collective unconscious. I have chosen the term "collective" because this part of the unconscious in not individual but universal; in contrast to the personal psyche, it has contents and modes of behavior that are more or less the same everywhere and in all individuals. It is, in other words, identical in all men and thus constitutes a common psychic substrate of a supra-personal nature which is present in every one of us. (p. 4)

In the same way as all humans have hands, all humans have unconscious mythic images that guide them. Jung called these images the archetypes of the collective unconscious.

The collective unconscious. Jung (1961/1989) attributed his discovery of the collective unconscious to a dream he had in 1909 while traveling to America with Freud. Here is his analysis of the dream:

> It was plain to me that the house represented a kind of image of the psyche—that is to say, of my then state of consciousness, with hitherto unconscious additions. Consciousness was represented by the salon. It had an inhabited atmosphere, in spite of its antiquated style.
>
> The ground floor stood for the first level of the unconscious. The deeper I went, the more alien and the darker the scene became. In the cave, I discovered remains of a primitive culture, which can scarcely be reached or illuminated by consciousness. The primitive psyche of man borders on the life of the animal soul, just as the caves of prehistoric times were usually inhabited by animals before men laid claim to them. (p. 160)

> The dream pointed out that there were further reaches to the state of consciousness I have just described: the long uninhabited ground floor in medieval style, then the Roman cellar, and finally the prehistoric cave. These signified past times and passed stages of consciousness. . . .
>
> My dream thus constituted a kind of structural diagram of the human psyche; it postulated something of an altogether *impersonal* nature underlying that psyche. It "clicked," as the English have it—and the dream became for me a guiding image which in the days to come was to be corroborated to an extent I could not at first suspect. It was my first inkling of a collective a priori beneath the personal psyche. This I first took to be the traces of earlier modes of functioning. Later, with increasing experience and on the basis of more reliable knowledge, I recognized them as forms of instinct, that is, as archetypes. (p. 161)

The instincts and the archetypes. Jung (1959/1990) observed that both the instincts and the archetypes influenced human behavior. He viewed the instincts as being associated with the somatic pole of the human organization and the archetypes as associated with the spiritual-symbolic pole. These poles were interrelated and essential to the function of the psyche. The instincts, as had been well documented in psychoanalytic research, had specifically formed motive forces that pursued their inherent goal, at times independently of the ego. "Consequently they form very close analogies to the archetypes" (p. 43).

The archetypes on the spiritual end, and the instincts on the somatic end, worked in very similar ways. The influence of the instincts on the somatic side had been well documented by Freud and others. The archetypes of the collective unconscious were an innovative concept that Jung (1959/1990) had to vigorously defend. He argued that the existence of the archetypes could be proved, and their influence was demonstrated in three ways: dreams, active imagination, and delusions and fantasies.

First, through "certain psychic forms" (Jung, 1959/1990, p. 48) that appear in dream material, dreams are a valuable resource in that they are "involuntary spontaneous products of the unconscious psyche and are therefore pure product of nature not falsified by any conscious purpose" (p. 48). Second, besides using dream material for evidence of archetypal activity, Jung also relies on the technique of active imagination. "By this I mean a sequence of fantasies produced by deliberate concentration" (p. 49). He observes that as one participates in active imagination, that is, a conscious focusing on a dream image, the intensity of the dream images wanes.

> The patient is simply given the task of contemplating any one fragment of fantasy that seems significant to him—a chance idea, perhaps, or something he has become conscious of in a dream—until its content becomes visible, that is to say, the relevant associative material in which it is imbedded. (p. 49)

This method also uncovers the psychic forms of the archetypes. Third, Jung discovered sources of archetypal material in the delusions of paranoiacs, the fantasies observed in trance states, and the dreams of early childhood.

Jung (1959/1990) termed the contents of the personal unconscious, the *feeling-toned complexes*. "They constitute the personal and private side of psychic life. The contents of the collective unconscious, on the other hand, are known as *archetypes*" (p. 4). The archetypes were "universal images that have existed since the remotest times" (p.

5). Expressions of the archetypes were found in primitive tribal lore, mythology, esoteric teachings, and fairy tales. He explained the character of the archetypes.

> There are as many archetypes as there are typical situations in life. Endless repetition has engraved these experiences into our psychic constitution, not in the form of images filled with content, but at first only as *forms without content*, representing merely the possibility of a certain type of perception and action. When a situation occurs which corresponds to a given archetype, that archetype becomes activated and a compulsiveness appears, which, like an instinctual drive, gains its way against all reason and will, or else produces a conflict of pathological dimensions, that is to say, a neurosis. (p. 48)

On the somatic side, the instincts were the influence that could have an autonomous role in relation to an individual's reason and will; on the spiritual end of the spectrum, the archetypes had a similar function and influence.

Jung (1951/1970) labels the archetypes that have the most frequent and disturbing influence on an individual *the shadow*, *the anima*, and *the animus*. The shadow is the most accessible of these three archetypes in that shadow material is most often inferred from the contents of the personal unconscious. To be conscious of the shadow requires considerable moral effort and involves recognizing the dark aspects of one's personality as present and real. An examination of these dark aspects reveals that they are of an emotional nature, possess certain autonomy, "and accordingly an obsessive or, better, possessive quality" (p. 8). The dynamics of the shadow are formed through projection.

> Although, with insight and good will, the shadow can to some extent be assimilated into the conscious personality, experience shows that there are certain features which offer the most obstinate resistance to moral control and prove almost impossible to influence. These resistances are usually bound up with projections, which are not recognized as such, and their recognition is a moral achievement beyond the ordinary. While some traits peculiar to the shadow can be recognized without too much difficulty as one's own personal qualities, in this case both insight and good will are unavailing because the cause of the emotion appears to lie, beyond all possibility of doubt, in the other person. No matter how obvious it may be to the neutral observer that it is a matter of projection, there is little hope that the subject will perceive this himself. He must be convinced that

> he throws a very long shadow before he is willing to withdraw his emotionally toned projections from their object. (p. 9)

Jung explains that projections are made unconsciously;

> hence one meets with projections, one does not make them. The effect of projection is to isolate the subject from his environment, since instead of a real relation to it there is now only an illusory one. Projections change the world into the replica of one's unknown face. (p. 9)

Some projections are able to be resolved and others remain unresolved and live on unconsciously. The source of shadow projections is the personal unconscious of an individual.

At some point, the quality of a resistance increases, and the source of the projection is a deeper layer of the unconscious mind. This archetypal form is termed the anima or animus. In the dream image, the shadow always manifests as the same sex as the dreamer. In this new form, the dream image of the anima is represented by a contra-sexual figure. In men, the anima is represented by a female figure, whereas the shadow figure is masculine. In regard to the anima, Jung (1951/1970) writes:

> It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forgo; she is the much needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life. And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya—and not only into life's reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despair counterbalance one another. Because she is the greatest danger she demands from a man his greatest, and if he has it in him she will receive it. (p. 13)

In a woman, the animus is emotionally charged and represented in dream life by a male figure; her shadow appears as feminine. This *animosity* expresses itself in women "in the form of opinionated views, interpretations, insinuations, and misconstructions, which all

have the purpose (sometimes attained) of severing the relation between two human beings" (p. 13). The animus also has a positive aspect that Jung describes.

> The animus expresses conventional opinion but-equally well—what we call "spirit," philosophical or religious ideas in particular, or rather an attitude resulting from them. Thus, the animus is a psycho pomp, a mediator between the conscious and the unconscious, and a personification of the latter. Just as the anima becomes through integration the Eros of Consciousness, so the animus becomes a Logos; and in the same way that the anima gives relationship and relatedness to a man's consciousness, the animus gives to woman's consciousness a capacity for reflection, deliberation, and self-knowledge. (p. 16)

The Self. Having briefly explored Jung's archetypes of shadow, anima, and animus, we now return to the archetype that was mentioned earlier, the central archetype of the Self.

> I was tempted to begin this book with a chapter on the self, because it is the most fundamental feature of Jung's entire vision. It is the key to his psychological theory, and in some respects it is the piece that most sets him apart from all other figures in depth psychology and psychoanalysis. (Stein, 1998, p. 151)

"Clinical observation leads one to the conclusion that the integrity and stability of the ego depend in all stages of development on a living connection with the Self" (Edinger, 1972, p. 37). Jung's experiential pathway to this conception is fascinating. During World War I, Jung worked as a medical officer in the Swiss Army. This job was bureaucratic and tedious, and each morning Jung was compelled to spend time drawing circles. This practice refreshed him and helped him cope with the paltry demands of his work. Starting out with simple circles, some of these efforts resulted in complex paintings. At this point, Jung observed the work without much understanding.

> Jung later compared them to what Tibetan Buddhists call mandalas, images that represent the cosmos, the spiritual universe of the Buddhist practitioner. Some twenty years later on his trip to India Jung would note with great interest how people paint these traditional images on the walls of their homes or in temples in order to stay connected to cosmic spiritual powers or to fend off evil forces and

> influences. Mandalas have both a protective and prayerful function. (Stein, p. 155)

Jung realized the mandala was a universal symbol of the Self that expressed ordered wholeness.

Jung also realized that this wholeness had a transcendent nature. "The self forms the ground for the subject's commonality with the world, with the structures of Being. In the self, subject and object, ego and other are joined in a common field of structure and energy" (Stein, 1998, p. 152). From the perspective of this study, this is a critical point. In chapter 4, I will compare this description of Self to Steiner's conception of the "I." Mandalas, however, were not the only symbolic means of expressing the Self.

Jung came to realize, according to Stein (1998), "that if a spontaneous unfolding psychic process is followed to its own logical end and is permitted to express itself fully the goal of this process will be fulfilled, namely to manifest universal images of order and a unity" (pp. 155-156). Jung termed the archetypal influence in producing this pattern, *the Self. The Red Book* (2009) is a record of Jung's process of individuation, the synthesizing of his Self. The technique of drawing circles and mandalas was the fundamental exercise associated with the Self, "emerging slowly, experientially, spontaneously into consciousness" (Stein, p. 156).

In 1928, Jung (1961/1989) had a dream that brought his concept of Self to a new stage of understanding.

> In the center was a round pool, and in the middle of it a small island. While everything round about was obscured by rain, fog, smoke, and dimly lit darkness, the little island blazed with sunlight. On it stood a single tree, a magnolia, in a shower of reddish blossoms. It was as though the tree stood in the sunlight and were at the same time the source of light. (p. 198)

> This dream brought with it a sense of finality. I saw that here the goal had been reavealed. One could not go beyond the center. The center is the goal, and everything is directed toward that center. Through this dream I understood that the self is the principle and archetype of orientation and meaning. Therein lies its healing function. For me, this insight signified an approach to the center and therefore to the goal. Out of it emerged a first inkling of my personal myth. (pp. 198-199)

This marked a nodal point in Jung's personal development and in the development of analytical psychology. The fundamental experience and knowledge was in place, and over the next 50 years Jung would "distill within the vessel of my scientific work the things I experienced and wrote down at that time" (p. 199).

The Self is innate and every human being bears an impression of it within the core of his or her being. The goal of the Self is a dynamic unity, where the dualism of the opposites is resolved in a higher union, a *coniunctio oppositorum.* One example of a well-known image that represents the wholeness of the self is the yin-yang symbol of the East (Figure 4). First, please notice that this image is a mandala. Second, observe that within it, the dark exists, as well as the light. There are balance and symmetry between the

Figure 4. Yin-Yang.
Note: Drawing by Author.

opposites, which form a new whole. Many modern religious philosophies propose that evil is the absence of light, or they turn their backs on darkness and only affirm the light. These ideas are very different from Jung's (1951/1970) meaning of wholeness. Jung explains that it is essential to face the darkness in the world and one's own psyche.

> Anyone who identifies with daylight half of his psychic life will therefore declare the dreams of the night to be null and void, notwithstanding that the night is as long as the day and that all consciousness is manifestly founded on unconsciousness, is rooted in it, and every night is extinguished in it. (p. 30)

Furthermore, by holding the tension between the opposites, there will emerge spontaneously from the Self a resolution and a new wholeness. Jung defines this process, or this function of a symbol of wholeness emerging from the tension of the opposites in the psyche, as *the transcendent function.*

At this point in the study, I will focus on the concepts and insights of analytical psychology that, in addition to the transcendent function, point to a dimension of the world and of the psyche that Freudians dismiss.

Synchronicity: An acausal connecting principle.

> The philosophic principle that underlies our conception of natural law is *causality.* But if the connection between cause and effect turns out to be only statistically valid and only relatively true, then the causal principle is only of relative use for explaining natural processes and therefore presupposes the existence of one or more other factors that would be necessary for an explanation. This is as much as to say the connection of events may in a certain circumstance be other than causal, and requires another principle of explanation. (Jung, 1952/1973, p. 7)

Causality, along with space and time, are essential concepts of natural science. That Jung extrapolated an acausal principle points to a realm of experience outside of, or unseen in, natural science. It is as if Ariadne's thread appeared to guide us out of the labyrinth of material science into the hidden realms. Jung uncovered this principle through his life experience and those of particular clients. It has come to be known in popular culture as *synchronicity.*

In one of the stories Dr. Jung (1952/1973) uses to show the operation of synchronicity, he describes how a female patient came to him with a dream image in which she had been given a golden scarab.

> It was an extraordinarily difficult case to treat, and up to the time of the dream, little or no progress had been made. I should explain that the main reason for this was my patient's animus, which was steeped in Cartesian philosophy and clung so rigidly to its own idea of reality that the effort of three doctors—I was the third—had not been able to weaken it. Evidently, something quite irrational was needed which was beyond my capacity to produce. (pp. 32-33)
>
> While she was telling me the dream, I sat with my back to the closed window. Suddenly, I heard a noise behind me, like a gentle tapping. I turned around and saw a flying insect knocking against the windowpane from the outside. I opened the window and caught the creature in the air as it flew in. It was the nearest analogy to the golden scarab that one finds in our latitudes, a scarabaeid beetle, the common rose chafer, which contrary to its usual habits had evidently felt an urge to get into a dark room at this particular moment. (p. 31)
>
> The dream alone was enough to disturb ever so slightly the rationalistic attitude of my patient. But when the "scarab" flew in through the window in actual fact, her natural being could burst through the armor of her animus possession and the process of transformation could at last begin to move. Any essential change of attitude signifies a psychic renewal, which is usually accompanied by symbols of rebirth in the patient's dreams and fantasies. The scarab is a classic example of a rebirth symbol. (p. 33)

This synchronistic event, or meaningful coincidence, of the scarab flying into the room at that moment resulted in a breakthrough for the patient.

A personal example of synchronicity happened in my family on the day after Thanksgiving in 1978. I am the youngest of three brothers. I am a distant 7 years younger than my middle brother Gary, and he is 18 months younger than the older, Don. Don and Gary developed a fierce sibling rivalry that persisted into adulthood. Don was a PhD in business and very successful financially. Gary was also financially successful, yet had taken a much less prestigious path to his fortune. Don had left his first wife to marry his graduate assistant Mary, who was a beautiful Scandinavian woman. She became known as his "trophy wife," yet my wife and I became good friends with her. About 5 years into their marriage, my two brothers and the beautiful wife traveled to Alaska together for the summer. When they returned in the fall, Mary promptly decided to leave my older

brother Don and move to Alaska full time to work as a bellhop at the hotel in Denali National Park. She was, like my brother, a PhD in business and finance.

Thanksgiving weekend of that year, while my wife and I were living in Chicago, we received an unexpected call from Mary to say she was passing through Chicago and wanted to stop in to see us. We were thrilled, as we considered her a dear friend. She arrived at our small apartment, and we began a long, heartfelt conversation about all that had transpired. About an hour into this conversation, our roommate at the time, Christine, came home. When she entered, she gave me a funny look, and I followed her into the kitchen. She told me that she had been downtown shopping on the busiest shopping day of the year in Chicago and had stopped at a traffic light on Lake Shore Drive in front of the Holiday Inn. At that moment, she noticed my middle brother Gary crossing the street directly in front of her car. I explained to Christine that he was in Cleveland and that it could not have been him. Although she had only met my brother once, she was convinced it was he.

Suddenly an alarm went off in my head. I called my wife into the kitchen and told her the story. The three of us then rejoined Mary in the living room. She knew something dramatic had happened and wanted to know what the buzz between the three of us was all about. My wife and I resisted, then answered. "Our friend Christine, here, was downtown this afternoon, and she saw someone we both love, my brother Gary, cross the street in front of her headed to Lincoln Park. Mary was astounded and incredulous. She then told us that she was having a secret rendezvous with Gary.

The next morning, my brother, my wife, Mary, and I had breakfast together. We were all a bit stunned by the happening and even more so when we heard Gary's version.

He had left his hotel to go on a run. He thought that he should change his normal jogging route in order to avoid any chance of running into me! At that moment, based on his motive to avoid accidentally meeting me, he crossed the street in front of my roommate! This event was a meaningful coincidence and opened up a family secret. The two secret lovers had a logical plan in place, yet an acausal connective principle thwarted the logic of their plan, and they were discovered.

Jung's writings on synchronicity were published in the 1950s, and some speculate that this delay in going public was to protect the scientific credibility of analytical psychology.

> In large part, his task is to present the phenomena and theory in such a way that their scientific relevance and plausibility become evident. He can do this only to a limited extent with the assumptions of the dominant science of his day or even within the assumptions of his broader notion of phenomenological science. Eventually there comes a point where he has to assert the need for a radical revision of the foundations of science. (Main, 2004, p. 125)

Causality was a construct fundamental to the veracity of the whole natural-science system. Synchronicity, with its acausal basis, was ignored by most scientists of Jung's day.

> He believed that the dominant science of his day was materialistic, causal, reductive and excessively rationalistic. The theory of synchronicity, by contrast, emphasizes that there can be a psychic and spiritual dimension even to phenomena that are ostensibly material; that objects, events and processes can be connected acausually as well as causally and can be understood not only in terms of their constituent elements but also, no less objectively, in terms of their meaning; and that the irrational is as important a factor to accommodate in our scientific account of reality as is the rational. (pp. 125-126)

This observation by Roderick Main, that synchronicity points to an unexplained element in scientific theory, is essential to uncovering not only the differences between Freud and Jung, but also the possibility of a common understanding between Jung and Steiner.

Freud was trapped within the limitations of materialistic science. As detailed above in the section "Freud and the Occult," Freud did take notice of the ideas of telepathy and precognition, yet in the end he never gave them any scientific credibility. Jung, on the other hand, clearly saw the limits of the materialistic science of his day and pointed to acausal events and precognitive dreams as evidence of factors outside the boundaries of natural science. Steiner, too, discovered these *supersensible* realms of experience and applied his unique perspective to develop a theory of knowledge that could account for both the rational and the irrational. Jung, like Steiner, explored nontraditional scientific realms, and, as Stein (1998) pointed out about Jung, "his explorations of the psyche and its borders led him into territory that is normally occupied by cosmologists, philosophers, and theologians" (p. 220).

The numinous.

> If one holds the classical Jungian view that the only genuine cure of neurosis is to grow out of it through pursuing individuation, then treatment based on this model would seem necessarily to include "the approach to the numinous," as Jung states so firmly in this letter. The individuation process, as proposed by Jung and his followers, typically includes experiences of a numinous nature. (Stein, 2006, p. 34)

The German theologian Rudolf Otto (1917/1923) developed and utilized the terms *numinosum*, *numinous*, and *numinosity* in his work *Das Heilige* [The Idea of the Holy]. Otto wanted to describe the experience of The Holy as distinct from theological terms for the good or goodness. "For this purpose, I adopt a word coined from the Latin numen. *Omen* has given us ominous, and there is no reason why from *numen* we should not similarly form a word numinous" (p. 7).

Jung was familiar from his individual experiences and his observations of his patients with the manifestations of unconscious contents, which involve personal

complexes as well as impersonal archetypal images. He described these events as experiences of the numinous, out of which an individual gained the primal material with which to work. Through personal, inner work, numinous material became conscious and eventually integrated into the wholeness of the individual. "They become integrated into psychological functioning and assimilated into the contemporary world" (Stein, 2006, p. 46). The strength of numinous experience was a measure of the depth of its archetypal content.

Numinous experiences are accompanied by strong affect and often have a religious quality. "Generally speaking, an 'approach to the numinous' is considered a religious undertaking, a pilgrimage" (Stein, 2006, p. 35). People often experience that their life has meaning, or a new meaning, and they may feel a link to the transcendent. In the context of such an experience, the symptoms of a neurosis seem trivial in comparison. Numinous experiences provide one with what Jung describes as *a hint* that higher powers exist, unknown to the ego, and that they need consideration.

Jung and the occult. It does not appear that Jung studied Steiner's work in any depth, yet Jung's interest in the occult is a matter of historical record. The Oxford English Dictionary (Murray, Bradley, Craige, & Onions, 1971) records that during the early 1850s, spiritualism took on a new meaning, such that "the belief that the spirits of the dead can hold communication with the living, or make their presence known to them in some way, esp. through a 'medium'; the system of doctrines and practices founded on this belief" (p. 2968). Jung's doctoral dissertation, *On the Psychology and Pathology of So-Called Occult Phenomena* (1902/1970), illustrates how this topic provided a foundation for his lifework. Here is a brief quote from it.

> S. W. calls these two personages her brother and sister. She gave no information about their pre-existences. In the beginning of the nineteenth century Ivenes was Frau Hauffe, the Prophetess of Prevorst; at the end of the eighteenth century, a clergyman's wife in central Germany (locality unknown). As the latter she was seduced by Goethe and bore him a child. In the fifteenth century she was a Saxon countess, and had the poetic name of Thierfelsenburg. (p. 37)

Compare this segment of Jung's dissertation with a quote from Steiner's (1894/1963) dissertation: "Our aim is to reach, through an analysis of the process of cognition, a theory of reality" (p. 349). If Freud had read these dissertations, based on content, he may have requested that Jung be eliminated from the upcoming, imaginal conversation! Jung possessed a certain charisma and aura that strongly influenced those around him. Freud was struck by this during the famous fainting episode in March 1909, that was detailed earlier (see "1875 to 1912"), in which Jung and he argued in ill-tempered terms about the existence of psychic phenomena. This incident was a nodal point in their relationship.

Jung's interest in occult phenomenon was twofold. As a doctor, he was interested in the function of certain trance states in the psyche, but spiritualism was also a significant movement in Europe and the United States during his early life. He was born into a family with spiritualistic practices and aptitudes on the maternal side. His grandfather Samuel Preiswerk (1799-1871) was remembered for his intense visual experiences of the spiritual world. He had been known to have walking hallucinations and frequent encounters with spirits. Preiswerk lost his first wife, remarried, and established a weekly ritual of communicating with the spirit of his first wife in his study. In regard to this grandfather, Jung (1971) wrote, "I have always suspected that my blessed grandfather laid a very strange egg into my mixture" (p. 132).

When Jung's mother was a child, she was drawn into an active role in her father's work. "She had to sit behind him when he was writing his sermons, because he could not

bear 'spirits' passing behind his back and disturbing him" (Jaffé, 1971, p. 2). Prieswerk's second wife, Jung's grandmother, also had a capacity for spiritualistic experiences and had what was described at the time as *second sight*. This fact also influenced Jung's mother during her early years.

Jung's daughter Agatha had similar gifts, which Jung claimed she inherited from her maternal grandmother, Agusta Faber, who was born in 1848, the year of the birth of spiritualism in the United States. In regard to spiritualistic capacities, she acquired her parents' gifts and had documented spiritualistic experiences and insights. Jung recalled that she was "at times . . . very ordinary, and at other times she betrayed uncanny percepton that could only be regarded as parapsychological" (Charet, 1993, p. 69). These spiritualistic capacities appeared in Jung's maternal grandparents, his mother, himself, and one of his daughters. This hereditary stream can be viewed as an expression of an atavistic clairvoyance.

From Steiner's esoteric perspective, human beings in the distant past had a natural capacity to perceive the spiritual world. This state of consciousness has gradually evolved into a modern form of consciousness that is mostly cut off from the spiritual world, but these ancient forms of consciousness still linger for many people. These states, which are based on ancient forms of ritual or perception, are termed *atavistic*. The inherited tendencies that mainifested in the life of Jung marked a distinct biographical difference between Freud and him, and also are a significant factor in understanding the relationship between the work of Jung and Steiner.

The point is not that Jung acquired a belief in spiritualism through this heriditary stream, but rather, as Jaffé (1971) pointed out,

> Jung's research has given him the understanding that a certain unrecognizable reality exists beyond the world of the psyche, such reality, in his view, appears to exist beyond the causal manifesation of time and space, where the law of causality comes to an end, and where time and space are themselves relative. (p. 192)

Jung's (1950) interest in and attitude toward the occult was also reflected in his relationship with Richard Wilhelm and the Chinese *I Ging* (*I Ching*). In the early 1920s, Jung became fascinated and started working with this book, the Chinese *Book of Changes*. Over the next 10 years, he collaborated with Richard Wilhelm and engaged in long discussions about the complicated problem of the *I Ging*. Jaffé summarized Jung's attitudes.

> Jung did not avoid disconcerting questions created by the irrational mantic methods. He also did not explain away as mere conicidence the many remarkable links between real or psychological situations and the *I Ging* hexagram that emerged from the splitting of yarrow stems or the dropping of coins. He wrote: "The irrational richness of life has taught me never to disregard anything even though it may violate all our (unfortunately short-lived) theories or what may at first glance look completely inexplicable. These things are disturbing; but one cannot be sure whether the compass is pointing the right direction—anyway, one doesn't make new discoveries in an atmosphere of security, certainty, and restfulness. And that is the way it is with these Chinese methods of divination." (p. 199)

Those who attack Jung's interest in these matters as unscientific miss the point that Jung, as a psychologist, observed phenomena with his patients and could not "simply shrug his shoulders at any of the remarkable manifestations of a rational or irrational nature" (p. 200).

Jung and Steiner. In contrast to Dr. Freud, Dr. Jung knew about Steiner's anthroposophy and commented on the movement on several occasions. The piece that most fully represents his attitude toward Steiner is illustrated in *Modern Man in Search of a Soul* (1933/2001), in the chapter entitled "The Spiritual Problem of Modern Man."

> The modern movement numerically which is numerically most impressive is undoubtedly Theosophy, together with its continental sister, Anthroposophy; these are pure Gnosticism in a Hindu dress. Compared with these movements the interest in scientific psychology is negligible. What is striking about Gnostic systems is that they are based exclusively upon the manifestations of the unconscious, and that their moral teachings do not baulk at the shadow-side of life. Even in the form of its European revival, the Hindu *Kundalini-Yoga* shows this clearly. And as every person informed on the subject of occultism will testify, the statement holds true in this field as well.
>
> The passionate interest in these movements arises undoubtedly from psychic energy which can no longer be invested in obsolete forms of religion. For this reason such movements have a truly religious character, even when they pretend to be scientific. It changes nothing when Rudolf Steiner calls his Anthroposophy "spiritual science", or Mrs. Eddy discovers a "Christian Science". These attempts at concealment merely show that religion has grown suspect—almost as suspect as politics and world-reform.
>
> I do not believe that I am going too far when I say that modern man, in contrast to his nineteenth-century brother, turns to the psyche with very great expectations and does so without reference to any traditional creed but rather with a view to Gnostic experience. The fact that all the movements I have mentioned give themselves a scientific veneer is not just a grotesque caricature or a masquerade, but a positive sign that they are actually pursuing "science" i.e., *knowledge*, instead of faith, which is the essence of the western forms of religion. Modern man abhors faith and the religions based upon it. He holds them valid only as far as their knowledge-content seems to accord with his own experience of the psychic background. He wants to *know*—to experience for himself. (pp. 211-212)

Clearly, Jung was aware of Steiner's work and the anthroposophical movement.

Jung also shows some respect toward the anthroposophical movement's scientific emphasis as a pursuit based on knowledge rather than faith, which is the foundation of many religious movements. Holding knowledge as a foundation of science is where Jung and Steiner agree. Jung also makes clear that Steiner's work is borrowed from the Gnostic tradition and includes language associated with Hinduism. I assume that Jung's comment on the Gnostic quality of anthroposophy was not deragatory, as Jung himself invested considerable time and effort in researching the relationship between depth

psychology and the Gnostic tradition. Both Steiner and Jung have been labeled gnostics by modern-day pundits.

Jung was also accutely aware of the financial power of the anthroposophical movement. Once again, in *The Spiritual Problem of Modern Man* (1931/1964), he wrote:

> These manifestations make us think of tiny, scattered islands in the ocean of mankind; in reality they are like the peaks of submarine mountain-ranges of considerable size. The Philistine believed until recently that astrology had been disposed of long since, and was something that could be safely laughed at. But today, rising out of the social deeps, it knocks at the doors of the universities from which it was banished some three hundred years ago. The same is true of the thought of the East; it takes root in the lower levels and slowly grows to the surface. Where did the five or six million Swiss francs for the Anthroposophist temple at Dornach come from? Certainly not from one individual. (p. 215)

Like the psychoanalytic movement, anthroposophy represented to Jung a manifestation of psychic energy bubbling up from the collective unconscious. Expressed in the values of modern culture, *money*, specifically the first Goetheanum at a cost of 6 million francs, impressed Jung. This considerable expense was a measure of not only the scope of the anthroposophical movement, but also the robust psychic energy that was questing for new forms of expression. Of course, Steiner and the Anthroposophists built the first Goetheanum as a living expression of Sophianic culture, a temple to *Sophia*. We will return to that point in chapter 4.

The J-ego. Now let us turn to an exploration of the J-ego, the Jungian conception of ego.

> Jung saw the ego arising out of and functioning in the service of something greater than itself. He called this entity the self and used the word in a number of different ways. . . . His argument is that because the ego is only the centre of consciousness, because the ego-complex is but one complex among many, and because the unconscious is 'bigger' than the conscious, there is a need to hypothesise something behind, beyond and underneath the ego. The relation of the self to the ego is compared to that of 'the mover to the moved'. The self, like the unconscious, is postulated to have been present always. Jung states that the

> self is an unconscious prefiguration of the ego—that is, the ego is merged with and then differentiates from the self. Jung describes a fundamental interdependence: the self is supreme, but it is the function and fate of ego-consciousness perpetually to challenge that supremacy. And what is more the self needs the ego to make the challenge. The ego must try to dominate the psyche and the self must try to make the ego give up that attempt.
>
> As the self advances the ego will feel a sense of defeat; but without the establishment of the ego no experience of the self is possible. Ego formation and transformation takes place over a lifetime and the perception of their interdependence and of the ultimate 'surrender' of the ego is central to analytical psychology. (Samuels, 1985, pp. 46-47)

Stein, in stating Jung's position, describes various levels of the psyche. If the psyche is a pond, then as one goes deeper underwater, one goes through Freud's world of the personal unconscious and eventually comes to the archetypes of the collective unconscious.

These are deep waters indeed. In this image, according to Jung (1951/1970), the ego would exist on the surface of the pond of the psyche. The Self is a superordinate concept to the ego. The ego "forms as it were the center of the field of consciousness; and, in so far as this comprised the empirical personality, the ego is the subject of all personal acts of consciousness" (p. 3) The ego is a complex structure, a *conscious complex*, that can theoretically be described completely, yet in experience cannot be comprehensively described. The ego rests on the dual base of somatic and psychic experience. The ego is organized around a dual center of trauma and an archetype of the Self. The somatic and psychic bases consist of conscious and unconscious elements. The ego is not synonomous with an individual's personality; rather, the personality is a subset of the ego in the same way as the ego is a subset of the Self.

The ego-self axis. Both Neumann (1966) and Edinger (1972) proposed the ego-Self axis as a fundamental element to the process of individuation.

> The ego-Self axis represents the vital connection between ego and Self that must be relatively intact if the ego is to survive stress and grow. This axis is the gateway or path of communication between the conscious personality and the Self. Damage to the ego-Self axis impairs or destroys the connection between conscious and unconscious, leading to alienation of the ego from its origin and foundation. (Edinger, p. 38)

Edinger described human development as a process whereby the ego gradually separated from the Self in the first half of life (ego-Self separation), and gradually united with the Self during the second half of life through the process of individuation. This dynamic relationship between the ego and the Self Edinger described as the ego-Self axis. Figure 5 is a diagram that Edinger used to illustrate this point from his specific perspective. (He warned that it was inaccurate from other points of view.)

Figure 5. Diagrams of the Development of the Ego-Self Axis.

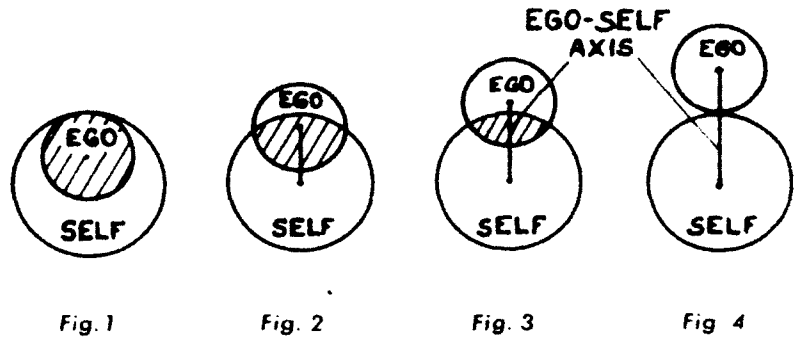

Figure 1 corresponds to Neumann's original uroboric state. Nothing exists but the Self-mandala. The ego germ is present only as a potentiality. Ego and Self are one, which means that there is no ego. This is the total state of primary ego-Self identity.
Figure 2 shows an emerging ego which is beginning to separate from the Self but which still has its center and greater area in primary identity with the Self.
Figure 3 presents a more advanced stage of development; however, a residual ego-Self identity still remains. The ego-Self axis, which in the first two diagrams was completely unconscious and therefore indistinguishable from the ego-Self identity, has now become partly conscious.
Figure 4 is an ideal theoretical limit which probably does not exist in actuality. It represents a total separation of ego and Self and a complete consciousness of the ego-Self axis.

Note: Created by Edinger, E. F. (1972). *Ego and archetype* (p. 6). Boston, MA: Shambala. Permission pending.

From this point of view, the Self and the archetypes of the collective unconscious were traditionally held within the context of religious practice and organized religion. As individuality developed and society gradually adopted the philosophy of scientific materialism, the church no longer served as a viable container for what Jung called the numinosity of the archetypes. Depth psychology emerged as an alternative to the tradition-based structure of the church for people interested in soul-spiritual development. Jung spoke of the Self as corresponding to the *imago Dei.* As Stein expressed it, "Jung contends that every one of us bears the God-image—the stamp of the Self—within ourselves" (p. 159). The process of individuation, the ego's process of assimilating the Self via the ego-Self axis, presented itself as a modern form of soul-spiritual development. In regard to this, Jung (1961/1989) described the psychiatrist as "a doctor of the soul" (p. 349).

Chapter 4
Rudolf Steiner and the Spiritual-Scientific Concept of the Human Being

In this chapter, first I will trace the historical development of Rudolf Steiner's thought. Second, I will explore Steiner's attitude toward the work of Freud and Jung. Third, Steiner's teachings about the occult will provide a context for dialogical exploration. Last, I will distill this information into a working definition of Steiner's conception of the ego ("I").

The History of Steiner's Thought

The early years. Rudolf Steiner lived from 1861 to 1925. He was born in the town of Kraljevec, in southern Austria. His father was a worker on the railway. From an early age, Steiner had an exceptional experience of the world, as he was capable of seeing things others could not see. He divided his experience into two categories: (a) those seen by all and (b) those unseen things that Steiner (1924-1925/1928) as a boy could see.

> I said to myself: "The objects and occurrences which the senses perceive are in space. But, just as this space is outside of man, so there exists also within man a sort of soul-space which is the arena of spiritual realities and occurrences." In my thoughts, I could not see anything in the nature of mental images such as man forms within him from actual things, but I saw a spiritual world in this soul-arena. Geometry seemed to me to be a knowledge which man appeared to have produced but which had, nevertheless, significance quite independent of man. Naturally, I did not, as a child, say all this to myself distinctly, but I felt that one must carry the knowledge of the spiritual world within oneself after the fashion of geometry. (p. 11)

This is how Steiner's father described his son when Steiner (1924-1925/1928) was a young man: "He likes to listen to what others say, but he acts according to his own fixed and definite determination" (p. 18).

Steiner (1924-1925/1928) attended the Realschule at Wiener Neustadt, and, later, the Technical University in Vienna. Steiner was active in the community. He participated

in the arts and politics, yet his leading question during those university days was: "To what extent is it possible to prove that in human thinking real spirit is the agent?" (p. 33). As a student, Steiner's scientific ability was acknowledged when he was asked to edit Goethe's writings on nature.

In Goethe, Steiner recognized one who had been able to perceive the spiritual in nature. Through this insight, Steiner was able to bring a new understanding of his perceptions of nature into Goethe's scientific work. Because no existing philosophical theory could take this kind of vision into account, and Goethe had never stated explicitly what his philosophy of life was, Steiner filled this need in 1886 by publishing a book called *A Theory of Knowledge Implicit in Goethe's World Conception* (1886/1968). His introductions to the several volumes and sections of Goethe's scientific writings (1883-1897) have been collected in the book *Goethe the Scientist* (1883-1897/1950). In that Jung had an affinity for Goethe, it is important to note that from 1888 to 1896, Steiner worked in Weimar and edited Goethe's scientific works for the archive.

In 1888, Steiner met Edward Von Hartmann, with whom he began a long correspondence. Steiner was chilled by the way this philosopher of pessimism denied that thinking could ever reach reality, but must forever deal with illusion. As a result of this meeting, Steiner was able to clearly think through how such obstacles could be overcome. He revealed an outline of these ideas in his doctoral thesis *Truth and Knowledge* (1892/2007). In 1894, Steiner's *The Philosophy of Freedom* (1894/1970) was published; its contents formed the center of his life's striving, which he placed before the world. Today, this book has been republished under the English title *Intuitive Thinking as a Spiritual Path* (1894/1995), as well as *The Philosophy of Spiritual Activity* (1894/1963).

For the purposes of my study, I will emphasize that this book is the foundation of all that followed for him. Walter Johannes Stein, who was a serious pupil and associate of Steiner's, reported the following:

> I asked Rudolf Steiner: 'What will remain of your work thousands of years from now?' He replied: 'Nothing but *The Philosophy of Freedom*. But in it everything else is contained. If one realizes the act of freedom described there, one can discover the whole content of anthroposophy.' (quoted in Prokofieff, 2006/2009, on the page after "Contents," no page number)

This first-hand account was from a conversation Stein had with Steiner in April 1922.

In *The Philosophy of Freedom* (1894/1970), Steiner established an epistemological method of research where thinking itself, thought of thought, was the object of research. Steiner set forth to build a foundation of spiritual knowledge that was new and unprecedented. Out of this initial work were born "The New Mysteries" (Prokofieff, 1982/1994). These mysteries represented a distinct path of knowledge in their own right, and must not be considered a subset of anthroposophy. The epistemological argument that Steiner made in *Intuitive Thinking as a Spiritual Path* (1894/1995) was the foundation of anthroposophy.

Prokofieff (2006/2009), who founded the Anthroposophical Society in Russia in 1992, became a member of the Executive Counsel of the Goetheanum in 2001, and is one of the most prolific writers of modern spiritual science, divided Steiner's work into four periods.

> This fourfold metamorphosis can be characterized briefly as follows. In the *Philosophy of Freedom*, Rudolf Steiner laid the foundation for the scientific path of cognition (which is equally applicable for exploration of physical/sensory nature as well as for the spiritual world). Consequently, pursuing this path of cognition led to the establishment of anthroposophy as the modern spiritual science. Rudolf Steiner introduced this science in all its dimensions particularly in his book *Occult Science, an Outline* in pure scientific modes of thought. Subsequently, he brought it to expression in visible imagination of artistic forms

> and colors in the First Goetheanum. Later after this structure had gone through the fiery transformation, he received the imaginations anew out of the cosmos as a wholly spiritual impulse, and out of this wellspring carried out the complete Christmas Conference and shaped it as the highest fulfillment of the *Philosophy of Freedom* on earth. (p. 227)

The middle years. I will now turn to an exploration of the second phase of Steiner's lifework, described by Prokofieff as crystallized in *An Outline of Esoteric Science* (Steiner, 1910/1997). Please note that Steiner, like Jung, went through dramatic changes in his inner life, which resulted in the material that appeared in his later work. Steiner's clairvoyant perspective deepened and evolved over the course of his life.

With *The Philosophy of Freedom* (1894/1970), Steiner established an epistemological foundation for all that followed. The quantity of work that he produced was extraordinary. The complete works of Steiner run to more than 330 volumes. Steiner gave more than 6,000 lectures on subjects ranging from history, religion, and the occult; to education and human development, sociology, and sciences, including medicine and agriculture; to the arts. The Rudolf Steiner Archives (Stewart, 1980-2011a) allow access to 5,104 lectures that Steiner gave from 1988 to his death in 1925. He wrote 2 dozen books describing, from a spiritual-scientific perspective, how to develop the latent spiritual capacities that exist within each human, but he also commented on many of the cultural and scientific questions of the day. It must be emphasized that his lectures were often transcribed by attendees and presented to advanced students who were familiar with the vocabulary of anthroposophy. His books, however, were written by himself, and he had the last word on their publication.

I will provide an overview of his early works up to the publication of *Esoteric Science* (1910/1963). The first book Steiner published was *Goethe the Scientist* (1883-

1887/1950), the first part of which was published in 1883. As the editor of Goethe's scientific works, Steiner wrote a series of articles and introductions for the Kuerschner edition of Goethe's collected works; *Goethe the Scientist* represented a compilation of these works. In 1886, Steiner published *Goethe's Conception of the World.* (1886/1968). This book focused on the question: "How does one know what one knows?" In it, Steiner explained an epistemological methodology based on Goethe's writings that Goethe himself did not explicitly develop. In 1892, Steiner published *Truth and Knowledge* (1892/2007); it was based on his doctoral dissertation and is considered to be the introduction to his *Philosophy of Freedom* (1894/1970). As mentioned previously, *The Philosophy of Freedom*, which represented the elemental ideas of Steiner's epistemology, was published in 1894.

In 1895, Steiner published *Friedrich Nietzsche, Fighter for Freedom* (1895/1985). Steiner actually visited Nietzsche late in his life when he was comatose. This book was not an attempt to identify with Nietzsche's work, but rather to acknowledge that Nietzsche was a significant voice in the development of Western thought. In 1897, the book *Goethe's Conception of the World* (1897/1928) was published. In it, Steiner linked Goethe's notions to the ideas of Schiller and Hegel, wrote on Goethe's (1810) color studies, and commented on his work on metamorphosis. In 1901, Steiner published *Mysticism at the Dawn of the Modern Age* (1901/1980), which was a compilation of essays written about mystic writers such as Meister Eckhart, Jacob Boehm, and Angelus Silesius. In 1902, *Christianity as a Mystical Fact* (1902/1997) was published, although it was written in 1892. This is considered the second of Steiner's authored books to appear after *Philosophy of Freedom* (1894/1970). In it, Steiner spoke of the relationship between

Christianity and the ancient Mystery traditions. In 1904, came the third of Steiner's basic books, titled *Theosophy* (1904/1910). This book was based on Steiner's insights into the worlds of soul and spirit. In the book, he described these realms and outlined a path of knowledge that could lead to those insights. This manuscript was an outline and introduction that would deepen and evolve into *Occult Science, An Outline* (1910/1963) in 1910.

In 1904 came the fourth of his authored books, *Knowledge of the Higher Worlds and Its Attainment* (1904/2009). This book picked up the path of knowledge that Steiner began in *Theosophy* (1904/1910).

> Knowledge of the Higher Worlds and its Attainment constitutes a fundamental guide to the anthroposophical path of cognition or knowledge. In human consciousness, faculties are sleeping that, if awakened, lead to life-giving wisdom. With great clarity and warmth, Rudolf Steiner details the exercises and moral qualities to be cultivated on the path to a conscious experience of supersensible realities. (Stewart, 1980-2011b, "GA 10 Selections," para. 1)

This book has become one of the classic expressions of how a modern individual could participate in the path of knowledge that anthroposophy unveiled.

Next came the book *Cosmic Memory* (1904/1959), which contained Steiner's description of human evolutionary development in prehistoric times. In addition, in 1904 Steiner published the first of three volumes of *Guidance in Esoteric Training* (1904-1914/1972). In 1905, *The Stages of Higher Knowledge* (1905/1967) was published, which is considered a sequel to *Knowledge of the Higher Worlds* (1904/2009).

Then in 1910, Steiner published *Occult Science, An Outline* (1910/1963). As Prokofieff (2006/2009) has stated, this book was one of Steiner's seminal pieces. It is today, 100 years later, an essential element of Steiner's contribution to Western thought. In it, Steiner unveiled the content of his research on supersensible realms. He offered an

epic, imaginative view of how human evolution came about and how human evolution was linked to cosmic evolution. Steiner demonstrated how necessary it was for modern people to change their world view and develop living, flexible thinking.

One of the ideas that requires a significant shift in thinking if one is to understand *Occult Science* (1910/1963) is our Western appreciation of time. In Eastern traditions, time is understood through images. Ram Dass (1974), a former Harvard professor who has made a career of representing Eastern thought to the West, describes time this way:

> Imagine the highest mountain in the world. Around its summit flies a dove going back and forth. In its beak, the dove carries a silk scarf that brushes up against the rocks at the summit. As long as it would take for that silk to wear away that peak, that is how long human evolution has been going on.

In the West, time is something fleeting: fast food, fast travel, and the-sooner-the-better child rearing. There is little room for process, and most citizens would lose interest in the dove with its silk scarf "in a New York minute."

This difference in the concept of time is only one of the many challenges that faces an investigator. Steiner was a researcher of the spiritual world, yet he had to find a method of linking these experiences with those of modern Western scientific thought. Here is how Steiner (1910/1963) spoke to this challenge in his 1925 "Preface" to *Occult Science.*

> Today, however, one who sets out to tell of the spiritual world in Imaginations cannot rest content with such pictorial descriptions. He would be foisting on to the civilization of our time the outcome of a state of consciousness quite unrelated to existing forms of knowledge. It is to the normal consequences of the present age that he must bring home the truths which can indeed only be discovered by a higher consciousness—one that sees into the spiritual world. The subject-matter of his exposition, namely the realities of the world of spirit, will then be cast into forms of thought which the prevailing consciousness of our time—scientifically thoughtful and wide-awake, though unable yet to see into the spiritual world—can understand. (p. 3)

Karl Unger (1908/1976), in his book *Principles of Spiritual Science,* sounded a similar note.

> But it is precisely when we feel the need of adapting for life, to the best of our powers, the teachings that have been entrusted to us, that we cannot but be struck by the fact that the message of the spiritual investigator is garbed in a quite definite form, that his experiences in higher worlds are not communicated as they were experienced. Rather, a sharp distinction is drawn by the spiritual investigator between descriptions of the experiencing of the higher worlds and what is communicated as truth, as doctrine concerning the world and man. This quite definite form addresses itself to our understanding; it joins on to what we already know or ought to know. The spiritual investigator makes use of our own cognitive forms of thought as the garb for his experiences. (p. 4)

In *Occult Science*, Steiner wrapped his spiritual experience in the garb of pure scientific thought.

Although it is outside the scope of this study to go into the material presented in *Occult Science* (1910/1963) in depth, I will end this review with the description of the most recent translation of this work, published under the name *An Outline of Esoteric Science* (1910/1997). It was posted by the Rudolf Steiner Archives (SteinerBooks, 1998-2004a).

> This masterwork of esotericism places humanity at the heart of the vast, invisible processes of cosmic evolution. . . .
>
> Included are descriptions of the physical-spiritual makeup of the human being; the relationships of the different "bodies" of the human being to sleep and death; and a detailed, practical guide to methods and exercises, including the "Rose Cross Meditation," through which we can attain knowledge of the spiritual worlds. (paras. 1 & 3)

Developing artistic expression. Following the publication of *Occult Science* in 1910, Steiner began to focus his work on more artistic forms of expression.

Over the next few years (1910-1913), he wrote a series of mystery plays gathered under the title, *The Four Mystery Plays* (1925). These plays (a) portrayed how a group of people who took up a common quest went through significant challenges and (b) gave a

characterization of the beings and forces that supported or obstructed them in their quest. These dramas continue to be performed to this day at the Goetheanum in Dornach, Switzerland.

Figure 6. The First Goetheanum.
Note: First Goetheanum.jpg [Photograph]. (2005). Retrieved from http://en.wikipedia.org/wiki/Goetheanum#First_Goetheanum.

The first Goetheanum. In 1913, Steiner, his followers, and a remarkable group of artists and artisans turned their attention to the building of the first Goetheanum (Figure 6). This marked the beginning of the third stage of Steiner's lifework. Over the next 10 years, the Goetheanum took form in Dornach, Switzerland. Steiner's spiritual research now became manifest in a physical form that represented a temple to Sophia. It was an extraordinary building, both architecturally and artistically. Constructed of wood and concrete, "it was intended as a sheath for *Gesamtkunstwerk* (the synthesis of diverse artistic media and sensory effects), infused with spiritual significance" (Santomasso, 1973, p. 125).

> Numerous visual artists contributed to the building: architects created the unusual double-dome wooden structure over a curving concrete base, stained glass windows added color into the space, painters decorated the ceiling with motifs depicting the whole of human evolution, and sculptors carved huge column bases, capitals, and architraves with images of metamorphoses. Already during the construction, musicians, actors and movement artists began performing a wide variety of pieces in a neighboring workshop. When the Goetheanum hall was completed, in 1919, these performances moved onto the stage located under the Goetheanum's smaller cupola. The auditorium was located under the larger cupola. This building was destroyed by arson on New Year's Eve, December 31, 1922-January 1, 1923. (*OpenBuildings*, n.d., para. 2)

The artistry that came to expression in this building was unlike anything seen before in architecture.

This *organic architecture*, similar in style to what Steiner's contemporary Antoni Gaudi would display in Barcelona, Spain, drew considerable interest (Barcelona Tourist Guide, n.d.). The cooperation of the workers, the lines of the forms, and the location on a hill all produced a thrilling effect. Daniel Hindes (2005-2009) has created a slide show of original black and white photographs that demonstrates the remarkable nature of Steiner's first Goetheanum, and he has made it available on the Internet.

Unfortunately, the glory of the first Goetheanum was short lived. As mentioned above, a man, whom local residents described as deranged, deliberately burned the building to the ground. Steiner died less than 3 years later, in March of 1925. Those who knew him well said he never fully recovered from the loss of the first Goetheanum.

The last years. Although his life forces were waning, Steiner remained remarkably productive during the last years of his life. According to the archives, he gave 461 lectures in 1923 and 454 lectures in 1924. Included in those works were six lectures on karmic relationships.

> During 1924, before his last address in September, Rudolf Steiner gave over eighty lectures on the subject of karma to members of the Anthroposophical

> Society. These profoundly esoteric lectures examine the underlying laws of reincarnation and karma, and explore in detail the incarnations of certain named historical figures. In Rudolf Steiner's words, the study of karma is ". . .a matter of penetrating into the most profound mysteries of existence, for within the sphere of karma and the course it takes lie those processes which are the basis of the other phenomena of world-existence. . ."
>
> The various volumes cover different aspects of the complex nature of karma and how these have come to expression in the lives and influences of a large variety of historical figures as well as in the development of the anthroposophical movement itself. (Skylark Books, n.d., paras. 1-2)

Added to all this, during this same time was what Prokofieff (2006/2009) called the last of Steiner's essential life tasks, and that was the forming of the Christmas Conference of 1923.

Steiner and the occult. Steiner's lifework: anthroposophy or spiritual science, was based on extending the natural-scientific method and the powers of thought to include supersensible or unseen realms. For example, through exact-thinking observations, Steiner described how unseen life forces could transform a mineral into a cell. These invisible life forces could be identified by their effects in the sense-perceptible world, yet remain hidden. Steiner, using the methods of natural science, developed a knowledge of this hidden or occult aspect of the world. One of his biographers, Arthur Shepherd (1954), has described him as a scientist of the invisible, and one of his key books, according to Shepherd, is *Occult Science* (1910/1963).

> The ancient term *esoteric science* is used to describe the contents of this book. This term immediately rouses the most contradictory feelings among contemporary people. For many it is somewhat repellent or calls forth derision, pitying smiles, and perhaps even contempt. They imagine that a way of thinking that describes itself in this way can only be based on idle, fantastic dreaming, that this alleged science can only conceal an impulse to reinstate all kinds of superstitions that those familiar with the "true scientific approach" and "real striving for knowledge" are quite right in avoiding. To others, what is meant by this term seems to provide them with something they cannot acquire in any other way; depending on their personal predispositions, they are drawn to it either out of a deep inner longing for knowledge or out of the curiosity of a refined soul.

> Between these sharply divergent opinions there are all kinds of possible intermediate stages of unconditional rejection or acceptance of what different individuals may think of on hearing the words *esoteric science*. (Steiner, 1910/1997, p. 11)

Jung, although never engaging Steiner's occult science as a serious study, did throughout his life have precognitive, spiritualistic, and other poltergeist-related experiences. Obviously from the point of view of this study, we could put Dr. Freud in the group that displayed pitying smiles and contempt toward the black mud of occultism, even though, in fact, a poltergeist event occurred to Jung while he was in Freud's company. Steiner, from his earliest years, had the ability to perceive what he termed the supersensible elements of the world.

Over the course of his life, Steiner developed the capacities of the "I" through a strict scientific method. Steiner (1910/1997) placed his occult science in a new context, inspired by Goethe.

> This account is aimed at readers who will not allow their impartiality to be shaken by the fact that a term calls forth prejudices under certain circumstance. There can be no talk here of a knowledge that is "secret" in the sense of being accessible only to certain people because of some especially favorable destiny. We will do justice of the term *esoteric science* as it is used here if we think of what Goethe had in mind when he spoke of the "revealed mysteries" in the phenomena of the universe. (p. 12)

The quote to which Steiner refers was written by Goethe (1906) in a letter to C. L. F. Schultz in 1821, and appears in volume 35 of his collected works as such: "There are so many revealed mysteries because the feeling for them becomes conscious in so few people, and these few, fearing to harm themselves and others, do not give voice to their inner explanations" (p. 192).

Steiner (1910/1997) honors natural-science and the scientific method. His point is that the natural-science method can also be applied to objective realms that exist outside of sense perception.

> This is our basis for speaking of knowledge of the non-sensory content of the world as "scientific." The human power of cognition tries to become involved with this content in the same way that it would otherwise become involved with the world's natural scientific content. It is the intent of spiritual science to free the methods and attitudes of scientific research from their particular application to the relationships and processes of the sensory facts while preserving their way of thinking and other attributes. Spiritual science attempts to speak about non-sensory things in the same way that the natural sciences speak about sense-perceptible things. (p. 14)

Steiner's occult science takes the methods of natural science and applies these standards to objective realms that exist beyond sense perception.

> Steiner (1910/1997) presented two thoughts from which occult science springs.
>
> The first of these thoughts is that behind the visible world there is an invisible one, a world that is temporarily concealed, at least as far as our senses and sense-bound thinking are concerned. The second is that by developing human capacities that lie dormant in us, it is possible to enter this hidden world. (p. 19)

Thus, Steiner put forth a straightforward context for his work. It must be noted that this context was significantly different from those of Jung and Freud. They were both medical professionals striving to bring healing to suffering patients. Steiner was working to provide a path of knowledge that would be available to, and relevant for, all modern-day thinkers.

Steiner's View of Freud and Jung

Rudolf Steiner (2001) was aware of both Freud and Jung and gave lectures on his view of their work on numerous occasions. "I can assure you that in terms of their knowledge and study of the soul these psychoanalysts are far ahead of what psychiatry and psychology currently offer in the universities" (p. 52). The Steiner lectures that

specifically address psychoanalysis and analytical society were given in Dornach on November 10 and 11, 1917. Those lectures, titled "Anthroposophy and Psychoanalysis," and other relevant material can be found in the book, *Freud, Jung, and Spiritual Psychology.*

Steiner also gave a series of 12 essential lectures over a 3-year period (1909-1911) that provided a broader basis for understanding his psychological and spiritual view of the human being. Those lectures can be found in the book, *A Psychology of Body Soul and Spirit* (1980/1999). Both books contain introductions written by Robert Sardello. The writtings by Sardello were the essence of a new spiritual psychology based on Steiner's insights. Sardello himself iwas a scholar of depth psychology and former therapist, who was in private practice for 25 years. He and his partner Cheryl Sanders-Sardello cofounded the School of Spiritual Psychology in Benson, North Carolina.

With traditional depth psychology as an experiential base, Sardello's perspective is that of a scholar and scientist who has become aware of the significance of Steiner's work. The adult-education work in Benson nurtures insight into the essential nature of the contemplative experience for modern Westerners. Cushman (1995) has coined the term "empty self" (p. 6) to describe the soul state of the modern consumer. Sardello's contemplative curriculum is aimed at cultivating a true life of soul and spirit that is directly associated with, and aware of, the soul of the world. This contemplative practice develops new soul-spiritual capacities that can add meaningful elements to the empty self of modern consumerism. As part of my 60 hours of therapeutic practice, I participated in a 1-year course at the School of Spiritual Psychology.

Steiner and psychoanalysis. Steiner (1990), acutely aware of the emergence of psychoanalysis, began his 1917 series of lectures with the following words:

> Through the lectures I am giving now in Zurich, I am freshly reminded that one can hardly encounter the spiritual life of that city without giving some attention to what is now called "analytical psychology" or "psychoanalysis." Various reflections connected with this realization prompt me to introduce what I have to say today with a short discussion of certain points in analytical psychology or psychoanalysis that we will then link with my further remarks. We have often noted how important it is for researchers in the field of spiritual psychology to connect their studies with what our own age offers. It may be said that all sorts of people who feel drawn to psychoanalysis are earnestly searching for the spritual foundations of existence, for the inner realities of the human soul. And it is a curious characteristic of our time that so many of our contemporaries are becoming aware of certain perculiar forces in the human soul. The psychoanalyst belongs to those who, simply through the impulse of the age, are forced to look at certain phenomena of soul. It is especially important not to remain entirely oblivious of this movement, because the phenomena it takes into consideration are really present, and in our time they intrude themselves for various reasons upon our attention. Today we *must* become aware of such phenomena. (p. 31)

Here we see from the start that Steiner was aware of the work of Freud and Jung and saw psychoanalysis as a valid response to authentic soul conditions, although it is not clear whether he used the words *psychoanalysis* and *analytical psychology* as synonyms. This is made clear later in the lecture series when he puts his focus exclusively on Jung's ideas.

Steiner (1990) agrees with the theory that there are unknown forces in the human being, in the soul, that bubble up and manifest in various forms of hysteria, compulsions, and so on. These psychological symptoms of their suffering patients are a mystery that psychoanalysts take up, and, from the perspective of medical doctors, attempt to relieve and heal. Steiner acknowledges the value of the quest, yet holds that these doctors are pursuing their theories based on an "inadequate means of knowledge." (p. 74). Steiner once stated: "The whole world except man is a riddle, the real world-riddle; and *man*

himself is its solution!" (1924-1925/1928, p. 164). This is based on his view of the human being.

Steiner (1990) apprehended the human being as a three-fold creature consisting of body, soul, and spirit. It was precisely his discovery of the reality of spirit within the human being on which his entire epistemological method was based. In the case of Freud and Jung, they rightly acknowledged the reality and dynamics of the soul realm, yet without the element of spirit awareness, Steiner saw them as groping in the dark. Sardello (1990) emphasized this point.

> The nature of a wound of the soul, of inner life, was mis-read very early on in the history of psychoanalysis. Consequently, instead of learning how to pay attention to soul, psychoanalysis was diverted to the supposed circumstances in which the wounding occurred, circumstances that were said to take place during the historical life of the person. Thereby, with a brilliant move of ordinary intelligence, Freud sidestepped the opportunity to develop a kind of knowledge suitable for the soul. That is to say, he did not see that the appearance of psychological symptoms, a new phenomenon of the age, points to the need for the development of new capacities of perception. Psychological symptoms indicate that the boundary between consciousness and subconsciousness has become unreliable, that the lower soul forces have begun to penetrate into ordinary consciousness, producing disruption because there are not forms for this new experience. New capacities of perception would mean the development of moral, aesthetic, and intellectual qualities, qualities that would broaden and deepen the middle realm of the soul, and could then enter into culture for further development. Instead, Freud contended that a person's suffering is not due to the wounding but to the inability to understand what is happening within what Steiner would call sense-perceptible knowledge. Psychoanalysis helps the suffering patient to achieve this form of understanding by associating the wounds of the soul with historical events in the person's life; once the wounding "makes sense," through bringing into consciousness the unconscious memory, relief occurs. Psychoanalysis in this sense is a training in making the soul conform to the scientific analysis of cause and effect, and an education into materialist logic which undoubtedly goes hand in hand with learning to view the events of the outer world with this same kind of logic. (pp. 8-9)

This materialist logic, according to the spiritual psychology of Steiner, was perfectly acceptable and understandable from the perspective of natural science and the field of sense perception.

Further acknowledgement and explanation of the validity of cause and effect in the sense-perceptible realm is given in chapter 3 of Karl Unger's *Principles of Spiritual Science* (1908/1976), titled "Thoughts Concerning the Philosophy of Contradiction." As Unger explains,

> once more, we have to deal with new forces in the case of the animal kingdom. These forces contradict the mineral and plant forces. The animal detaches itself from the mother soil without perishing as does the plant when detached from its soil. The animal, accordingly, points us toward a fifth stage of contradiction, to a fifth dimension. In order to comprehend the animal in space, we must incorporate that new contradiction in our thought. This we can do by recognizing as essential to the animal what is still extraneous even to the plant. The form of the reality of the animal in space asserts itself by the fact that after it has become detached from the mother soil, the animal evinces forces of inwardness through perception and activity. The animal lives in accordance with motives. The essential thing indicated thereby is rightly designated as causality, a principle inward to the animal. *The animal overcomes time and space through causality.* Thus, we can term the animal a five dimensional being in the same sense that the plant is a four dimensional one. The new contradiction that we must incorporate with our thought is shown by this, that when dealing with the animal, even the concepts of becoming no longer suffice us. We need a kind of logic of inwardness, of causality (psychology). (pp. 74-75)

Causality in the realm of psychology is valid and relevant. From this perspective, there is complete harmony between the depth psychology of Freud and Jung and the spiritual psychology of Steiner. Yet what Freud, Jung, and the natural sciences based on sense-perceptible knowledge fail to observe and understand is the reality of spirit as a sixth level of contradiction.

> Thus, we return once more to man, who represents a new sixth stage of contradiction. Man must overcome his animal nature, must contradict it, in order to be man. Only thus can he achieve his self-consciousness. In the knowledge of self-consciousness, man makes himself the master of space, time and causality,

> through being able in freedom to set this own goal and destiny before himself. In self-consciousness, the concept becomes immediate reality. (Unger, 1908/1976, p. 75)

Jung clearly demonstrated through his concept of synchronicity that he had an awareness of acausal phenomenon, but in that Freud and he built their theories without the awareness of this sixth level of contradiction, the core of being human and the reality of ego as spirit, Steiner stated that their theories evolved out of inadequate knowledge.

Steiner recognized the difference between Freud's psychoanalysis and Jung's analytical psychology, which, in turn, seems to point to the difference between psychoanalysis and analytical psychology as they are practiced today. The concept of the F-ego acknowledged and was influenced by unconscious forces that were active in the soul, yet Freud interpreted the etiology of the neurotic symptoms that appeared as a result of these conflicts, repressed historical memories. These memories were based on original averse responses to what at some stage of psychological development were experienced as unbearable ideas.

Steiner and analytic psychology. Jung certainly honored the personal unconscious of Freud's psychoanalysis. In addition, he pointed to a deeper level of the psyche where transpersonal forces were at work. Jung understood an elemental striving for wholeness and integration by the psyche and indentified a transcendental element that brought a new level of meaning to personal biography: the Self. The J-ego had another level of soul experience that did not exist for Freud. This was exemplified by the ego-Self axis that Jungians describe. In that the Self is purposely capitalized, it symbolizes something higher, something beyond the traditional historical boundaries of the self.

Steiner resonated with Jung's key concepts of the collective unconscious, extraverts, introverts, typology, and the archetypes. Jung acknowledged the Self as the unifying concept of wholeness and described it as a transcendent principle. As a medical doctor, Jung was able to bring healing to his patients through his creative insights into the soul. In addition, as was described in chapter 3, Jung had a familial history of spiritual experience. From his perspective, Jung was able to penetrate to deeper dimensions of the soul, or psyche, than was Freud. Yet even though he created abstract ideas that led to healing, such as the shadow, the anima, and the animus, because Jung, like Freud, did not perceive the reality of the spiritual dimension of the human being, he did not comprehend the full spectrum of human nature as body, soul, and spirit. In the end, there was no evidence that Jung acknowledged what Steiner would describe as ego, as the reality of spirit.

Karl Unger: Principles of Spiritual Science

I now turn to the work of Karl Unger (1908/1976) and his *Principles of Spiritual Science* to provide a basis for our comparison of the ego conceptions of Freud, Jung, and Steiner. This is not to contend that other works are not worthy of considerable attention, but rather that Unger provides a concise conceptual elucidation of the foundations of spiritual science. These clear ideas, expressions of a lifetime of study, will serve our purposes well. To quote from the introduction of this book, written by the anthroposophist Alan Howard (1976),

> anthroposophy, or spiritual science, which comprises Rudolf Steiner's researches into the supersensible nature of man and the world, is based on a carefully worked out theory of knowledge. This is developed in Steiner's earlier philosophical works, and notably in his *Philosophy of Freedom.* As his activities increased, however, and the significance of spiritual science for all departments of knowledge and culture became apparent, it was not possible even for Steiner, with

> the time at his disposal, to follow each one up in detail, Whenever possible he found collaborators who could do this for him. Carl Unger (1878-1929) was one of these collaborators. It was to him that Steiner gave the task of working out the spiritual scientific theory of knowledge further. This little volume, though not the only work from Unger's hand, is the essence of what he did in this field. It is not everybody's book, nor even for those who decide to take it up, an easy book. Each sentence builds closely on all that preceded it; each is essential to all that follow. For those students, however, who seek a secure foundation in pure thought for the supersensible realities of which Steiner speaks, and are willing to give it the study it deserves, this book will be a continuing reward and delight. It is not disparaging to Steiner, nor indulging in disproportionate adulation of Unger to say, that Carl Unger has given in this book what only Steiner might have done as well and perhaps not even he, better. (pp. v-vi)

Obviously, the further interpretation of a book held so highly by the esteemed anthroposophist Mr. Howard, presents numerous challenges. One does not wish to muddy the crystal-clear waters of Unger's ideas. My only retort is to state that this book first came to my attention in the mid-1980s. I have read it many times and have always been left with the question, "I wonder what this means?"

Since 2003, when my graduate quest began, I returned to this book for insight, and I have not been disappointed. The book is only 80 pages long and available to all who wish to interpret it for themselves. Unger (1908/1976) provides the basis for the spiritual-scientific view espoused by Steiner. He also provides the material that explains the spiritual-scientific idea of the ego and where the ego fits into the context of Steiner's theory of knowledge.

The Four-Fold Human Being and the Great Chain of Being

It is important to note that Steiner's work evolved over a lifetime and that he spoke of the human being from many points of view. In fact, Steiner's position on every significant question in life could be seen from 12 different points of view (Davy, 2000). An image that speaks from this open-minded standpoint is found in the *Sophia of the*

Apocalypse (Figure 7). Here we find the heavenly Sophia approaching the earth. She is pregnant with the possibility of a new spiritual culture. Twelve stars representing the cosmic zodiac and the twelve points of view of earthly life surround her head. Nine are visible, and three are hidden behind her head.

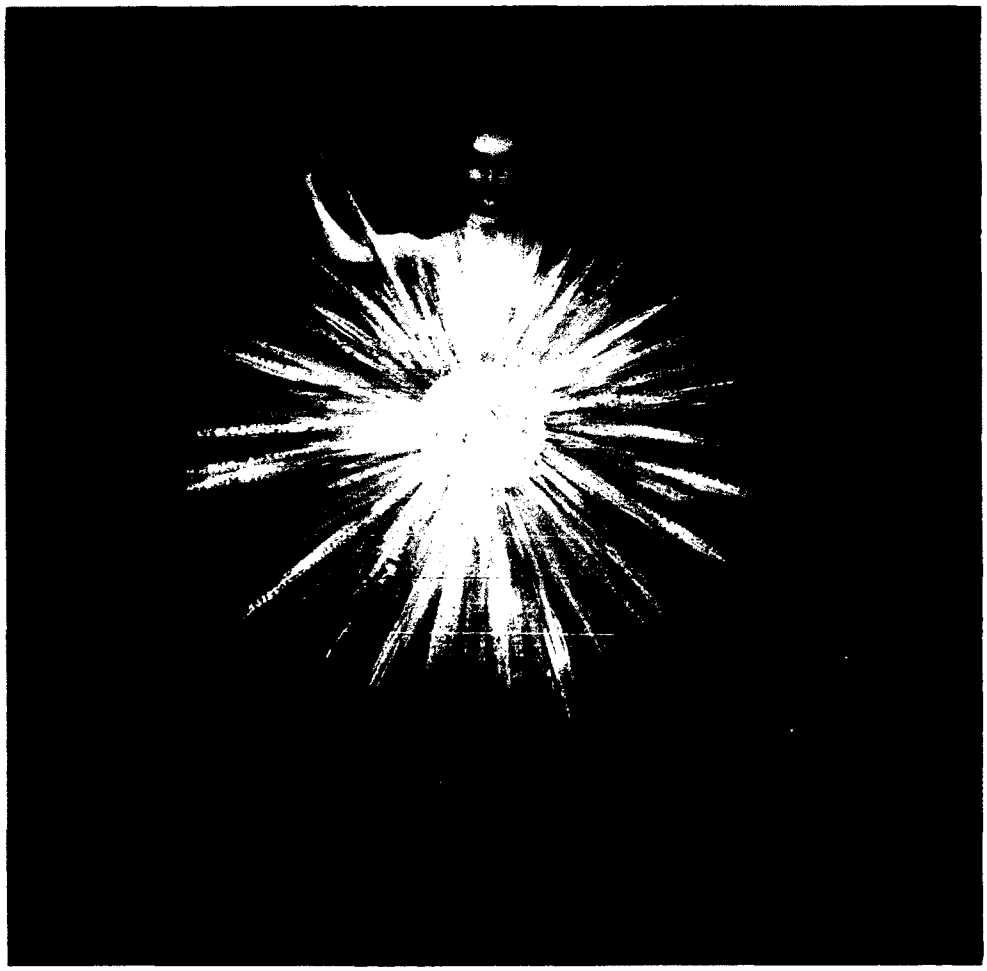

Figure 7. Sophia of the Apocalypse.
Note: Rettich, C. (1907). *Sophia of the apocalypse* [Apocalyptic seal]. Rudolf Steiner Archives. Reprinted with permission

Karl Unger (1908/1976) expresses a similar view to this image of Sophia on the importance of open mindedness and balanced thinking.

> In all thought constructions it is of the greatest importance that the most complete harmony should always prevail between all the notes that are sounded. The avoidance of any one-sidedness is the first prerequisite if reflections in the sphere of thought are to lead to a complete result. (p. 12)

In this study, one of the essential questions is: "How does one find, in the great volume of Steiner's work, the point of view that is most relevant to the research question?" In answer to this, I chose the path and the language set out in Steiner's early philosophic work, *Intuitive Thinking as a Spiritual Path* (1894/1995), or as it was originally translated in English, *The Philosophy of Freedom* (1894/1970). This path of knowledge set a foundation out of which Steiner considered it possible to access all of his later work in the form of anthroposophy, and also gave us an epistemological methodology that could be linked to depth psychology. In addition, the fundamental work *Occult Science* (1910/1963) was anticipated.

Steiner's view of the human being was expressed through recognition of four distinct members of the human organization,

1. The physical body
2. The life body
3. The astral body
4. The ego ("I")

E. F. Schumacher: A Guide for the Perplexed

Ernst Friedrich Schumacher brilliantly expressed this perspective in his under-read book, *A Guide for the Perplexed* (1978). Schumacher made several essential points

that brought to light these ideas of the four-fold nature of the human being. First, he made the critical point that this view was an ancient one.

> We see what our ancestors have always seen: a great Chain of Being which seems to divide naturally into four sections—four "kingdoms" as they used to be called: mineral, plant, animal and human. This was, in fact, until not much more than a century ago, probably the most widely familiar conception of the general scheme of things, of the constitutive pattern of the universe. (p. 15)

Schumacher explained that because of scientific materialism, modern thinkers have lost touch with, and respect for, many of the seminal ideas held by our ancestors.

> These teachings, which are the traditional wisdom of all peoples in all parts of the world, have become virtually incomprehensible to modern man, although he, too, desires nothing more than somehow to be able to rise above the whole state of the present life. He hopes to do so by growing rich, by moving around at ever-increasing speed, by traveling to the moon and into space. (p. 13)

In contrast, Schumacher (1978) offers a synopsis of the cynical modern view that he describes as scientific materialism.

> On a visit to Leningrad in 1968 I consulted a map to find out where I was, but I could not make it out. From where I stood, I could see several enormous churches, yet there was no trace of them on my map. When finally an interpreter came to help me, he said; "We don't show churches on our maps." Contradicting him, I pointed to one that was very clearly marked. "That is a museum," he said, "not what we call a living church. It is only the living churches that we don't show." It then occurred to me that this was not the first time I had been given a map which failed to show many things I could see right in front of my eyes. All through school and university, I had been given maps of life and knowledge on which there was hardly a trace of many of the things that I most cared about and that seemed to me to be of the greatest possible importance to the conduct of my life. I remembered that for many years my perplexity had been complete and no interpreter had come along to help me. It remained complete until I ceased to suspect the sanity of my perceptions and began, instead, to suspect the soundness of the maps.
>
> The maps I was given advised me that virtually all my ancestors, until quite recently, had been rather pathetic illusionists who conducted their lives on the basis of irrational beliefs and absurd superstitions. Even illustrious scientists, like Johannes Kepler or Isaac Newton, apparently spent most of their time and energy on nonsensical studies of nonexistent things. Enormous amounts of hard-earned wealth had been squandered throughout history to the honor and glory of imaginary deities, not only by my European forebears, but by all peoples in all

> parts of the world at all times. Everywhere thousands of seemingly healthy men and women had subjected themselves to utterly meaningless restrictions, like voluntary fasting; tormented themselves by celibacy; wasted their time on pilgrimages, fantastic rituals, reiterated prayers and so forth; turning their back on reality—and some do it even in this enlightened age—all for nothing, all out of ignorance and stupidity, none of it to be taken seriously today, except of course as museum pieces. From what a history of error we had emerged! What a history of taking for real what every modern child knew to be totally unreal and imaginary! Our entire past, until quite recently, was today fit only for museums, where people could satisfy their curiosity about the oddity and incompetence of earlier generations. What our ancestors had written also, was in the main only for storage in libraries, where historians and other specialists could study these relics and write books about them, the knowledge of the past being considered interesting and occasionally thrilling but of no particular value for learning to cope with the problems of the present. (pp. 7-8)

Even though Schumacher makes a clear summation of the great chain of being, it must be emphasized that his conclusion was that man's experiment to live without religion or an awareness of the spiritual world has failed. His was a call to return to those soul-spiritual traditions and to reawaken one's spiritual awareness through them.

Steiner had a quite different perspective. Yes, he pointed out the experiential validity of the great chain of being, and he, too, called for a spiritual awakening of the modern individual. Yet Steiner's path was not based on religion in the traditional sense; rather its foundation was the scientific thought that was focused on supersensible realities. Both men agreed that modern scientific materialism had eliminated the vertical dimension of human experience and that higher knowledge had been represented historically through organized religions and the Mystery traditions. As Schumacher (1978) characterized it,

> the loss of the vertical dimension meant that it was no longer possible to give an answer, other than a utilitarian one to the question "What am I to do with my life?" The answer could be more individualistic-selfish or more social-unselfish, but it could not help being utilitarian: either "Make yourself as comfortable as you can" or "Work for the greatest happiness of the greatest number." Nor was it possible to define the nature of man other than as that of an animal. A "higher"

> animal? Yes, perhaps; but only in some respects. In certain respects other animals could be described as "higher" than man, and so it would be best to avoid nebulous terms like "higher" and "lower," unless one spoke in strictly evolutionary terms. In the context of evolution, "higher" could generally be associated with "later," and since man was undoubtedly a latecomer, he could be thought of as standing at the top of the evolutionary ladder. None of this leads to a helpful answer to the question, "What am I to do with my life?" (p. 12)

The vertical dimension is the foundation of *the great chain of being*. The idea is that each link in the chain—the mineral kingdom, the plant kingdom, the animal kingdom, and the human realm—is visible to sense perception. On earth, we observe through our senses four links in the great chain of being. Yet this chain is actually a heirarchical continuum existing beyond sense perception and reaching into unseen realms.

This leads us to the idea that there are higher unseen realms above the human, and there other unseen realms that are linked to the chain below the minerals. The next link in the chain above human beings has been traditionally called, and is called in spiritual science, the angels. The angels, then, are to humans, as humans are to animals.

> Natural Science has the greatest successes to record in regard to the so-called mineral world, the world of "the inanimate." Since we come upon this mineral element in the case of all objects of sense perceptible contemplation, we can readily understand why the world-views of natural scientists tend to trace back to this mineral element other phenomena that may occur in the world of sense. (Unger, 1908/1976, p. 31)

The human physical body is related to the mineral realm. It is the densest aspect of the human being and the oldest member, in Steiner's view, of evolutionary time. Natural science addresses itself to all things mineral and sense perceptible. From Steiner's view, this development of scientific thought associated with the sense-perceptible world is a major evolutionary step. Beginning in the 1500s with the Renaissance and continuing through today, this independent, exact thinking is essential to human progress. Steiner

would argue that this thinking capacity might also be directed toward entities that are not perceived through the sense organs.

Through observation of the mineral world, a scientist can conclude that it exists in a being state, devoid of any inner life or motivation. Change comes because of the effect of an observable stimulus that comes from outside the mineral form. Any change in the mineral comes about through what is done to it, not from what it does. A stone changes through outer forces of erosion and through contraction and expansion. The mineral forces are inanimate and a stone remains unchanged by thoughtful observation.

From Steiner's perspective, the physical body is what remains behind after death. "Ashes to ashes, dust to dust" (Church of England, 1662, 6th page of the section "The Burial of the Dead") applies specifically to the mineral aspect of the human organization. At the moment of death, a member of the human race begins to return to the mineral world through the process of decay. Eventually, the processes transform the physical body back into a mineral state. In the world of perception, the mineral kingdom is that part of the sense world that remains unchanged. "The mineral kingdom is analyzable for intellectual consideration into a sum of mineral (physical, chemical, etc.) forces. Here we do not mean by 'force' a thing that causes or carries the mineral properties, but those mineral phenomena themselves" (Unger, 1908/1976, p. 35).

If we turn our thinking observation to the plant kingdom, we meet the mineral forces again, but they exist in a far more complex association. The plant we observe changes before strict and thoughtful observation. Logical thought admits to a mobile element within the plant that is lacking in the mineral. That mobile element expresses itself through processes of growth, nutrition, and reproduction. This is in sharp contrast to

the static mineral state. In the plant, we observe change that is not, as in the case of the mineral, caused from without, but that comes from within the plant itself. We also observe that the mineral form of the plant is destroyed immediately by external influences when the counteracting life forces of the plant cease.

These counteracting forces that emerge as plant life are a new kind of force. They are stonger than mineral forces, because they have overcome them. As Unger (1908/1976) writes: "In the life forms of plants, we see the expression of these forces, which for their own ends convert the mineral forces into a garment in which they veil themselves" (p. 36). These life forces are observable in all organic life and are present wherever we speak of a cell system. Thus, it can be stated that the life body is the sum of all forces that transform minerals into cells. From the perspective of sense perception, the expression of the supersensible (unseen) life body is the plant form that grows, maintains itself through nutrition, and transmits itself into the future through propagation. In contrast to the mineral form, it has a cellular structure.

If we observe the animal world, we see animal corporality expressing the influence of yet another new kind of force that differs essentially from plant and mineral forces. Here again, we observe evidence of an ontological discontinuity. The complexity of the mineral structure in the animal reflects this new potentiality. An animal, unlike the plant, detaches itself from the earth without its mineral structure being destroyed. This new force gives an animal the mobility it needs after its separation from the earth and sets up a connection between the animal and the outside world. Natural science calls the sense-perceptible evidence of this new force *the nervous system*. In spiritual science, this new force is called *the astral body*, and it is the sum of all forces that make cells into

nerves. Like the life body, it is supersensible, not seen directly in the sense world, yet thinking observation can see its effects in the forms and functions of the central nervous system.

Last, using the natural-scientific method, it becomes our task to link the human being to this chain of thought. We observe the human body to be a mineral structure, shaped by the forces of life, and illuminated with consciousness by the forces of subjectivity. These observations are associated in spiritual-scientific terms to the physical body, the life body, and the astral body of the human being. Steiner describes the life body as the sum of forces that transform the mineral into the cell. He describes the astral body as the sum of forces that transform the cell into a nerve. Yet in a human there is evidence of another ontological discontinuity. The human body is distinguished from the animal body by the human brain. As Unger (1908/1976) declares, "there can be no doubt that in the structure and size of the brain we have the corporeal difference between man and the highest animals, whatever attitude we may otherwise adopt as to a relationship between animals and men" (p. 39).

This new force finds expression in human culture and in all theories of knowledge. A human being has the capacity to be self-aware. Yet this new force must not be considered parallel to the other bodies described, as here we no longer have an expression of corporeity, in that thought opposes itself to sensible manifestation. As Unger (1908/1976) explains,

> we have here to deal with the sense perceptible expression of thought itself. Nor can we any longer make a distinction between ourselves and the supersensible in those phenomena, for we ourselves are that sum of forces. We find this sum of forces as a being, as the ego, from which the standard for the whole of natural scientific inquiry emerges. These new forces can alone apprehend themselves as the theory of knowledge. In self-awareness, in thinking of thinking, we apprehend

> the supersensible immediately. In this extension of the natural sciences, only spiritual science can have a place. Thus, the theory of knowledge, by its application as a natural science leads us to the very bounds of spiritual science. (pp. 39-40)

Steiner's spiritual science with its various levels of life and awareness was resonant with the works of Lovejoy (1936) and Schumacher (1978). Lovejoy gave a series of lectures at Harvard University in the 1930s that was published as *The Great Chain of Being.* Dr. Lovejoy made a scholarly review of the history of the idea of the four kingdoms of nature in Western culture. Schumacher referred to Lovejoy's work, yet translated those ideas from the language of a Harvard scholar into something more easily understandable. In particular, Schumacher pointed to ontological discontinuities, or ontological leaps, that occurred when observing the four kingdoms of nature. Schumacher observed how the mineral suddenly leapt to life in the plant world. This, Steiner stated, was the expression of the unseen life body active in the world in all cellular structures. Schumacher observed how those cellular structures then suddenly leapt to a new level of being in the animal, where they were no longer bound to the earth, and a sense of inwardness was revealed. Instincts guided those creatures where the cell was transformed into the nerve. Again, spiritual science called the sum of those forces the astral body.

Finally, Schumacher (1978) described the ultimate ontological leap that can be observed in the sense-perceptible world. Suddenly in the human is seen an upright stance. The hands are free to serve and create. We see languages, civilizations, and religions emerge. Eventually, there is natural science, which results in thought and transforms the sense perceptible world in unimagined ways. On this new level, the human being is able to cultivate self-awareness. The human is able, through thinking of thinking, to

experience the reality of him- or herself as expressed through the words "I am." This unique ability, thought reflecting back on itself, this self-awareness, Steiner described as a function of the human ego, or "I." I will explore Steiner's version of the ego in more detail in the next section.

The Ego Conception of Steiner's Spiritual Science

"Every human being who begins to study anthroposophy will soon realize that the Mystery of the human 'I' stands in its very center" (Prokofieff, 2006/2009, p. 230). Anthroposophy offers a very significant challenge to the thinking of any serious investigator. With the human "I" standing at the center of this path of knowledge, I must admit that the ambitious goal to explain this "I" seems unrealistic, grandiose, and pretentious—a hill too high. That being said, I will proceed with the explaination.

Steiner's collective works appear in 330 volumes, and he uses the term *ego*, and the associated "I," in many different ways depending on the context. He speaks of the higher "I," or ego; a lower "I," or self; the ordinary "I"; the earthly "I"; the mortal "I"; and the first "I." All these versions in all their contexts deserve attention, but the explanation and comparison of all these terms is a field for future research. For this study, I will focus on the explanation of the ego as the fourth aspect of the four-fold human being.

An epistomological approach. The principles of spiritual science are approached through an epistomological method. To wit, students reflect on the various forms of their thoughts and thereby discover how they know what they know. Through becoming aware of one's own principles of knowledge, one can evaluate them as to their efficacy in understanding the world in which one lives. This epistomological method of spiritual

science does not attempt to provide particular new forms of thought by giving a new doctrine or model, rather it "holds a distinctive and essential content of its own" (Unger, 1908/1976, p. 3). To understand this essence is to understand Steiner's idea of the ego as the fourth member of the human being.

As was stated earlier, a spiritual investigator makes a sharp distinction between (a) descriptions of experiences of the spiritual world and (b) what is communicated by the experiences themselves. Steiner, as the investigator, created forms of thought that could link up with what a student already knew about the world and the human being. Those linked thoughts then became a point of departure for a student to understand experiences in the higher worlds. It is important to note that one of Steiner's essential guides was titled *Knowledge of the Higher Worlds and Its Attainment* (1904/2009). In it, Steiner described how students could work to develop organs of spiritual perception. It is also important to note, as the title indicates, that the first step is knowledge, and, clearly, it is the knowledge that is essential.

Study as the first step. From this perspective, intially, spiritual science is a path of knowledge that requires focused study. As Sardello (1990) points out, "the critical point however, is this: the endeavor to bring about a true spiritual psychology belongs to the realm of education rather than psychotherapy" (p. 24). Again, a bit later in his "Foreword," Sardello writes, "that is to say, the missing element in contemporary culture is an education into the life of spirit" (p. 25). Prokofieff (1995/1996) also places an emphasis on the essential nature of study.

> In his book *Occult Science –An outline*, Rudolf Steiner enumerates seven steps which the pupil has to take on the path of initiation. The first step is described as 'the *study* of spiritual science, where one makes use of the power of judgement which one has won in the world of the senses'. (p. 5)

Study, as described here, is the first step on Steiner's path of knowledge.

The confusion, the perplexity, and the struggle that follow one's study are in a certain way the guardians of the knowledge. Without determination and an ability to think things through, knowledge and understanding of spiritual science remain inaccessible. This challenge is extraordinary in light of the fact that most people orient themselves to life through forms of thought offered by scientific materialism. In that system, certainty and proof are the fundamental elements. Both Schumacher (1978) and Steiner agree that as one places attention on these higher realms, there is a distinct lack of epistomological certainty. Here is Schumacher's read on this.

> To accept anything as true means to incur the risk of error. If I limit myself to knowledge that I consider true beyond doubt, I minimize the risk of error, but at the same time I maximize the risk of missing out on what may be the subtlest, most important, and most rewarding things in life. Saint Thomas Aquinas, following Aristotle, taught that "The slenderest knowledge that may be obtained of the highest things is more desirable that the most certain knowledge obtained of lesser things." "Slender" knowledge is here put in opposition to "certain knowledge", and indicates uncertainty. Maybe it is necessarily so that the higher things cannot be known with the same degree of certainty as can the lesser things, in which case it would be a very great loss indeed if knowledge were limited to things beyond the possibility of doubt. (p. 3)

Here is Unger's (1908/1976) explanation of the same.

> The spiritual investigator makes use of our own cognitive forms of thought as a garb for his experinces. That, however, presupposes that we should know and command our own forms of cognition, and that we should also be convinced of their being fitted to apprehend reality. The fact of that presupposition does not enter our consciousness so long as we are dealing with the simpler departments of spiritual science where we can still link up with our own familiar experiences. But the further the investigation of which the results are communicated to us by the spiritual investigator advances into the higher realms of being, the greater is the lack of epistemolgical certainty that we discover in ourselves. We feel as though an ever more insistant call and admonition were addressed to us when the spiritual investigator in those loftier expositions is obliged to link up with the finer threads of the cognitive faculty in order to be understood by us. We are only able to follow the spiritual investigator with our own understanding into the heights of

> spiritual investigation when we have realized the certain presence of the spirit in ourselves. What we must set before ourselves as our first goal to understand the reality of spirit. (pp. 4-5)

Students are faced with the fact that the certainty that is present with most knowing is absent when approaching the spiritual worlds, or the higher realms of knowledge. In that most people find uncertainty threatening, we can understand why Jung (1961/1989) would say that to travel this "path of individuation" (p. 297) requires a moral courage that most people simply do not have. Here a student must cultivate an ability to adapt to the liminal, the unfamiliar, and the unknown.

Study as a practical tool of modern life. Some people think that walking a spiritual path is a waste of time. Yet if this path leads to a strengthening of the capacity to cope with uncertainty and the liminal, this seems to be a very practical tool for modern life. Based on my 35 years of study of Steiner's ideas, I have often been surprised at how the knowledge sinks in over time. Ideas that were obscure to me in the beginning have emerged through study with new meaning and relevance for my life. The same can be said of my 40 years of studying Jung's work. Prokofieff (1995/1996) describes this study stage as learning a new language.

> Thus one may say: in anthroposophy we learn a language whose words are hidden in all things of the world; they are the spirit sleeping in everything, which waits to be deciphered, understood and liberated by man's newly won knowledge. But in order to achieve this, we must at this stage as a first step take up anthroposophy in a conceptual form before we can make the next step. (p. 10)

In terms of spiritual-scientific study, Unger (1908/1976) places before us the first task: "to understand the reality of spirit" (p. 5). This is synonymous with an understanding of ego in the spiritual-scientific sense. The concept of ego is applied to a human being's spiritual nature. It is a distinct endowment that is unique to humans. The

conditions that provide the ground for the emergence of ego have evolved over vast stretches of time, and this ego can be considered the fruit of our present stage of evolution. This spiritual nature, this ego, this self awareness, is not present in the other three realms (mineral, plant, or animal) that we observe through sense perception. Furthermore, according to Unger, "all knowldege, all search for reality, is most intimately bound up with the ego" (p. 5).

At this point, it is important that we enter a liminal space in regard to our ideas of what ego is. We must put aside the notions of the F-Ego, the J-Ego, and any other thought form we carry with us from our eduction. With this open-mindedness, we can face this liminal space and the opportunity for insight is gained. The necessity for this attitude is revealed in this statement by Unger (1908/1976):

> Above all, the spiritual investigator is deeply concerned to show that the ego is the core of man's being, which for that very reason cannot be described from without but must be inwardly apprehended by each individual.This is brought home to us when we are made aware that the word, "I," signifies a name that, when it reaches our ear from outside, can never refer to ourselves. Anyone can say, "Table," of a table, but a man can only say, "I," of himself. (p. 5)

At this juncture, it is tempting to dismiss this argument as obvious. Yet in regard to an individual's experience of this "I," the trickster is at every turn.

> When we learn to know the ego in this manner, we run the risk of contemplating it from without, as it were, of regarding it perhaps like the other, lower members of the human nature as a kind of "body." In so doing we are taking our stand over against the ego as if it were another thing in the outside world. But nothing could be more mistaken than this. (p. 5)

In order to avoid this mistake it becomes obvious that a student must realize that the ego is not what he or she thought it was.

Most forms of thought and theories of knowledge that are common to the modern-world view are unaware of the spiritual essence of the ego and, therefore, are inadequate tools for this particular quest.

> This is due to the fact that, when the other members are being described to us, we are already really presumed to have inwardly apprehended our ego, for an appeal is made to our powers of knowledge, that in fact, achieve their unfoldment through the ego uniting with the object of cognition. This can be stated as a general truth. This cannot then but lead to epistemoligical refections that must begin with this very ego, and thus arises that seeming reversal of which something was said at the beginning. The spiritual investigator links on to what we already know and leads us to the ego. Our knowldege, however, is bound up precisely with the ego, and must start from it. (Unger, 1908/1976, p. 6)

This path of knowledge pivots on the ego's uniting with the object of cognition.

The ego apprehending its own reality is the main task confronting the spiritual-scientific theory of knowledge. In Steiner's *Philosophy of Freedom* (1894/1970), this path of knowledge is detailed for the first time. Steiner describes cognition as being the result of a concept (ego sourced) merging with a percept. These percepts include observation in all forms. For example, I perceive a pencil and thinking enters in with concepts of a yellow rod with a rubber tip on one end and a graphite center: this is a pencil. Cognition, or understanding, is the result of a concept linking with a percept. All sense experience can be observed to consist of perceptions that thinking links with conceptions, which result in cognition.

Unger (1908/1976) takes a different perspective to describe this dynamic. He states: "All cognition proceeds as between the ego and what we may comprehensively term the non-ego" (p. 7). Here the terms ego and non-ego, instead of concept and percept, become the primary duality. Furthermore, if one is to understand ego in its abstract puritity, then the question becomes, "How is the ego distinguished from the non-ego?"

As with all objects, the ego can be distinguished from the non-ego by judgment or thought.

> Now thought, of course, is not the only so-called content of the ego. But still the ego itself grows conscious of all that can fill it in the shape of sensations, feeling, impulses of the will, and the like only through the mental images and concepts connected with them, that is to say, through thought. (p. 7)

Here again, as with our preliminary conceptions of ego, we are asked to drop what we think thinking is, based on our current forms of knowledge, and explore a new possiblity. "Through all that fills the ego, thought is linked with the non-ego, from which it has received its stimulus" (p. 7). My perception of the yellow rod and all the sensory data involved is the stimulus from the non-ego that thought links, via the ego, with the concept pencil. "Thought first makes the ego to be the ego. All other properties establish relations between ego and non-ego; thought extablishes the relations of the ego to itself" (p. 7). Out of our experience, it is thought itself that creates the primary duality of ego and non-ego, and this same thought establishes the relations of the ego to itself.

> How does this happen?
>
> Hence we shall be able to apprehend the ego, the prime reflective, when we let the force, in virtue of which the ego is distinguished from all else, turn back upon itself; that is to say, we must envisage thought as it is after abstraction has been made of all that we have called non-ego. *Thought about thought.* That is the formula that states the fact that the ego is concerned only with its own essence. (Unger, 1908/1976, p. 7)

This formula, thought about thought, was originally presented in Steiner's *Philosophy of Freedom* (1894/1970). I remind the reader that this book has been translated as *The Philosophy of Spiritual Activity* (1894/1963) and as *Intuitive Thinking as a Spiritual Path* (1894/1995). Regardless of the name on the cover, each translation contains what Steiner

called "some results of introspective observation following the methods of Natural Science" (1894/1970, title page).

Pure thought. So, through our introspective observation, we have seen that thought reflects back on itself and initiates the duality of ego and non-ego. The ego represents the prime reflective of thought. The ego as the core of the human being is realized through this reflexive process, thought of thought. What results from this thinking about thinking is defined as pure thought.

> Now what is left if thought only concerns itself with thought; that is to say, if the ego disregards everything that protrudes from the non-ego into the ego? There is nothing save the forms of thought, all those laws and properties that we enunciate in logic. This we may comprehensively term the world of pure thought. (Unger, 1908/1976, p. 8)

Thank goodness, a safe port in a stormy sea. We can link up our common understanding with the concept of logic. Is not the concept of logic universally loved by all scientists? Logic, with all its laws and properties, then, provides the elements for the set of pure thoughts that emerge when one thinks about thinking. As Unger continues,

> when the ego lives in pure thought, then it is alone with its innermost being. Indeed, we can designate as the pure ego what lives in thought about thought. In thought about thought we have the sum of what is purest essence of the ego. (p. 8)

There we have it, the spiritual-scientific description of the fourth member of the human being.

The exceptional state. But wait. Just as the researcher seems to have extablished a solid scientific standing, Unger (1908/1976) points out that there is another critical aspect to this, one that often escapes observation.

> In all else that can fill consciousness, we have to distinguish between the content proper and the form in which the content presents itself. In the thought of thought we have apprehended the only point where both coincide. The thought that forms the content is the same as the thought applied to it. The forms take their course

> precisely according to the rules that make up the content. But that is exactly what we were seeking. For here we have a content that is upheld by its own form, or a form that has its own essence for content. Here, surely, we have somehting that exists through itself, that is dependent upon nothing else! Therewith we have developed a concept that we can designate by a name usually applied to every kind of thing, except the one for which it is above all fitted, that is reality. We can call reality only what exists through itself and through nothing else. Reality must emerge when thought is focused upon itself. (p. 8)

Prokofieff (2006/2009) is very helpful here. He describes this thought of thought, this sense-free thinking, this pure thinking, as "the exceptional state" (p. 5). "In the exceptional state, human beings observe their thinking as they normally do other perceptions, and at the same time they experience themselves completely within this thinking as its creator" (p. 5). This exceptional state is quite distinct from ordinary thought.

> Ordinarily human thinking appears in the image of a spear or arrow that is always directed to the corresponding object of the sense perception. Rudolf Steiner describes this condition of thinking in the following words: While I think, I do not observe my thinking that I myself produce but the object of thinking that I do not produce. (p. 6)

The percept in front of me is a given and comes via the non-ego. The thinking that results in cognition emerges out of the ego, the core of the human's being. Yet even this example is not as precise as it must be.

> Sense perception surveys the whole fullness of the world of sense. For naïve sense perception there appear in it so-called sense objects. In that view, however, the fact is disregarded that each object represents a certain sum of individual sensory quanta that are first brought into a unity by thought. (p. 25)

In our example, then, individual sensory quanta are rod shaped, yellow, wooden, graphite, cylinder, and so forth. This presents itself as a pencil, the sum of the individual sense impressions, based on the unobserved activity of thought. Steiner (1894/1963) attends to this point in the following.

> However, as object of observation thinking differs essentially from all other objects. The observation of a table or a tree occurs in me as soon as these objects appear within the range of my experience. But my thinking that goes on about these things, I do not observe at the same time. I observe the table; the thinking about the table I carry out, but I do not observe it at the same moment. I would first have to transport myself to a place outside my own actitity if, besides observing the table, I wanted also to observe my thinking about the table. Whereas observation of things and events, and thinking about them, are but ordinary occurances filling everyday life, the observation of thinking itself is a sort of exceptional situation. This fact must be taken into account sufficiently when we come to determine the relation of thinking to all other contents of observation. It is essential to be clear about the fact that when thinking is observed the same procedure is applied to it as the one we normally apply to the rest of the world-content, only in ordinary life we do not apply it to thinking. (p. 59)

We have established that thought about thought creates, in the first place, the laws of logic. Yet these laws are not reality. "In all discussions of logic it is true, thought moves in its own domain, but it does so at any one time only with a part of itself, as it were" (Unger, 1908/1976, p. 9). Thus, logic is but one expression of pure thought, one element in the set of all expressions of logic. Unger calls for a higher, or more pure standard.

> Reality can only be something in which all that is highest and purest in pure thought is gathered into one point, comprising in itself everything that can be called pure thought. The sum of all that is; that is what the reality of thought about thought must needs be. (p. 9)

Again simple set theory can be applied. In mathematics we can establish the set of positive numbers, the set of negative numbers, and endless other sets. Some of these sets are finite, for example the number of jelly beans in a jar. This corresponds to Jung's *sign*. It can be thought through, completed, and contained. Other sets are infininte, cannot be completely thought through and contained. This corresponds to Jungs *symbol*. One can count the number of jelly beans in a jar, but one cannot in the same way determine how many future trees will be generated by one acorn. We cannot come to determine the

highest positive number, thus it is termed an infinite set. What Unger calls for is a higher or more pure concept that contains all other concepts. In mathematics, this is called *the infinite set*, or the set of all sets. In the same way, the concept of logic includes within it all expressions of logic (Cantor, 1979).[8]

A concept is a manifestation of pure thought. Yet closer examination reveals that concepts have various levels of purity. The concept of *logic*, in this example, accomodates all the manifest forms of logic and is judged to be a higher or more pure concept than any individual expression of logic. Unger (1908/1976) defines the task as finding the point in pure thought that draws together all the particular forms of concepts.

> But this must be a concept, since thought proceeds only by way of concepts. It must be the highest and purest concept, comprising in itself all that is conceptual. We can express such a concept, and it represents the highest elaboration of thought, the highest abstraction, but at the same time comprises in itself all pure thought. It is the concept of the concept. (p. 10)

Thinking takes place through *conception*, and the forms of conception are limitless. Yet all of these forms of thought, all the concepts, are unified in the concept of the concept. "We must be clear in our minds that concept as form always comprehends what may vary as content" (p. 10). Unger continues.

> Thus, the concept chair comprehends all the possible forms a chair may assume. It follows that in the same way the concept of a concept must, as form, comperehend all that, as conceptual content, may vary. It is, therefore, the sum and substance of all the potential of thought or the thinking faculty. Whereas the faculty is something like a form, which may also remain empty, the concept of the concept presupposes the use of that faculty until in its highest development it has its innermost essence for content. It is like the starting point and the end of a circle, which actually coincide. (p. 10)

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8. The work of Georg Cantor (1979) provides a scientific basis for set theory.

When we seek to differentiate between ego and non-ego, when ego has been "stripped of all that derives from the non-ego" (p. 11), we have the concept of the concept.

Ego as the reality of spirit. Once this awareness has been established, then one can begin to work with Unger's (1908/1976) final conclusion.

> The concept of the concept, or the pure ego, is the reality that emerges in the course of thinking about thought. *The pure ego is reality.* It is remarkable that we have found reality in the highest abstraction but by our path we have also carried out the Rosicrucian tenet, which as the starting point of the Rosicrucian ascent to higher stages of being, has once more been made accessible to us by spiritual science. It states: "*In pure thought thou findest the Self, which can maintain itself.*" (p. 11)

In the context of this study, the concept of the concept, the pure ego, will define the spiritual-scientific meaning of the "I" as the fourth member of the human organization.

Chapter 5
Freud, Jung, and Steiner as Cultural Teachers

In this chapter, I shall explore how psychoanalysis, analytical psychology, and spiritual science have manifested in world culture. Initially, I will focus on Freud and his psychoanalytic theory. Freud's theories created an international psychoanalytic community. This group worked to bring healing to those who were struggling with neurosis. For the purposes of this study, I will focus specifically on how Freud's work has been applied in the United States. Particularly, I shall examine how the business community has assimilated psychoanalytic concepts into their sales and marketing strategies.

Second, I will examine Jung's influence on current culture. His work is present in a vast number of training centers, practicing therapists' offices, and a multitude of writings. Jungian concepts of the Self, the shadow, the archetypes of the collective unconscious, anima, and animus have influenced the way modern people conceive of themselves. Jung's influence in film is a fascinating study. Yet I will focus on a lesser-known model of how Jung's work is utilized today and that is through the Apple Farm Community in Three Rivers, Michigan. I will show how a small group of women, including a Jungian analyst, created a new form of community through their common interest in bringing meaning to life. Last, I will give an overview of how Steiner's work has been put to use in world culture.

Freud and America

> Because it [the unconscious] provided a potential territory that contained unlimited emotional and mental resources that could be mined and exploited for profit by growing corporations, the concept of the unconscious opened up countless opportunities for profit making in industries such as advertising, entertainment, and politics. For example, unconscious sexual desire could be used

> to sell products unrelated to sex such as cigarettes in the 1920s or cars in the 1950s. (Cushman, 1995, p. 149)

In 1909, Freud received an invitation from the President of Clark University, G. Stanley Hall, to give a series of lectures in America on the history of psychoanalysis. Freud declined the first invitation, stating that he could not afford to abandon his work for 3 weeks in order to visit America. Hall, however, was persistent. His second invitation included an offer to pay Freud (a sum of $714.60) in exchange for five lectures on the theories of psychoanalysis (Wallace, 1983). Freud accepted Hall's second invite and sailed to America accompanied by his colleague, Dr. Sandor Ferenczi. One of Freud's other associates, Carl Jung, had also been invited to lecture at the university and the three soon chose to travel together. The trip would mark Freud's first and only visit to America. Freud, Jung, and Ferenczi spent several days sightseeing in New York with fellow Freudian disciples A. A. Brill and Ernst Jones before traveling to Clark University in Worcester, Massachusetts.

After arriving at Clark University, Freud was pleased to discover that Hall had introduced psychoanalysis into the school's curriculum. In a series of five lectures, Freud detailed the rise and growth of psychoanalysis. The lectures were delivered in German and were mostly extemporaneous and highly conversational. "As I stepped on to the platform," Freud later described, "it seemed like the realization of some incredible daydream: Psychoanalysis was no longer a product of delusion--it had become a valuable part of reality" (Hale, 1995, p. 3).

Since then, the practice of psychoanalysis has become a central and respected method of therapy in the U.S. The percepts of psychoanalytic thought have also had a dramatic influence on the business world in the United States. In June of 1909, Freud's

relative, Edward Bernays (1891-1995; 1928), opened a consulting office in New York City. In many ways, this event was the beginning of the penetration of Freudian thought into the business world. Bernays had given his uncle Sigi a box of Havana cigars as a gift. Freud in return sent his nephew some of his writings. Bernays was fascinated with the idea that unconscious sexual and aggressive forces influenced people's behaviors. This initiated his brilliant and enormously successful campaign to apply these ideas to the business world. Bernays called himself "the father of public relations" (back cover, last para.), yet this is a benign characterization. He was also called "the ultimate propagandist" (Kang & Weston, 2009). In fact, he was the pioneer of using psychoanalytic theory to predict and control the behavior of mass populations.

Over the years, Bernays authored several influential books and articles on this subject. These included *Crystallizing Public Opinion* (1923), *Propaganda* (1928), and *The Engineering of Consent* in Annals of the American Academy of Political and Social Science (1947). These works were the foundation of his "public relations" (1928, p. 71) work and were embraced by the business community. Their impact was based on Freudian theories, yet the fuel for the raging interest in them was the results Bernays could produce. Bernays was able to apply psychoanalytic theory to the challenge of the sales and marketing of products to the consumer. Here is Bernays describing his theories in *Propaganda*.

> In theory, everybody buys the best and cheapest commodities offered him on the market. In practice, if every one went around pricing, and chemically testing before purchasing, the dozens of soaps or fabrics or brands of bread which are for sale, economic life would become hopelessly jammed. To avoid such confusion, society consents to have its choice narrowed to ideas and objects brought to its attention through propaganda of all kinds. There is consequently a vast and continuous effort going on to capture our minds in the interest of some policy or commodity or idea. (p. 39)

There are numerous stories of his early success in applying these theories. This popular one about increasing the sale of cigarettes is exemplary.

In 1929, George Hill, the President of the American Tobacco Company, approached Bernays. Hill explained that one half of his market, women, were not smoking because of a societal taboo, held by men, that women should not smoke in public. Hill wanted to find a way to overcome this taboo and to encourage women to buy his products. Bernays hired Dr. A. A. Brill, an accomplished Freudian psychoanalyst, for a 1-hour consultation. The question that Bernays asked Dr. Brill was: What do cigarettes mean to women? Brill explained that cigarettes were "torches of freedom for women" (The Museum of Public Relations, n.d., para. 3). Smoking was a symbolic act where women could dramatize a revolt against man's taboo against their smoking. Brill also added that women enjoyed cigarettes because they "titillate the erogenous zones of the lips" (Pesca, 2003, "Edward L. Bernays" para. 1). After this 1-hour consultation, Bernays went to work.

Bernays decided to use Easter Sunday and the Freedom of the Spirit parade in New York City as his platform. He hired several debutantes and their handsome companions to march in the parade and asked the women to smoke along the way. Before the parade, he sent out press releases to all the major media outlets explaining that the Easter parade would include a protest by a group of debutantes. These women would stand up against the taboo on women's smoking by lighting up their torches of freedom during the parade. According to Bernays, the next day most all of the major newspapers in the United States, including *The New York Times*, had a front page photo and articles about the demonstration and the torches of freedom. Bernays, in this single symbolic

display, destroyed the taboo and created abundant new sales for Mr. Hill and the American Tobacco Company. Thus, the union between psychoanalytic thought and American business was consummated. Bernays' success did not stop there.

Over the next 40 years, these principles were used in every area of modern life, from politics, both national and international, to selling soap. Bernays worked on building the public image of President Coolidge by having him host a party at the White House for celebrities. In order to appreciate this influence in the 21st century, it is helpful to think of all advertising as propaganda. Look at the signs by the road, the endless TV commercials, and the annoying pop-up ads on the Internet. What we term advertising is what Bernays originally called *propaganda* and is synonymous with brainwashing.

Phillip Cushman (1995), in his book *Constructing the Self, Constructing America,* writes:

> In the final scene, Freud bids a fond farewell to America and returns to his European homeland. In the course of his brief trip to America, Freud has unknowingly started something that will transform psychotherapy, influence the shape of popular culture, revolutionize advertising theory and personnel management, and eventually even save capitalism from a second great depression. Ironically, the journey to America will also eventually transform psychoanalysis. As Brill, Hall, and James, the mesmerists, the hygienist, and the entire advertising profession stand on the shore and solemnly wave good-by to their European guest, we wonder if they have any idea of what will come of Freud's visit. They will tell endless stories to their grandchildren about how Freud changed them, but the story they will not tell is how they changed Freud. They will lecture their students about how psychoanalysis changed American psychotherapy, but the story they will not tell is how American capitalism used Freud's concept of the unconscious to shift the nature of the American economy and its cultural-political landscape. These are stories not well known to any of us, but they are well worth telling. (pp. 141-142)

This was how Sigmund Freud's nephew took the basic principles of psychoanalysis, used psychoanalysts as advisors, and learned to skillfully predict and control the buying behavior of American consumers.

Nevertheless, there were significant bumps in the road for Bernays and his methods. The Wall Street Crash of 1929 dealt a significant blow to him personally and to his theories of business. His influence waned until 1936, when Roosevelt was elected to a second term. Roosevelt's New Deal put trust back in the judgment of the individual. Through scientific polling, originated by George Gallup (Gallup, Inc., 2011), public opinion could be heard and responded to. Gallup promoted the idea that the voice of the individual was rational and should be listened to. Roosevelt was seen as a dictator by big business in America. In response to his reelection, business leaders created a new organization called *The National Association of Manufacturers.* Edward Bernays was hired to lead this organization, whose goal was to reestablish an emotional connection between the masses and the manufacturer.

Roosevelt labeled the public relations establishment as dangerous because it did not honor the individual. Bernays, however, stood up to this challenge and in 1939 was a key organizer of the Worlds Fair that was held in New York City. This event promoted a utopian vision of free-market capitalism and linked democracy with capitalism. This seemed to capture America's imagination. The public, in this new context, were passive consumers. Bernays acknowledged the irrational forces of the unconscious and understood that the role of the leaders in this new vision was to (a) stimulate these urges and then (b) satiate them through the consumption of products. Once satisfied with a new purchase that met the unconscious desire, the masses would be happy and content. Bernays agreed with President Hoover, who said that consumers were "constantly moving happiness machines, machines which have become the key to economic progress" (as cited in Benett & O'Reilly, 2010, p. 27).

At this point, another cataclysmic event took place: World War II. American manufacturers were summoned to meet the needs of the war effort, and public relations were used to (a) promote this effort stateside and (b) discourage the enemy overseas. By the war's end, the leaders in America viewed the events in Nazi Germany as proof of the psychoanalytic idea that these uncontrollable hidden forces were a great danger to society. The integrity and capability of the individual to live a good life through rational and ethical standards set forth by Roosevelt had been eclipsed by the horror of the Second World War.

Another potent agent in the propagation of psychoanalytic thought in America was Freud's daughter Anna. Anna Freud (1936/1966) was a staunch defender of and voice for the value of psychoanalytic thought not only in the therapist's office, but also as a basis of governance. Like her father, Anna believed that human beings possessed hidden and dangerous irrational forces that could threaten a society if they erupted in mass expression. Anna Freud added a new element to psychoanalytic theory. Her idea was that people possessed these hidden forces but could be trained to control them.

Anna Freud argued that if people were taught to conform to societal standards, then they would have the capacity to control their drives. In 1946, the American government initiated the "National Mental Health Act" that was signed by President Truman. Based on research done with traumatized soldiers during World War II, and the continuing research of the brothers Menninger, who were both doctors trained in psychoanalytic thought, it was concluded that Anna Freud's ideas could be applied to the masses, that you could change people for the betterment of society.

In essence, Anna Freud thought that through the development of a strong regulatory function, or a strong ego, the chaotic forces of the inner world could be contained. Controlling this hidden enemy within the unconscious was the duty of the leaders of a democratic society. "The ideas of Bernays and Anna Freud were implemented by the American government, big business, and the CIA to develop techniques to manage and control the minds of the American people" (Curtis, 2002). The fruits of this research as effective techniques are a matter of public record. The British Broadcasting Corporation (BBC) and Public Broadcasting Service (PBS)'s *Frontline* in the United States both have done informative documentaries on this subject (Curtis, 2002; Dretzin, 2004). But let us return to Edward Bernays and his effective work in international affairs.

In 1950, the people of Guatemala elected Jacobo Guzman to power with a 65% majority. As his administration developed, Guzman began to promote the idea that the government should take control of big business. The only big business in Guatemala was the American owned United Fruit Company, which held most of the banana plantations. The CIA became involved and hired Bernays to lead their public-relations campaign. Bernays, with his usual aplomb, portrayed Guzman as a communist threat. America, in the grip of the fear of the Cold War, was told that now the communists were in our back yard in Central America. This message began to flow through the media.

In the meantime, as public sentiment grew, the CIA, with the United Fruit Company, created and trained a rebel army as a counter force. Once up to speed, the soldiers began a terror campaign on the citizens of Guatemala. Howard Hunt, who later was involved in Nixon's Watergate scandal, directed this campaign. These tactics

eventually resulted in a paralysis of fear among the Guatemalan masses, at which point CIA planes began bombing Guatemala de la Asunción, the country's capital city. In 1954, the victory was achieved when Guzman was overthrown by a coup.

As with the torches of freedom in the 1920s, Bernays orchestrated a change in the attitudes and opinions of the masses that obtained his original objective, a new, business-friendly government. In Guatemala, his partner was not only big business, but also covert sections of the American government. As a symbol of closure for the consumption of the media the following year, Vice President Nixon visited Guatemala and witnessed the burning of the communist propaganda that had been uncovered after the coup. This incidence of the engineering of consent sealed the bond between the perceived interests of the American government and the interests of big business.

The political influence cast by psychoanalysis began to wane in the 1960s. One media event that damaged the reputation of the effectiveness of the psychoanalytic method was the suicide of Marilyn Monroe in 1962. A prominent psychoanalyst, Dr. Ralph Greenson, who worked with her from 1960 to her death, had taken Monroe into his home. He attempted to use his own family structure to provide a healing environment for the troubled actress. Her death and his association with it raised new questions about psychoanalysis. Why had psychoanalysis become so powerful? Was it a valid form of constraint in the interests of social order? or was it intent on controlling the human being instead of freeing him?

This questioning began in 1957, prior to Monroe's death, with the publication of Vance Packard's *The Hidden Persuaders*. V. Packard wrote a series of three best-selling books that detailed how advertising and its psychoanalytic theory had entered modern

life. At the same time, a trained psychoanalyst named Herbert Marcuse began to challenge the way that psychoanalytic theory was applied to American culture. Marcuse described advertising techniques as a "childish application of psychoanalysis" (Curtis, 2002). The happy consumers (happiness machines) that had emerged in America were actually experiencing, on a deeper level, an empty prosperity. Marcuse argued in opposition to Anna Freud, that repression in the form of conformity was damaging to individuals and was not a valid method for dealing with inner drives. Marcuse acknowledged the inner drives of psychoanalytic theory, but did not judge them as bad. Rather, he thought the repression of these innate forces led to an eventual destructive eruption of them in society. Marcuse criticized Anna Freud's assumptions and said that they had led to a "one-dimensional man" who was conformist and repressed. This one-dimensional man had been created by a psychological manipulation of the masses.

In an interview from 1978, Marcuse said,

> it was one of the most striking phenomena to see to what extent the ruling power structure could manipulate, manage, and control not only the consciousness but also the subconscious and unconscious of the individual. And this took place on a psychological basis by the control and manipulation of the unconscious primary drives that Freud stipulated. (Curtis, 2002)

Marcuse's idea of "empty prosperity" and "the one-dimensional man" (Curtis, 2002) foreshadowed Cushman (1995) and the concept of the empty self.

Cushman (1995) wrote:

> In the course of this book, I will argue that the current configuration of the self is the empty self. The empty self is a way of being human; it is characterized by a pervasive sense of personal emptiness and is committed to the values of self-liberation through consumption. The empty self is the perfect complement to an economy that must stave off economic stagnation by arranging for the continual purchase and consumption of surplus goods. (p. 6)

> Through the empty self concept I mean to convey the prevalence of the subjective experience of interior lack, absence, emptiness, and despair, the desperate yearning to be love, soothed, and made whole by filling up the emptiness. This is how the empty self works: the insatiable, gnawing sense of internal emptiness drives individuals to yearn to be filled up; to feel whole, solid, self-confident, in contact with others. Advertising preys on this yearning by lining it with images and slogans from liberationist ideology. In our society, advertising functions as a "therapeutic," a way of healing the empty self of the viewer. Ads promise a personal transformation, implying that by purchasing and consuming the product, "taking it in," consuming it, becoming one with it, the consumer's self will be built and the consumer's identity will become magically transformed. This transformation process is particularly effective in television advertising, because the medium itself rests on a kind of perceptual, passive consuming of images. Advertisements promise that the transformational healing will come about when the consumer ingests the accouterments of the model or celebrity featured in the ad, which will automatically liberate, set free, the core spiritual power that is hidden inside the consumer, and which will implant, build or increase in power the secret, divine energy of the consumer's enchanted interior. I have referred to this advertising strategy as the "lifestyle solution," because the transformation comes about because the individual has consumed and metabolized the accouterments, the lifestyle of the celebrity in the ad. (p. 246)

Psychoanalytic theory, as used by Bernays and Anna Freud in America, was the perfect theoretical context for the creation of this empty self.

From 1930 on, these ideas transformed the American worker into the American consumer. Consumers as happiness machines were the drivers of an expanding economy. People no longer purchased products based on need alone. Rather, they made purchasing decisions to satiate their desires, or to make a statement about lifestyle. Although there were times these theories were in disfavor in the public's eyes, by 1960, the foundation of the empty self was in place. Cushman also details how this trend was carried on through the work of Klein, Winnicott, and Kohut.

Another man who was very influential in the application of Freudian theory to business was Ernest Dichter. In 1946, Dichter founded the Institute for Motivational Research, which was dedicated to the study of consumer behavior in the marketplace.

Dichter took the group-therapy format and applied it to business. He held sessions with people where they could talk freely about their interests and desires in order to uncover their hidden motives. Dichter was convinced that you must first uncover a consumer's needs, and then connect products to those hidden desires. Dichter placed an emphasis on products that enhanced the self-image of the purchaser. Dichter's (1960) "strategy of desire" (p. 48) was an effective tool in harvesting shopping dollars. Dichter's therapy groups were the first *focus groups* and have become an essential element in modern advertising.

Although Dichter's ideas have been mostly bypassed in modern times, the focus-group format has been essential in big business and politics to understanding consumers' needs and finding products or political messages that meet those desires. With the move away from Freud's ideas in the 1960s, and the emergence of the contradictory ideas that unconscious desires needed to be expressed not repressed offered by Marcuse and Wilhelm Reich, a new type of self began to emerge. This new self, or new consumer, was committed to self-expression and did not lend itself to the old patterns of business behavior.

Yet again, as was demonstrated numerous times by Bernays, business had an effective answer. In 1978, corporate America turned to the Stanford Research Institute (SRI) to interpret and fulfill the desires of the new consumer. Eventually, out of this research, there emerged a new way to categorize people based on inner values rather than class. Demographics had morphed into psychographics. SRI developed a new way to interpret consumer behavior based on values and lifestyles. By understanding the values of the new consumer, business could produce things that matched their lifestyles.

Focus groups now explored the inner values of the various lifestyle groups and developed products to harmonize with those values and allow self-expression through the purchase of consumer goods. Computer technology allowed manufacturers to produce short-run goods that were quick to respond to the desires of the new consumer. This opened up a "market of unlimited needs dominated by self expressiveness" (Curtis, 2002). This new consumer, this new self, was liberated, yet became increasingly dependent on business for its identity.

Politicians, also, were ready to adopt these techniques to sell their message to voters. In his first term as President, Bill Clinton experienced a series of setbacks that made his re-election to a second term unlikely. Without speaking with his cabinet, Clinton summoned Dick Morris to help with his bid for re-election. Morris was a shrewd political strategist and had access to the methods of big business. Morris convinced Clinton that the essential thing was to find out what swing voters wanted and needed, and to provide that to them through policy. Clinton's campaign thus shifted from a platform-based agenda to a response to the values and lifestyles of the voters.

Clinton introduced legislation that appealed to the desires that had emerged through focus groups that uncovered the desires of swing voters. He passed a law that provided V-chips to citizens to help them prevent their children access to pornographic programming. At Morris's request, Clinton went on a hunting trip in Wyoming and was photographed mirroring the life that many swing voters valued. In the end, Clinton won re-election, yet many Democrats questioned these tactics and the effects they had on politics. After all, the techniques used by business were meant to control, not liberate. Could ruling through manipulation rather than discourse undermine democracy?

Robert Reich, who was a key player in the Clinton administration, described the dialogue he had with Morris during the 1996 campaign.

> Reich: "Why have a campaign if all the President is going to do is offer up these bite-sized miniature initiatives [V-chips] that appeal to people's desires, like consumers buying soap? Why talk about them, they are so mundane and tiny?"
> Morris: "If we don't do this we may not get reelected."
> Reich: "What is the point of being reelected if you have no mandate to do anything?"
> Morris: "What is the point of having a mandate if you are not reelected? Isn't the ultimate goal, being reelected?" (Curtis, 2002)

In the months leading up to the election, Morris had people at call centers contacting the swing voters in key areas to measure their response to Clinton's deeds and statements. There were daily focus groups. The entire campaign was organized around the results of these phone surveys and focus groups. Clinton was re-elected to a second term and the psychological methodology of big business was used successfully to elect the leader of the world's iconic democracy. The leader of the free world was elected as a result of using methods that were designed to control and manipulate forces that were mostly unconscious within the individual.

In this study, we have explored how Sigmund Freud, as the father of psychoanalysis, created a new cultural form that met the disturbing psychological symptoms of his day with theory that led to the relief of symptoms. Increasingly over the next century, psychoanalysis and psychotherapy blossomed into a fundamental feature of cultural life. In addition to the tens of thousands of psychoanalysts practicing worldwide, Freud's ideas were applied to many cultural forms, such as literature and film. This study has shown that, in many ways, the most significant impact of Freud's theories was on big business in America. In retrospect, Freud would not have supported the methods that

grew out of his theories; in fact, the field of public relations that emerged from his work has had a profound impact on American life and American democracy.

Carl Jung's Cultural Impact

Carl Jung's work has also had a widespread and significant impact on Western culture. Although his theories were not adopted by American business in the same way as Freud's were, the development of Jung's analytical psychology is seen in the thousands of practicing Jungian analysts, the many training centers for Jungian psychotherapists, and the ongoing popularity of his writings and the writings of neo-Jungians. For the purposes of this study, however, rather than use the broad cultural lens I used with Freud, I want to focus in on a single community initiative that was inspired by Jung's work: The Apple Farm Community in Three Rivers, Michigan (*Apple Farm Community*, 2010).

Helen M. Luke and several of her female friends founded Apple Farm in 1962. Luke was born in England in 1904. In mid-life she studied at the Jung Institute in Zurich and then established an analytical practice with Robert Johnson in Los Angeles. She has published several books, including *Dark Wood to White Rose: Journey and Transformation in Dante's Divine Comedy* (1975), *The Way of Woman: Awakening the Perennial Feminine* (1995), *Such Stuff As Dreams Are Made On: The Autobiography and Journals of Helen M. Luke* (2000), *The Laughter at the Heart of Things* (2001), and *Old Age: Journey Into Simplicity* (2010).

Apple Farm was not conceived of as a traditional community structure.

> Apple Farm in Michigan is not a "Community" in the ordinary sense of the word. It was not founded as a planned institution but came into being as a focal point for a number of women who had been drawn together already by a community of interests and values. (*Apple Farm Community*, 2010)

Out of these common interests, Apple Farm attracted many new members from the surrounding community. They pooled their resources and eventually purchased land and brought in cows and chickens. When I learned of Apple Farm in the 1970s, there were four working therapists, including Helen, and an active schedule that incorporated study groups and retreat opportunities. Apple Farm became an oasis amidst the stress and problems of modern life. The impact that Apple Farm had on my life has already been documented in chapter 1 of this work, yet I think it is important to note that the Apple Farm Community has been in existence for almost half a century and continues to thrive as a viable source of community enrichment.

Unlike Bernays and his public relations that were imposed on the masses by the elite, this community was formed by a small group of women who were interested in studying questions about bringing meaning into life. It is quintessentially a grass-roots movement. Today, Apple Farm consists of 110 regular contributors and 45 families that are actively involved. There are six permanent residents on the farm, who manage the property and the various events that are held there. There are three spiritual counselors, and each has 12 to 25 active clients. Study groups are held twice a month, and personal retreats from Wednesday to Sunday are offered to all. In 1999, 17 community members initiated a Shakespeare reading group. In February 2011, this group celebrated its 50th reading session. Today, the cultural theme that seems most pressing is how to cope with the inevitable suffering of aging. The work at Apple Farm adopts a spiritual-psychological approach based on the teachings of Carl Jung and Helen Luke.

Steiner as Cultural Teacher

Rudolf Steiner's work has had a significant cultural impact on many diverse fields. Like the Apple Farm Community, small groups working together to create new social forms in education, special education, medicine, and the arts have formed from the inspiration of Steiner's ideas.

Waldorf education. Steiner addressed the topic of education in 1909 with his book, *The Education of the Child in the Light of Anthroposophy* (1909/1985). In this book, Steiner introduced the fundamentals of child development from the view of spiritual science. He spoke of three 7-year cycles: (a) from birth to 7 years old, (b) 7 years old to 14 years old, and (c) 14 to 21 years old. In the first of these 7-year cycles, the emphasis was on the environment of the child. Steiner described imitation as the essential learning force in this stage. He described the child as absorbing and imitating everything in the immediate surroundings. Children of this age imitated the color and orderliness of the objects around them, as well as the thoughts and feelings of the adults who protected them. Children's work in this stage consisted of imaginative play. Ideally, they would be able to work with the parents in attending to daily chores. Steiner pointed to a child's change of teeth as the signal that this first stage of child development was concluded.

The second stage of life, which roughly parallels the change from kindergarten to grade school, is distinguished by a child's propensity for imaginative fantasy (Steiner, 1909/1985). To develop intelligence, an educator provides children with imaginative images that guide development. The letters of the alphabet are drawn from images extracted from fairy tales. First, the children hear the story and form the imaginative pictures. Next, they work these images artistically through drawing, painting, or drama.

Last, the abstract symbol, or the letter, is extracted out of the image. Similarly, the fundamentals of arithmetic are taught through imaginative stories. For children during this phase of life, it is essential that they develop a sense of respect and veneration for adults as the authorities. An educator becomes the lens to the world for children. Steiner thought that this period from 7 to 14 years, if properly nourished, was the only time in human life when one individual was the disciple of another.

Steiner (1909/1985) proposed that the onset of puberty was the signal that the second 7-year cycle was completed. The years from 14 to 21 were best dedicated to intellectual development based on the imaginative memories that students carried within them. Thus, a fairy tale about the rain cycle that was told to teach reading and writing in the early grades was revisited intellectually and scientifically. This third phase was characterized by youthful idealism, as students embraced the thoughts and philosophies of all who had preceded them.

From the perspective of spiritual science, Steiner (1909/1985) saw these three cycles corresponding to the cultivation of the three bodies of the human being. In the first 7 years, children are forming their own physical bodies based on the hereditary body provided by their parents. During this phase, individuals are developing their will. With the change of teeth, children realize the densest material of the body, the adult teeth. Now with their physical bodies sculpted by their own activities, children's life forces, or etheric forces, are free to engage in new types of experience. The training of the imagination, memory, and character of children is achieved through creating rapport through imaginative stories. Children soak in the stories of great and noble human beings and cultures that have lived before them. They become ancient Greeks and Romans, live

their lives, and respect their laws. They paint the images and draw the forms. The life of Constantine becomes a chapter in their self-made books. From ages 7 to 14, educators are involved in forming the life body of students in the same way the physical body was the focus in the first 7 years. They cultivate students' lives of feeling in the same way their will was developed in the first life cycle.

It is only in the third 7-year period, from ages 14 to 21, that students become intellectually aware of the connections and influences these early historic periods have had (Steiner, 1909/1985). Up until puberty, students carry their knowledge in the form of imaginative pictures and memory. Puberty marks the birth of the astral body of the human being. This last phase is involved in learning the thought forms that have emerged in our culture and how they interface with the joys and sorrows of life. As will was developed in the first 7 years, and feeling was cultivated in the second 7 years, thinking is strengthened and sharpened in the third 7 years.

It is interesting to note that when approaching education as a topic, Steiner uses the same point to criticize the educational forms of his day that he uses to criticize psychoanalysis.

> Looking at all these things of life with deeper vision, one cannot but feel—indeed the impression forces itself upon one—that the men of our age are in the position of trying to meet the demands involved in modern life with means which are utterly inadequate. Many are setting about to reform life, without really knowing life in its foundations. But he who would make proposals as to the future must not content himself with knowledge of life that merely touches life's surface. He must investigate its depths. (Steiner, 1909/1985, p. 2)

The educator, like the psychoanalyst, only acknowledges the realm of existence that is available to ordinary sense perceptions. The other members of human organization are supersensible and invisible and, therefore, not taken into account by modern materialism.

Steiner, thus, argues that this type of knowledge is inadequate in that it does not take into account the higher realms of the human constitution. In education, as in psychoanalysis, one must engage the complete fourfold human being in order to create a healthy, practical approach. If the three higher members of the human are ignored, the forms that emerge will be limited by the inadequate ideas of the human constitution. Through a new and expanded understanding of the human being, education can attend to the healthy development of thinking, feeling, and willing in its youth.

The ideas set forth in 1909 were dormant until in 1918, when the president of the Waldorf Astoria cigarette factory in Stuttgart, Germany, Emil Molt, approached Steiner directly and asked him to help form a new type of school for the children of his factory workers.

> Emil Molt, the owner of the factory, asked Steiner if he would undertake to establish and lead a school for the children of the employees of the company. Steiner agreed but set four conditions, each of which went against common practice of the day: 1) that the school be open to all children; 2) that it be coeducational; 3) that it be a unified twelve-year school; 4) that the teachers, those individuals actually in contact with the children, have primary control of the school, with minimum interference from the state or from economic sources. Steiner's conditions were radical for the day, but Molt gladly agreed to them. On September 7, 1919, the independent Waldorf School (Die Freie Waldorfschule) opened its doors. (Association of Waldorf Schools of North America, n.d., para. 3)

Today there are more than 900 Waldorf Schools in 83 countries, and it is the fastest-growing independent school movement in the world. I have taught for 20 years in Waldorf Schools in Chicago, Minneapolis, Los Angeles, and New York City. The New York City school was established in 1928 and was the first Waldorf School in North America. In all of the schools, a common curriculum and methodology are applied. My four children all have attended Waldorf Schools during part of their schooling years.

Information on the International Waldorf School movement is readily available (Association of Waldorf Schools of North America, n.d.). For the purposes of this study, I will add some comments that may be missed through traditional sources. As stated above, Steiner insisted that the school be run by the teachers and be free of state and local authorities. Many schools founded a College of Teachers, which assumed this leadership function and studied Steiner's ideas of the human being. Although the movement prospered, this style of leadership resulted in significant dysfunction within the schools for which I have worked.

Fortunately, I also had the honor of working as a territory manager for a top manufacturing company, Callaway Golf, which was at the time the industry leader. My experience at Callaway gave me insights into how businesses work efficiently. Ely Callaway, the founder of the company, had a record of accomplishment from president of Burlington Industries, to founder of the Callaway Vineyards in Temecula, California. Mr. Callaway was very successful in all of these endeavors and grew Callaway Golf from a small company earning a few million a year in the late 1980s, to earnings topping 900 million dollars in 1999.

Through this business lens, the dysfunction of the Waldorf Schools' governance became obvious. In New York City, the College consisted of members who had worked for the school for years, and in many cases, they were students at the Steiner School in Manhattan. Whereas New York City was alive with international diversity, the social dynamics of the College of Teachers at the Steiner School was awkwardly simple and very provincial. Whereas anthroposophy was the core of the movement, the quality of anthroposophy in the school was stale and dusty. Even the imaginative approach to

teaching the second phase of childhood had been eclipsed by forcing early conceptual education into the lower grades. One educator, who was familiar with the situation, stated that the Steiner School was closer to a public school than a Waldorf school.

Most surprising of all was the social ambiance of the work environment. The mood of the college seemed more inspired by Füseli's *Night Hag* (1796; Metropolitan Museum of Art, 2000-2011b), than by Raphael's *Madonna* (ca. Metropolitan Museum of Art, 2000-2011a). Whereas Callaway Golf consisted of an upbeat culture where each employee enthusiastically supported each other, the Steiner School in New York City seemed fear-based, very limited in terms of collegial support, and continually making the same mistakes year after year. Everyday life at the school was accompanied by secrecy as a form of governance, open and continuous complaining, and disturbing psychological behavior that was enabled by the group culture. Steiner taught that thoughts and feelings were realities. Yet this idea seemed to have been lost in the many sour attitudes that dominated the mood of the adult relationships.

This dysfunctional element that seems to saturate many of the schools in the United States is something of which Steiner was well aware. Indeed, there were many social problems within the anthroposophical movement while Steiner was alive. According to Sergei Prokofieff (2006/2009), the refounding of the Anthroposophical Society at the Christmas Conference in 1923 was an acknowledgement by Steiner that the earlier form of the Society had completely failed.

> This can be repeated by the modern initiate in microcosmic form. 'Thus, instead of one single person, one can likewise help a whole group of people. By doing so one fits oneself into the karma of these people inasmuch as one helps them.' The latter is exactly what Rudolf Steiner did at the Christmas Conference through his total link with the Anthroposophical Society, which at that time faced almost complete failure. (p. 115)

This is not to say that the dysfunctional element that exists within the administrative structures of many Waldorf Schools negates the benefit of a Waldorf education for students. Some of my original students are now in their mid-20s. Many of them stay in touch, and all are grateful to have had a Waldorf education. Perhaps the dysfunction is an expression of something that is strong in all groups and organizations in our age. Perhaps, as some argue, Waldorf education is for the future and, when seen through the lens of future cultural epochs, it is now taking its first baby steps. Readers will have to answer this question themselves.

In addition to the international Waldorf School movement, Steiner's ideas have also flowered in the field of special education. Camphill Communities provide an environment where individuals with special needs can live a normal life.

> Camphill is dedicated to creating communities where the values of service, sharing, spiritual nourishment, and recognition of each individual's gifts and contributions offer a model of renewal for the wider society. In Camphill communities, daily life is shared with children, youth, and adults who have disabilities—in ways that are both intentionally therapeutic and intentionally personal. The result is that Camphill offers all community members a life of accomplishment, celebration, and meaning. (*Camphill*, n.d., para. 1)

Karl Konig, a pediatrician and student of Steiner who fled Austria ahead of the Nazi invasion, founded the Camphill movement in Scotland in 1939. The International Camphill Movement consists of more than 100 communities in 22 countries. Camphill continues to work to create communities in which children, youth, and adults with special needs can live, learn, and work with others in healthy, social relationships based on mutual care and respect. Camphill methods of *therapeutic education* have become more frequently integrated into Waldorf Schools in response to the many learning difficulties that have emerged in today's children.

Biodynamic agriculture. The Biodynamic Farming and Gardening Association (n.d.a) website explains the history of biodynamic farming.

> In the early 1920s, a group of practicing farmers, concerned with the decline in soils, plants and animals, sought the advice of Rudolf Steiner, founder of anthroposophy, who had spent all his life researching and investigating the subtle forces that regulate life and growth. From a series of lectures and conversations held at Koberwitz, Germany, in June 1924, there emerged the fundamental principles of biodynamic farming and gardening, a unified approach to agriculture that relates the ecology of the earth-organism to that of the entire cosmos. This approach has been under development in many parts of the world ever since. Dr. Ehrenfried Pfeiffer, who worked with Dr. Steiner during the formative period, brought biodynamic concepts to the United States in the 1930s. It was during this period that the Biodynamic Farming and Gardening Association was founded in 1938. ("Origin of Biodynamics," para. 1)

Like the Waldorf School movement, a lecture by Steiner provided the seed of an international movement. The results of the biodynamic approach may be found in the quality of the produce, the health of the land and livestock, and the freedom from environmental problems increasingly generated by many modern farming methods.

> Essentially, biodynamic farming and gardening looks upon the soil and the farm as living organisms. It regards maintenance and furtherance of soil life as a basic necessity if the soil is to be preserved for generations, and it regards the farm as being true to its essential nature if it can be conceived of as a kind of individual entity in itself—a self-contained individuality. It begins with the ideal concept of the necessary self-containedness of the farm and works with furthering the life of the soil as a primary means by which a farm can become a kind of individuality that progresses and evolves. (n.d.b, "What is Biodynamics?," para. 3)

Anthroposophic medicine.

> What is anthroposophic medicine?
>
> For many people, anthroposophic medicine is a difficult concept. But in fact, it is quite easy to explain. It is an integrative form of medicine, derived from two sources—"material scientific medicine"—with its methods and results, on the one hand, and "spiritual scientific" findings on the other. Neither one may be taken in isolation. (Bopp, n.d., p. 2)

As with Steiner's initiatives described above, anthroposophic medicine has grown out of his spiritual science. In the early 1920s, in collaboration with Dr. Ita Wegman, Steiner

worked to integrate his spiritual-scientific insights into the nonmaterial aspects of the human organization with the scientific practices of medicine of that time. From these early efforts, anthroposophic medicine has grown and is practised in over 80 countries around the world. Anthroposophical doctors are trained medical doctors who have completed an additional, extensive 3-year training in anthroposophic medicine (Steiner & Wegman, 1925/1986). Training centers are located at anthroposophic clinics in Germany, Sweden, Switzerland, Great Britain, and Italy.

The integrative aspect of anthroposophic medicine was emphasized from the early days of its practice.

> We had no thought, after the style of quacks and dilettanti, of underrating the scientific Medicine of our time. We recognized it fully. Out aim was to supplement the science already in existence by the illumination that can flow, from a true knowledge of the Spirit, towards a living grasp of the processes of illness and of healing. (Wegman, 1925/1986, p. viii)

This unified approach is designed to lead scientific medicine based on natural science to a more complete understanding of the human being as body, soul, and spirit. In practice, anthroposophical doctors work with a patient to understand the body's imbalances and to offer therapeutic options that speak to all three dimensions of the individual. A patient is treated as an equal partner in the process.

> Medical proceedures such as operations, the whole spectrum of physiotherapy, and the allopathic drugs of conventional medicine don't require any active patient involvement. Artistic therapies such as elocution, music, painting, sculpture, and therapeutic eurythmy, discussion therapy (psychotherapy, biographical counseling), nutrition, movement, and relaxation techniques, on the other hand, depend entirely on the patient getting involved. (Bopp, n.d., p. 9)

Whereas modern medicine addresses the physical body through the lens of natural science, anthroposphic medicine offers therapeutic treatments for a patient's body, soul,

and spirit. Again, Steiner's deeper insight into the human being results in an innovative approach to medicine that can supplement and, in time, transform modern medicine.

> All these things must of course be taken with the reservations. To-day I only want to indicate the tenor of our studies as a whole. The human brain, especially when we begin to make detailed research, is well calculated to make us materialists. The mystery that really underlies all this clears up only when we reach the stage of Imaginative Knowledge, where pictures arise—pictures of the spiritual world not previously visible. The pictures actually remind us of the configurations in the human brain formed by the nerve-fibers and nerve-cells.
>
> What, then, is this Imaginative Knowledge, which functions, of course, entirely in the supersensible world? If I were to attempt to give you a concrete picture of what Imaginative Knowledge is, in the way that a mathematician uses figures to illustrate a mathematical problem, I should say the following: Imagine that a man, living in the world, knows more than sense-cognition can tell him because he can rise to a world of pictures which express a reality, just as the human brain expresses the life of soul. In the brain, Nature has given us as a real Imagination, an Imagination that is real in the concrete sense, something that is attained in Imaginative Knowledge at a higher level. (Steiner, 2007, paras. 27-28)

The Cultural Shadows of Freud, Jung, and Steiner

In summary, it is clear that all three of these men were innovative thinkers, dedicated healers, and influential in the 20th century. Each had his share of success and failure. Freud's pschoanalytic theory, as the core of the modern empty self of American consumerism, has what must be considered a shadow aspect. Not that he would have endorsed the way American business used his ideas to manipulate the masses, yet this fruit of his work weighs on Freud's ethical legacy. Bernays, during an interview with David Letterman, explained that he did not know smoking was harmful to humans until 30 years after his famous torches-of-freedom event (Curtis, 2002). Yet how many people died as a result of smoking the cigararettes he made appealing? Ultimately, it seems to me, the responsibility for this aspect of the manifestations of psychoanalysis must fall on Freud as the founder of the theoretical movement.

Anna Freud's research with the children of one of her close friends led to her ideas that conformity was the essential element in developing a strong ego and, thus, for controlling the unconscious elements of aggression and sexuality. Yet many years later, one of the children whom Anna Freud had groomed moved back to the Freud home in Vienna and took her own life. This has been seen as a symbolic attack on the work of her life-long mentor Anna Freud. It is probable that psychoanalysis, like analytical psychology, has hurt as well as helped many people. It is certain that the use of psychoanalytic theory in business and politics, as initiated by Bernays, has made a dramatic impact on the American culture in the 20th century.

Jung, similarly, was to have said late in his life that in reflecting back on his practice, he thought he had probably hurt as many clients as he had helped. This attitude of honest assessment of the fruits of one's work, both bitter and sweet, seems to be missing from Freud and the neo-Freudians. Steiner, as already stated, was well aware of the failure of the Anthroposophical Society in 1923. Yet as one of his last acts, he renewed the society at the Christmas Conference and took full responsibility for all that had emerged from his teachings. The enormous dysfunction, as well as the many valuable institutions that emerged, were fully acknowledged by him.

Chapter 6
The Future of Ego

This study has focused on the ego conception of Freud's psychoanalysis, Jung's analytical psychology, and Steiner's spiritual psychology. Each of these men held very different ideas on the definition of ego and its function in the psyche. These variations resulted in vast differences in the way their patients were approached and the manner in which their work became manifest in world culture. It is also a matter of historical record that Jung and Freud had personal and interpersonal problems, and, after their initial 7-year friendship, had very few good things to say about one another. Steiner, although he did not know either Freud or Jung personally, also expressed disdain for their work. Consider this remark made by Steiner in February 1924:

> Many of the things I have been saying have, it is true, dawned upon psycho-analysts in a distorted, caricatured form. But they are not able to look into what lives and weaves in human nature, so distort it all. From what I have put before you today in a quite external way, you can see the necessity of acquiring a subtle, delicate knowledge of the soul if one wants to handle such things at all; otherwise one can know nothing of the relations between dreams and external reality as realized by man in his life. Hence I once described psychoanalysis as dilettantism, because it knows nothing of man's outer life. But it also knows nothing of man's inner life. These two dilettantisms do not merely add, they must be multiplied; for ignorance of the inner life mars the outer, and ignorance of the outer life mars the inner. Multiplying d x d we get d-squared: $d \times d = d^2$. Psychoanalysis is dilettantism raised to the second power. (Steiner, 2008, para. 19)

Based on my research, both Freud and Jung would most likely claim that Steiner was projecting. With that point made, however, I have not focused on the many differences between these men and their work. Rather, I have sought, through the ego conception, to identify a nexus and synthesis of the works of these three venerable doctors.

My research process has led me through many personal changes. I have a newfound respect for Dr. Freud and his psychoanalytic theory. I think Robert Sardello

(1990) stated it well when he described a part of Freud's work as a "brilliant move of ordinary intelligence" (p. 8). Freud was a exceptional thinker, and his psychoanalytic movement was a remarkable force in the 20th century. Yet Freud's theories held a limited view of the human being, for they were based on scientific materialism. Freud observed the ego in the world and uncovered how the past could unknowlingly influence the present behaviors of individuals. He brought relief to many who suffered. Yet the way that Bernays, Freud's nephew, presented psychoanalytic theory in America and how opportunistic American businessmen used these theories raises serious ethical questions.

If public-relation firms can, through advertising, manipulate desires and wishes that people do not know they have and without them knowing they have been manipulated in order to sell products or sell presidential candidates, then democracy is undermined. Bernays initiatives were very sophisticated. The BBC documentary *A Century of Self*, written and produced by Adam Curtis (2002), claimed that "Bernays is almost completely unknown today. But his influence on the 20th century was nearly as great as his uncle's" (part 1).

Earlier, I noted the account of how Bernays orchestrated a public-relations event to promote cigarette sales to women. An example of how sophisticated his public-relations events became, and how they influenced the American culuture, is found in connection to the 1939 World's Fair in New York City. Big business in the United States had been decimated by the crash of 1929 and the popularity of the Roosevelt Administration. The National Association of Manufacturers was designed to counter Rooselvelt's policies and reestablish the emotional connection between the masses and manufacturers. The 1939 World's Fair, with Bernays as the mastermind, was designed

around the utopian idea that free market capitalism would build a better America. It established a link between democracy and American business.

On display was a vast, working model of America's future, with roads and cars and planes. Big business, General Motors for example, built impressive displays of how their products would lead to a better America. The 1939 World's Fair was a tremendous success for Bernays and big business. It seemed to capture the imagination of the country. The idea that *business builds progress* was accepted. Bernays had laid the foundation for a new democracy, one based on business meeting the inner desires of the people. Inherent in this was the essential role of a passively consuming citizenry. Today we can see how this philosophy of democcracy has led to an empty prosperity and the empty self. Yet it is important to notice how Bernays acessed underlying ideas and themes that were essential to the modern world view in order to stimulate the masses. His vision of the new democracy was in accord with the disenchanted world of scientific materialism that remains the dominant myth of our time.

Freud's world view, through the exercise of his brilliant intellect, created theories that uncovered new realms of the psyche. His theory of the ego, the id, and the superego were evidence of this. Yet his theories had no access to the transpersonal or to the sacred. Freud would describe all the discussions in this study of transpersonal realms and the reality of spirit as sheer bosh. Freud had a dark view of humanity as a whole, and the two World Wars of the 20th century seemed to confirm his view. Freud's ego conception, in that it was cut off from the sacred, resulted in psychoanalytic theory becoming the context for acts of ordinary intelligence.

The F-ego, as Bennett (1996) points out, has characteristics of a traumaphile. The trauma industry in the United States corresponds to an acceptence of psychoanalytic theory as the working model. It is certain that many people have been helped through psychoanalysis, yet the symptoms of psychopathologies that seem to be waxing in modern culture can be interpreted in other ways. As Sardello (1990) states:

> Psychoanalysis in this sense is a training in making the soul conform to the scientific analysis of cause and effect, and education into materialist logic which undoubtedly goes hand in hand with learning to view the events of the outer world with this same kind of logic. (p. 9)

It is essential for people to realize the many manifestations of this type of thought in the world.

Bernays provided the stucture for the creation of Cushman's empty self. To repeat Cushman's (1995) definition: "the empty self is a way of being human; it is characterized by a pervasive sense of personal emptiness and is committed to the values of self-liberation through consumption" (p. 3). The confluence of Bernays presentation of psychoanalytic theory and American business became the backbone of the empty self. It underlies the dominant attitude of American society.

I recently saw a commercial on television that brought this home to me. The ad was promoting inexpensive clothing for children. There were two mothers next to each other in a buffet line. One women, who was French, explained that she was fluent in four languages. The American mother's clever retort was, "Really? I got my girls four dresses for fifty bucks at Burlington. Parlez-vous good deal?" (Jovin, 2011, para. 6). Here we see the empty self as status, as superior to a classical, stellar education! The thoughts that are associated with this commercial, the empty self and the exploitation of the masses

through advertising using psychoanalytic theory, I define as examples of *intelligent stupidity*.

Here is another example from Tolle's (2006) poignant view:

> We need only to watch the daily news on television to realize that the madness has not abated, that it is continuity into the twenty-first century. Another aspect of the collective dysfunction of the human mind is the unprecedented violence that humans are infliction on other life-forms and the planet itself—the destruction of oxygen-producing forests and other plant and animal life; ill-treatment of animals in factory farms; and the poisoning of rivers, oceans, and air. Driven by greed, ignorant of their connectedness to the whole, humans persist in behavior that, if continued unchecked, can only result in their own destruction. The collective manifestations of the insanity that lies at the heart of the human condition constitute the greater part of human history. It is to a large extent a history of madness. If the history of humanity were the clinical case history of a single human being, the diagonosis would have to be: chronic paranoid delusions, a pathological propensity to commit murder and acts of extreme violence and cruelty against the perceived "enemies"—his own unconsciouness projected outward. Criminally insane, with a few brief lucid intervals. (pp. 10-11)

Tolle echoes a concept that was introduced by Robert Musil (1990), who describes intelligent stupidity as "what participates in the agitation of intellectual life, especially in its inconstancy and lack of results" (p. 284).

There are countless examples how scientific materialism has served as a context for acts of intelligent stupidity. Perhaps the most tragic and compelling modern image of this intellect totally devoid of intelligence is the Japanese nuclear facility that was destroyed by an earthquake and subsequent tsumani in 2011 (F. Miller, Vandome, & McBrewster, 2011). The entire nuclear-weapons industry is the fruit of a genius-level intellect totally devoid of intelligence. Consider Sardello's (2001) interpretation of Hiroshima and Nagasaki.

> Those scientists and technicians who created the bomb seem to be very clever people indeed. But to invent a thing such as the atomic bomb, besides the intelligence required, three soul qualities are also necessary. First, there must be absolute doubt that anything exists of a soul or spirit nature in the world. In order

> for such doubt to prevail, atheism is not necessary. I imagine that many of these people believed in God; but it is impossible to imagine that they directly experienced the invisible, unknown factor of soul in the world. Second, there must be an absolute capacity of hatred. This capacity, further, could not be expressed in a direct manner, for then it would be an overwhelming emotion resulting in immediate action rather that the cool objective displine neeed to make an object embodying the most intese hatred imagianlbe. Third, there must be absolute fear of others. This kind of fear is necessary in order to imagine that such a device can be directed toward others who are like onself, human beings whom it is posible to come to know as individuals.
>
> These qualities of consciousness are what we must try to examine in ourselves, for these scientists simply expressed in clear form the condition of the modern soul in relation to the world. (pp. 65-66)

A nuclear bomb is the incarnation of hate into our modern world.

> Now, more than fifty years after the explosion of the bomb, we see these same characteristics of doubt, hatred, and fear exploding in the world. A new kind of violence characterizes the modern world. Terrorism can be seen in relation to these charateristics of the modern soul; so can street violence, drive-by shootings, mass murders, cases of individuals walking into office buildings and cooly taking out a gun and killing seven or eight people. This new violence is not characterized by passion and loss of control, but rather by coolness and calulation; we might even call it scientific, technological violence. (p. 66)

We might also call it the fruit of scientific materialism and a symptom of the intelligent stupidity that permeates this world view.

True intelligence takes into account the whole—the whole ecosystem, the whole planet, and the best interests of humanity as a whole. Perhaps Martin Luther King was addressing this in 1967 with these words.

> They deny the existence of God with their lives and they just become so involved in other things. They become so involved in getting a big bank account. (*Yeah*) They become so involved in getting a beautiful house, which we all should have. They become so involved in getting a beautiful car that they unconsiously just forget about God. (*Oh yeah*) There are those who become so involved in looking at the manmade lights of the city that they unconsciously forget to rise up and look at the great cosmic light and think about it—that gets up in the eastern horizon every morning and moves across the sky with a kind of symphony of motion and paints its technicolor across the blue—a light that man can never make. (*All right*) They become so involved in looking at the skyscraping buildings of the Loop of Chicago or the Empire State Building of New York that

> they unconsciously forget to think about the gigantic mountains that kiss the skies as if to bathe their peaks in the lofty blue—something that man could never make. They become so busy thinking about radar and their television that they unconsciously forget to think about the stars that bedeck the heavens like swinging lanterns of eternity, those stars that appear to be shiny, silvery pins sticking in the magnificent blue pincushion. (King, 1998, p. 175)

In contrast, perhaps Bruno Bettelheim (1983) could help us understand Freud's often-obscured positive traits. Although Freud was only in the United States once, in 1909, his theories permeated the American culture, but, as Bettelheim pointed out, many of Freud's works were poorly translated or mistranslated into English. The American slant toward scientific materialism also led to a one sidedness in the English version of his collected works that, according to Bettelheim, was not found in the German. Somehow, Freud the poet, Freud the innovator, and Freud the humanist were lost in translation.

> As I have said above, a truly comprehensive study would be a task of such magnitude that I have not dared to attempt it. I have instead decided to concentrate on two smaller tasks: to correct the mistranslations of some of the most important psychoanalytic concepts; and to show how deeply humane a person Freud was, that he was a humanist in the best sense of the word. His greatest concern was with man's innermost being; to which he most frequently referred through the use of a metaphor—man's soul—because the word "soul" evokes so many emotional connotations. It is the greatest shortcoming of the current English versions of his works that they give no hint of this. (p. xi)

This points to a certain limitation on the research that can be done in English. Although it should be noted that the publication of Freud's work in the United States was initiated by Bernays to assist his uncle during a financial shortfall (British Broadcasting Corporation, 2008, part 1), I propose that his essential ideas of psychoanalysis are well represented in my study. Nevertheless, of the three men, Freud seems the most obscure, or perhaps his work is the most distorted for Americans. Personally, I have studied his work for the fewest number of years of the three men under investigation.

By contrast, I have had a life-long affinity for the work of Carl Jung, and this study has led me to an even-more-thorough understanding of his analytical psychology and his relations with Freud. A new perspective on Jung's life-challenges seems to emerge when viewed from the Freudian perspective. In Jung's (1961/1989) autobiography, he speaks of his "confrontation with the unconscious" (p. 170). From a psychoanalytic perspective, this period of Jung's life could be seen as a psychotic episode; the idea that he had a "creative illness" (Ellenberger, 1970, p. 672) could be seen as romanticizing Jung's indisposition. I believe that Steiner, also, would have interpreted Jung's illness as a bubbling up of an atavistic clairvoyance that was probably inherited through his family's propensity for spiritualistic experience. Steiner would have said that because Jung's ego was overcome by visions, the experiences were unhealthy and unfree.

Yet Jung took a major step beyond the limits of Freud's psychoanalytic theories. His ideas of the archetypes of the collective unconscious, the Self, and the process of individuation all reflect his awareness of the sacred dimension of the human being. Jung recognized this spiritual element and knew that it was essential, especially in the second half of life, for a person to develop a relationship with it. Jung was acutely aware of the threat of intelligent stupidity in the modern world.

As a cultural leader, Jung wrote and spoke about the perilous state of humanity, not as a criticism by an obtuse observer, but as a person who experienced the dramatic intensity of the situation and was seeking a helpful, compassionate response. Jung's awareness of and work with Otto's (1917/1923) concept of the numinous gave many people a conceptual container for the experience of the sacred in their lives. Jung's path of individuation acknowledged the reality of the numinous and provided guidance on

how to work with and work through those experiences that seem to come from beyond the modern materialistic world view.

Jung's work with the concept of the numinous is an example of how depth psychology can be essential for modern people, such as those who have a sense of the sacred and have found that religious traditions do not speak to them. Whereas Freud's theories became a context for the propogation of intelligent stupidity, Jung's ideas acknowledged the transpersonal, the soul, and the spiritual aspects of the world. Thus, he sought to bring fresh elements of meaning to the empty self. The publication of Jung's *The Red Book* (2009) provided a template for anyone interested in working with images or the content of the unconscious.

I have also experienced personal changes associated in my study of Steiner's work. This exploration has resulted in my newfound clarity into Steiner's epistimological method. Of the body of works of all three men, Steiner's *Philosophy of Freedom* (1894/1970) seems the most significant in regard to my research question. From the Steiner point of view, there certainly is a future to ego. The ego is the fourth member of the human being; it is present within all people. Steiner, through thinking, penetrated a method of introspective observation using the methods of natural science that could lead to a perception and comprehension of the ego as spirit.

Steiner stated specifically that most people today have not awakened to this reality of the ego. Through his ideas of cultural epochs that last thousands of years, he explained that this awakening to the reality of spirit within the human being was a capacity, a new organ of perception, that was evolving with human experience. Steiner argued that this evolution of consciousness over vast stretches of time into a fresh

awareness of the reality of spirit was the task of our time. Over the course of the next 2000 years, thinking as an organ of perception of the spirit will be developed within humanity.

The work of the three men seems to fall into a distinct relationship to the past, present, and future. Freud's (1894/1962) psychoanalysis was focused on the past. Childhood traumas and developmental stages that were stunted by trauma became the source of the neurotic symptoms he identified and treated. By guiding patients into their past memories, therapists could uncover the "unbearable idea" (p. 61) that was the source of the symptom. The past was the key to psychoanalytic theory.

Jung's analytical psychology also had a distinct orientation to the past. He described the archetypes as emerging in the psyche over vast aeons of time. Yet overall, when compared to psychoanalysis, Jung's work spoke more to a process that was moving toward the future. Analytical psychology added an element of wholeness that guided a person through life's present challenges.

Steiner spoke from the future. He was the most prescient of the three men and could perceive elements of the world that were not available to the other two. The ego as the reality of spirit within the human being was an idea that humans were evolving into. This capacity to see into and relate to the beings of the spiritual world, with the clarity of modern thinking, provided the essential core to Steiner's path of knowledge.

It is as if, to use an image from the natual world, Freud approached the plant, the ego, in the early spring. He studied the observable stem and based his theories on those observations. He became fixated on the stem and did not appreciate that it was but one stage of development of the mature plant. Jung came along later, observed the stem,

acknowledged Freud's ideas, yet noticed how the plant had developed leaves. Jung made his observations and concluded that there was a process of growth that seemed to be guided by a greater whole (Goethe's archetypal plant; Goethe, 1790/2009). Steiner came along after this and saw the flower of the plant in full bloom. He observed its magnificance and reported this to everyone who would listen. Freud heard of Steiner's claims and, having focused exclusively on the stem, concluded that Steiner was delusional. Jung heard what Steiner said and had an intuitive sense of the truth of it, yet was reticent in that he had not actually seen the flower himself and knew that agreeing with Steiner would put him outside the scientific mainstream of his day. Steiner acknowledged the position of both men and knew that the perception of the flower awaited them both in the future.

The synthesis of the ego conception and the psychological theories of these three men also have a meaningful and relevant contribution to make to the 21st century. What we have learned from psychoanalysis, and something that Jung and Steiner both would support, is how important it is for individuals to strengthen their egos. In my early 20s working with Helen Luke, I had been drawn into the ideas flowing into the West from the East. The Eastern ideas of ego as illusory and of transcending the ego were compelling to me. Helen, however, insisted that for a Westerner, it was essential to develop a strong ego. Helen was clear: "You have to have something to give up at mid-life (personal communication, 1972).

Psychoanalysis guides people to find their place in modern life. It cultivates adaptation and conformity to the society into which one is born. Marcuse and others emerged in the 1960s to challenge the validity of psychoanalytic theory, having noted the

emergence of the empty self. They thought empty prosperity was the result of repression and directed their criticism toward the neo-Freudians. Martin Luther King Jr. (1964) also addressed conformity during those years.

> Modern psychology has a word that is probably used more than any other word in psychology, it is the word "malajusted." This is the ringing cry of modern child psychology, maladjusted. And certainly we all want to live the well-adjusted life in order to avoid neurotic and schizophrenic personalities. But I say to you this evening that there are certain things in our nation and in our world to which I am proud to be maladjusted. And to which I hope all men of good will be maladjusted until the good society is realized. I never intend to adjust myself to segregation and discrimination. I never intend to become adjusted to religious bigotry. I never intend to adjust myself to economic conditions that will take necessities from the many to give luxuries to the few. (para. 31)

Even in comprehending all the shadow aspects of psychoanalytic theory, Freud's conception of the psyche, his method for strengthening the ego, and his ability to face the three-fold challenge of dealing with the id, the superego, and the outside world continue to stand on their own as aspects of psychology's most important theory.

If psychoanalysis can be credited with providing insight into strengthening the ego, then Jung's analytical psychology must be noted for bringing the transpersonal elements of the psyche to the world. Jung's battle with the unconscious mind led him into methods and insights that have become estblished ideas in our modern culture. The ideas of shadow, archetypes, and synchronicity all ring through the daily chatter of the West. Jung's ideas and methods are able to bring meaning to the empty self.

Jung was able to intuit a greater organizing force that established wholeness. The archetype of the Self and his path of individuation are powerful tools for cultivating meaning in modern life. Jung's embrace of the numinous has allowed many moderns access to sacred dimensions. This idea alone has provided a container for the unspoken experiences of many. As mentioned earlier, Jung was very philosophical in his later years

and acknowledged that he had probably hurt as many patients as he had helped. Yet Jungian Psychology has unearthed treasures of value, and Jung's methods for working with soul content, as demonstrated in *The Red Book* (2009), have significance for the psychology of the 21st century.

If Freud taught us how to strengthen the ego, and Jung taught us how to deepen the ego and discover the transpersonal elements of the psyche, Steiner's ego as the reality of spirit within humanity opened a new field of exploration and contribution. Steiner provided a method of awakening to the ego through acknowledging contradiction. In the same way that the plant world contradicted the mineral world, and the animal world contradicted the plant world, so the human being with the ego as the forth member of his organization contradicted the animal world. Schumacher (1978) described these contradictions as ontological discrepancies.

> Once we have recognized the ontological gaps and discontinuities that separate the four "elements"—mineral, plant, animal, and human being—from one another, we realize these "elements" are four irreducible mysteries, which need to be most carefully observed and studied, but which cannot be explained, let alone "explained away." In a hierarchic structure, the higher does not merly possess powers that are in additon to and exceed those possessd by the lower; it also has power over the lower; it has the power to organize the lower and use it for its own purposes. Living beings can organize and utilize inanimate matter, conscious beings can utilize life, and self-aware beings can utilize consciousness. Are there powers that are higher than self-awareness? Are there Levels of Being above the human? At this stage in our investigation we need do no more than reister the fact that the great majority of mankind through its known history, until very recently, has been unshakenly convinced that the Chain of Being extends upwards beyond man. (p. 25)

Steiner would not only agree with Schumacher, but had the capacity to perceive and relate to these higher realms throughout his adult life.

Steiner's epistomology takes the contradicitons of the sense-perceptible world as expressions of the heirarchical forces of the spirit. Patterns that are present to observation

in the sense-perceptible world are sourced out of the supersensible realms. Steiner gleans the essence and value of scientific thinking that has developed in the sense-perceptible world through natural science and applied it to the hidden realms.

> It is true that man in space possesses six dimensions; he can grasp them in the pure ego, but his ordinary consciousness only attains to three dimensions. By them, man sets himself over against things. Anthroposophy, however, wishes to raise him with his consciousness to the higher dimensions, too, and it does this by incorporating contradiction as a reality and not merely theoretically with the three dimension consciousness that places man over agaist this; we must learn to sacrifice it. The effect described to us by the spiritual investigator consists in this, that consciousness gradually penetrates to the heart of things and no longer stands over against them. That is living, real contradiction relative to three dimensional consciousness. The results of spiritual investigation are directly due to the reality of contradiction. (Unger, 1908/1976, p. 77)

In the same way as Leonardo Da Vinci demonstrated an understanding of the laws of aerodynamics 500 years prior to the first flight by the Wright brothers, Steiner has given us, through his prescience, a conception of the future of ego.

Dr. Arthur Zajonc (2009) is a physicist who teachers at Amherst and is a proponent of the value of contemplation for all aspects of life. He speaks of a new intelligence that must accompany the new percepts that arise in the new field of contempletive awareness.

> We require a way of bringing experience and reason together, a way of perceiving meaning in the given, even when the given arises through deep meditation. The qualities of the new thinking we require are developed, for example by mathematical exercises of the kind we have just completed. Work with pure philosophical thinking can have a similar salutary effect. Mobility in thought, the ability to sustain complexity or even contradiction, and an appreciation for conceptual holism, are features of a new intelligence necessary for contemplative knowing. (Zajonc, 2009, p. 179)

Zajonc reflects Steiner's path of knowledge in this passage.

> The meditative path I have described is arduous, but the rewards are significant at each stage of the journey. It is, in essence, a research method intended to lead one to genuine insights not confined to the physical senses. (Zajonc, 2009, p. 193)

Arthur Zajonc, Robert Sardello, and Cheryl Sanders-Sardello are all people trained in the traditions of natural science who have awakened to, and taken action to introduce the value of, contemplative practices. Sardello and Sanders-Sardello's School of Spiritual Psychology teaches contemplative anthroposophy. The classes are dedicated to teaching people how to enter into a contemplative experience. Dr. Zajonc's (2009) book is sourced out of the same stream.

In March of 2011, my wife and I attended a conference at the University of Bologna, Italy, titled, "The Search for Ego. Rudolf Steiner and Modern Culture." Sergei Prokofieff, whose ideas have saturated my study, gave the opening lecture. This event marked the 100-year anniversary of Rudolf Steiner's lecture "The Search for the Ego" at the 1911 World Congress of Philosophy, also in Bologna. On the second day of the conference in 2011, there were multiple presentations, including Professor Zajonc speaking on "Meditation and the Self." The conference was attended by approximately 800 people, mostly European.

Zajonc spoke for 30 minutes, and when he completed the lecture he received a thunderous ovation. Zajonc had touched on something that resonated within the collective gathering. Zajonc, a traditional physicist, demonstrated the evidence of the benefits of contemplative activity for all who had the inclination to practice. This acknowledgement by a natural scientist of the benefits of the practice of spiritual science was something that could not have happened in 1911. At that event, Steiner was mocked, and he later told people that very few people had understood him. That attitude of skepticism is still strong today. Yet the idea that natural science and spiritual science are complements, that they

are two fields of perception using the same scientific methodology, is being assimilated and is a welcome message for modern culture.

One of the quests of my research was to find new ways to insert the ideas of depth psychology into the world. I am forming an organization called The Center for Imaginative Action. The mission of the Center will be to provide people with methods of working with, and working through, images to enhance their lives. The three stages of ego development will serve as a form for how we work with clients.

The first stage, that of finding one's place in the world, represents a strengthening of the ego and is an assimilation of Freudian theory. The second stage, that of working through images for inner hygiene and growth, will be based on Jung's psychology and particularly, the methods that were revealed in his *The Red Book* (2009). This stage has a goal of deepening the ego, or, perhaps we could say, of adding meaningful elements to the empty self. The last stage of action is called awakening, and this will be based on Steiner's ego conception. The goal will be to teach clients how to access *the exceptional state* and use it as a platform for inner work. These methods are based on Steiner's Spiritual Science and reflect how Sardello and Zajonc have used these ideas to contribute to the field of psychology. This is a continuation of a project I started in 2007 in conjunction with my work at Pacifica Graduate Institute in Carpinteria, California.

I will end with a story about the archeologist Howard Carter and his discovery of King Tut's tomb in November 1922. After several seasons of excavations, Carter finally came upon an unopened tomb in the Valley of the Kings, and it appeared to him that it retained the original seal from 3000 years earlier. Carter began to drill a hole through the stone.

> With trembling hands I made a tiny breach in the upper left hand corner. Darkness and blank space, as far as an iron testing-rod could reach, showed that whatever lay beyond was empty, and not filled like the passage we had just cleared. Candle tests were applied as a precaution against possible foul gases, and then, widening the hole a little, I inserted the candle and peered in, Lord Carnarvon, Lady Evelyn and Callender standing anxiously beside me to hear the verdict. At first I could see nothing, the hot air escaping from the chamber causing the candle flame to flicker, but presently, as my eyes grew accustomed to the light, details of the room within emerged slowly from the mist, strange animals, statues, and gold—everywhere the glint of gold. For the moment—an eternity it must have seemed to the others standing by—I was struck dumb with amazement, and when Lord Carnarvon, unable to stand the suspense any longer, inquired anxiously, "Can you see anything?" it was all I could do to get out the words, "Yes, wonderful things." (Carter & Mace, 1977, pp. 95-96)

In the same way that Freud and Jung looked into the depths of the psyche in the 20th century, modern depth psychologists, who begin to observe things about this new realm of spirit, will discover wonderful things that will lead to new forms of action and new methods of healing the empty self. This new field bluntly challenges the myths of scientific materialism and the empty lives of those who are its believers. Let us as depth psychologists utilze the best of our tradition and take up our work in this new field of spirit.

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Appendix

What is the future of ego? An imaginal discussion between Freud, Jung, and Steiner

This is a transcript of an imaginal conversation between Sigmund Freud, Carl Jung, and Rudolf Steiner. The conversation takes place on March 15, 2011 in the living room of Lee Stevens, who will moderate the discussion. There are four leather chairs in the room; appetizers to eat; and coffee, tea, and water to drink. There is a fire in the fireplace, and no smoking is allowed.

One idea that is well known in the Spiritualist tradition is that people who have passed away re-appear to a living person as they were in the prime of their lives. With this in mind, all three men appear to be in their early 50s. All are dressed in the Viennese style of three-piece tweed suits. Freud displays his full, well-groomed greying beard and fondles an unlit Cuban cigar. Jung is wearing spectacles, has a gray mustache, and holds his pipe stuffed with unlit, sweet tobacco. Steiner is wearing spectacles and is clean-shaven; he is much thinner than the other two men. The three doctors have been greeted by my wife Alecia and me and given a beverage. They are in their chairs chatting politely. Freud has progressed far enough in the afterlife, having cleared the region of burning desires, that he has been freed of his addiction to cigars. Yet both he and Jung seem thrilled to be holding their cigar and pipe and revisiting their addictions. Mr. Stevens brings the meeting to order.

STEVENS: Greetings, gentlemen. I am very grateful that you are joining us today for this conversation around our fire.

FREUD, JUNG, AND STEINER: Thank you. It is nice to be here.

STEVENS: Let us start by setting some formal agreements as to how we will proceed. First, because you all have passed on to the other side, please speak from the perspective of your current disembodied state. We want to avoid the defensiveness and egoity that often accompanies an earthly conversation between great men on a highly controversial subject. Although I expect very different points of view to be expressed, please avoid personal attacks during this discussion.

FREUD, JUNG, AND STEINER: No problem, of course.

STEVENS: The other ground rule is that when responding to any question, I ask that you attempt to be brief and to the point. In that our time is limited, I want to avoid unnecessary tangents in this discussion.

FREUD, JUNG, AND STEINER: Yes, of course.

STEVENS: My first question is, "In looking back on your lives, what do you find surprising or annoying in how your work has been propagated in the modern world?"

FREUD: I think it ironic that with all that I accomplished, most people in America now remember me for my addictions to cigars and cocaine! Yet unquestionably, the most regrettable manifestation of my work has been how my scientific ideas have been exploited and manipulated by big business in America.

STEVENS: Could you expand on that, Doctor?

FREUD: Yes. I developed psychoanalysis in a medical context to relieve the symptoms of people suffering from various degrees of neurosis. Through the idea of the unconscious mind, I discovered that there were forces that influenced human behavior of which the individual was unaware. Through one of the methods of psychoanalysis, the use of free association, I was able to uncover the traumatic events that had been repressed

by the individual and caused the neurosis. Once these unbearable thoughts from childhood had been recovered, the patient was relieved of many of the neurotic symptoms. Dream images provided by the patient also provided a clear window into their unconscious wishes and desires. Through an interpretation of dream images, a psychoanalyst is able to free his patient of this burden of the hidden unconscious forces that are at the root of his neurosis.

STEVENS: Thank you, Doctor. With that in mind, can you explain how these insights were used in America?

FREUD: It is embarrassing to say. My nephew Eddie Bernays had a key role in introducing the ideas of psychoanalysis to American business leaders. Eddie fashioned what he called a Counsel of Public Relations and began to use psychoanalytic insights to influence the public to buy his clients' products.

STEVENS: Did you actively promote his work and help him with his initiative?

FREUD (Heatedly): No! I was in America once, in 1909, and addressed the scholars present at Clark University with an outline of my ideas so that they could bring the therapeutic aspect of psychoanalysis to their communities. My nephew Eddie, who was introduced to my ideas later on, had no such intention. He gave me a box of Cuban cigars and in return, to thank him, I sent some of my writings. On his own initiative, Eddie studied and integrated those ideas into his American adventure. He had no help from me, and if I had known what he was doing, how this would turn out, and how the Americans have bastardized psychoanalysis, I would have stopped him!

STEVENS: What would be an example of this misuse of psychoanalytic theory?

FREUD: in the late 1920s, an American businessman who ran a big tobacco company approached Eddie. Apparently, the company executive George Hill, was frustrated that women were not using his product because of a societal taboo. According to Hill, men held the bias that it was inappropriate for women to smoke in public. Eddie was hired to help overcome this collective attitude and immediately went to Abraham Brill, one of my most accomplished psychoanalysts, with the question, "What do cigarettes mean to women?" Dr. Brill explained that the cigarette was a symbol of the phallus, and the cigarette provided women with something they had always envied in men, their penis. Associated with that was the pleasure that women experience while smoking because of the cigarette stimulating the erogenous zone of the lips. By the end of that 1-hour meeting, my nephew Eddie and Dr. Brill had decided that cigarettes represented torches of freedom for women. From this point of view, having and handling their own penis in the form of a cigarette could satisfy the envy they had felt since childhood. On another level, women could openly stand up to men and the taboo that said they could not smoke in public. Women had been granted the right to vote in 1920; now they were going to demand the right to smoke in public. Eddie orchestrated a protest to be held during the Easter Freedom of Spirit Parade in Manhattan. He communicated to the press that some young debutantes were going to act out during the parade, the press covered the event, and the next day it was reported on the front page of *The New York Times* and many other major newspapers. It marked the opening of the market segment called female smokers for Mr. Hill and his tobacco company. This misuse of psychoanalysis to manipulate unconscious wishes and desires in order control the

behavior of the masses I found appalling, still do, especially in a so-called democratic society.

STEVENS: Thank you, Doctor Freud. That is fascinating. Dr. Jung, what do you find most surprising about how your work has developed in our modern world?

JUNG: There are many pleasing developments, and I will endeavor to address your question. The most surprising aspect of my work is how the public has been sheltered from the details of my deathbed experience in 1961. The publication of *The Red Book* in 2009, has given the details of how I worked through the unconscious material that emerged earlier in my life. It is widely known that I had a precognitive experience of the First World War. That is I had a recurring vision of a river of blood washing over Europe before the outbreak of the World War I. Yet what is not known is that on my deathbed I had other visions that may have been precognitive, but my family has kept them secret to this day. Even my closest friends and collaborators, such as Ms. Jaffé, were kept from seeing me in the final days because of the hypnogogic state I was in. In those visions, I saw a doomed scenario for Western civilization. I thought that humanity would only exist for another 50 years. I expected the wrath of the omnipotent gods would rain down on our dubious society.

STEVENS: Thank you Dr. Jung. From your current perspective in the afterlife, what do those deathbed visions mean to you?

JUNG: I fear for our modern world.

STEVENS: What do you mean specifically?

JUNG: As Dr. Freud pointed out in his example, even our best ideas in depth psychology have succumbed to the folly of a materialistic worldview. Human beings,

especially in modern Western societies, are consumers without any depth. In fact, the process of individuation, of deepening one's life, contradicts the principles of the modern consumer society. It has become obvious even to the former head of the Federal Reserve Bank in America, Allan Greenspan, that greed has become king in the West. Most people, even as they approach the end of life, do not concern themselves with much other than a comfortable retirement lifestyle. Insurance companies promise security until the end, yet no one thinks about what happens then! Even as the devil knocks on their door, they are content with the stale bread of consumerism. You see, it takes great courage and moral strength to walk the path of individuation. As all of us in this room will testify, most people are resistant to change. Those who do persevere through all the trials of becoming self-aware, are few and far between. As my visions in 1913 were to the Great War are what my deathbed visions were to the year 2012.

FREUD (Chuckling): Once a mystic, always a mystic.

JUNG (Heatedly): I beg to differ, Doctor! Tell the 9 million human beings killed and 21 million wounded that World War I was a mystic vision!

STEVENS: Excuse me, gentlemen. I must intervene here. May I suggest that we break for a few minutes? My wife is serving fresh tea and croissants in the garden. Why don't we pause and return in 30 minutes?

JUNG (Caustically): That is an excellent idea.

The four of us go to the kitchen and my wife Alecia immediately takes Jung aside to break the mood of the first session. Freud, Steiner, and I go to the garden, where Freud immediately lights up his cigar. After 20 minutes, Alecia and Jung join us, and Jung

lights his pipe. He seems a bit amused by the whole incident. After 40 minutes, everyone reconvenes by the fire.

JUNG: May I complete my comments, please?

STEVENS: Of course, sir, go ahead.

JUNG: The other development in the modern world that I want to point out is the latest reports on flying saucers or UFOs. As you know, after Second World War, the sighting of UFOs increased dramatically. I found this fascinating and wrote a book about the phenomenon from a psychological perspective in 1958 titled *Flying Saucers: A Modern Myth of Things Seen in the Skies* (1958/1959). In that book, I made it clear that I did not know whether UFOs actually existed or whether they could be explained as a psychic phenomenon. I described the sightings as a modern myth, where a technological device had appeared in the heavens as a numinous symbol to humanity. In the world in the 1950s, the Cold War was in full force. The Iron Curtain marked the dissociation of the two super powers. The appearance of these circular and mandala type objects was consistent with the emergence of a symbol of the self during an individual crisis. In any case, I also find fascinating what transpired in 2010 concerning this question.

On September 27, 2010, at the National Press Club in Washington DC, there was a press conference held to provide evidence that there had been a series of ongoing UFO incursions at U.S. nuclear missile sites. Over 120 retired military personnel provided testimony of their personal experience involving UFOs while they were on active duty as members of the United States Air Force. The head researcher for this initiative was Robert Hastings, who reported that after the first use of nuclear weapons in 1945,'flying discs seemed to be monitoring the U.S. nuclear sites on an ongoing basis. According to

Hastings and the declassified Air Force documents that became available through the Freedom of Information Act in the 1990s, these incursions into the airspace above our nuclear facilities continue to this day. Mr. Hastings has been quoted as saying "I know it sounds fantastic and it is fantastic, but UFOs are real, not imaginary, and are attempting to send a signal to humanity." Personally, I find this fascinating! The American government documented these events. Imagine, how, in 1967, at a nuclear launch site in Wyoming, the guards spotted unusual lights shining nearby at night. They made a call down into the bunker to the launch commander Captain Salas. He was amused by the first call, yet when the second call came in, the person on the ground was panicked and screamed into the phone that the unidentified object was hovering outside the gates in clear view. At this time, Commander Salas realized that his entire missile group of 10 nuclear missiles had been rendered inoperable. Similar incidents have been documented in England and Russia over the past 50 years. What is going on here? When I wrote about it, I was clear that I did not think UFOs were real. Now we must all re-examine that conclusion!

STEVENS: Thank you, Dr. Jung.

FREUD: May I add a brief comment?

STEVENS: Yes.

FREUD: As long as we are speaking of late-breaking news, I must say I am fascinated with the current stories out of my beloved Vienna. As Dr. Jung and Dr. Steiner know, this is the high season for Viennese culture with our glitzy Opera Ball. It seems, however, that there is quite a controversy. One elder Viennese man has invited the Italian Prime Minister Berlusconi's 18-year-old mistress to accompany him to the event! All the

stories of revolution in the Arab world have receded to the back pages of the Viennese newspapers to make way for Ruby the Moroccan belly dancer. Surprisingly, two church officials have given their support to allow Ruby to attend the event, cited scripture, and explained to a mortified Viennese high society that they must not be hypocrites. The heads of the news agencies have put out orders for their reporters to ignore Ruby at all costs. According to *The New York Times*, the state's broadcasting head of programming has stated that Ruby's presence had "turned the festivities into a hookers' ball." Oh, how I miss my beloved Vienna!

(All three men break out in heartfelt laughter.)

STEVENS: Thank you Dr. Freud for that tid-bit. Now let us continue with Dr. Steiner. What comments would you like to make on how your work has developed since your passing in 1925?

STEINER: As has been explained by one of my students Sergei Prokofieff, when I gave the Foundation Stone Meditation to the Christmas Conference of 1923, I acknowledged that the Anthroposophical Society that I had formed in 1913 had failed. The Foundation Stone Meditation was given to renew the Anthroposophical Society and Western culture. Some took up the call. In America, Rene Querido managed to set up a Waldorf Teacher Training Program in California and spent his distinguished life, he was fluent in four languages, traveling around the world meeting with Waldorf Faculty members and encouraging the practice of embracing the fourth panel of the Foundation Stone Meditation. Yet in America and in the world, it seems that the time is not yet ripe for this message to be heard. On this point, much like Jung, I fear that people simply do

not have the courage or the inclination to embrace the deepening work that needs to be done.

Probably the biggest embarrassment for me is the Rudolf Steiner School in Manhattan. It is the oldest Waldorf School in North America, yet it does not seem to be a Waldorf School. The Foundation Stone Meditation is treated as a joke among the senior faculty members. The College of Teachers is forcing intellectual learning, rather than imaginative instruction, into the early grades, something that I expressly discouraged. Most troubling of all is the mood of the school staff. Regardless of their efforts, people are going to work afraid for their jobs. Fear, as we all know, shuts the higher imaginative capacities down, and a fearful imaginative teacher is a contradiction in terms. As a result, the mood seems grimy and bland, very distasteful. The best example of this for anyone on the outside is their web site. There are obvious technical mistakes in its construction. The colors are hideous, and the ratio of minority to nonminority children is completely distorted. It is interesting to see that most of the blackboards represented on the web site are blank, except for one that consists of mostly straight lines. Surely there has to be some room in a Waldorf School for curved lines to express themselves! The mood of the College of Teachers is more reminiscent of Hecate than Sophia. My work was dedicated to a future Sophianic Culture, where science, art, and religion could serve humanity's highest, most noble virtues. The social landscape of the Steiner school resembles the dustbowl of the 1930s. It is disappointing and, Dr. Jung, *very symbolic* that this school should be so dysfunctional. Fortunately, the curriculum continues to radiate its light into the young people of that city. In addition, there are fresh and vibrant Waldorf Schools

developing in cities throughout the world. This fact fills me with hope for the future. As I stated at the start, it seems as if the timing is off now.

STEVENS: Thank you, Dr. Steiner.

Dr. Freud, I will now come back to you with the second question. From your perspective, how do you assess your work, and especially your concept of ego?

FREUD: Let me start with an elaboration of my earlier comments to further corroborate how my work has been misused in America. I spoke of Eddie Bernays and his public relations, and how he used my ideas to manipulate consumers. Yet this business of manipulating the masses did not stop there. In the 1950s, Eddie worked with the CIA to overthrow the elected government in Guatemala in order to protect American business interests in that country. These theories of exploitation are still being used today to sway the electorate, as they have swayed consumers. Mr. Clinton would not have been re-elected in 1996 had he not brought in Dick Morris, who was well versed in Eddie's philosophy. Of course, this all happened without the consent or knowledge of the public! It seems that most people have become stagnant, bored, and hypnotized by the electronic messages that come at them through the media from every direction. Propaganda indeed, Mr. Bernays!

My daughter Anna also played a role in this American misadventure. Based on her personal research with a family friend in Vienna, Anna concluded that the instincts must be repressed by an individual's conformity to the rules of society. She believed that if through conforming to the public norms the instincts were held in check, then society could progress. Unfortunately, the study that led her to this conclusion was neither extensive nor scientific. Yet the idea flourished in America in the post-World War II era.

When in the 1960s people began to be aware of the limitations of conformity, the pendulum began to swing horribly in the direction of nonconformity. It was so bad for Anna that one of the children who was the subject of her study years earlier returned to our home in Vienna and committed suicide in her room!

In the same way, as I look back on the development of the ego concept, it is obvious that the mechanistic philosophy of that time made its imprint on my early conceptions of the ego apparatus. As the years passed, the ego concept evolved into an essential organizational and mediative function. The ego was in charge of self-preservation and would adjudge outside stimuli by avoiding excessive stimuli, adapting to moderate stimuli, and, through activity, modify the external world to its own advantage. In regard to inward stimuli, or its relation to the id and the instincts, the ego, through suppression or allowance, controlled the expression of those forces. In general, the ego sought pleasure and avoided unpleasant experiences.

From my current perspective, it is clear that, although these ideas were fruitful in the context of psychoanalysis, they do not necessarily represent the essential nature of the ego. As with my daughter Anna, I moved forward with the theories that were most efficient and most helpful to the neurotic. The techniques of psychoanalysis worked, and that was the important thing. Now I can see how I missed, or misinterpreted, the hidden, deeper aspects of the ego. I regret that many have been misled by this, yet stand by psychoanalysis as a worthy enterprise in the context of the 20th century. Furthermore, this isolation from the deeper aspects of life, as a fruit of the materialistic age, is not an accident.

STEINER: Hear, hear, Dr. Freud!

STEVENS: Dr. Steiner, please!

STEINER: I apologize, yet to hear the esteemed Freud agree with my ideas is such a surprise.

STEVENS: Well then, let us continue. Dr. Jung, will you speak to analytical psychology's ego conception and how you see it now?

JUNG: In retrospect, this ego conception developed from the foundations provided by Dr. Freud early in my research. The psychoanalytic view of the ego, id, and superego, certainly was an important influence on my theories. There is no doubt that psychoanalysis was an innovative method of intervening in mental illness. Let us not forget that before Dr. Freud's psychoanalysis, patients were being treated with electric shocks, or being told that they needed to snap out of it. For Freud, the unconscious was of a personal nature, a gathering place of forgotten or repressed contents, although he was aware of its archaic and mythological thought forms. Psychoanalysis marked a significant medical breakthrough for those suffering from neurosis at that time.

My work eventually went beyond psychoanalytic conceptions of the unconscious into new fields of the psyche. I had a dream that led me to the discovery of a deeper, transpersonal layer of the psyche that Freud had not addressed. Comparable to an undiscovered wing of one's home, the collective unconscious became a new dimension of the psyche. Unlike the personal unconscious of Freud, the collective unconscious was seen as inborn and was discovered by probing deeper into the unknown aspects of the psyche. The collective unconscious has contents and modes of behavior that are more or less the same everywhere, in all individuals. It seems to be identical in all men and is a common psychic substrate of a supra-personal nature. Whereas the personal unconscious

contains the feeling-toned complexes that influence the ego, the influential contents of the collective unconscious are called archetypes. These archetypes are universal images that have existed since the remotest times. They have been transmitted through the ages by linking them through language and culture to common modes of thought appropriate to the historic period. Dr. Steiner, I would say, has taken the archetypes and attempted to translate them to modern Western man through the language of natural science. Another well-known expression of the archetypes is through myth and fairy tale, which are also essential elements in Dr. Steiner's Waldorf curriculum. These ideas are relevant to the question, in that the ego of the individual is in unconscious relationship to these deeper levels of the psyche. The ego comes under the influence of the archetypes.

I would like to address the archetype of the Self. This archetype is a superordinate personality that is linked to the individual ego through what I call the ego-Self axis. The archetypal dimension of the psyche has a structuring or ordering principle that unifies the various archetypal contents. This archetype of wholeness is the central archetype and I term it the Self. The process of individuation, then, is the progressive evolution of the ego-Self relationship. The ego can be seen as the seat of *subjective identity*, and the Self the seat of *objective identity*.

STEVENS: So in this view, the ego is subordinate to the Self?

JUNG: Yes, that is correct.

STEVENS: Is the Self a spiritual entity?

JUNG: Isn't that one of the telling questions of life? In other words, is the human being related to something infinite or not?

STEVENS: Yes, I remember that you pointed that out in your very informative autobiography, *Memories, Dreams, Reflections*.

JUNG: Yes, I also pointed out that in my life experience the only route to healing for the neurotic individual over 30 years old was through what has traditionally been called a religious deepening.

STEVENS: Then your analytical psychology is the same as traditional religions?

JUNG: No, they are not the same. The archetypes of the collective unconscious used to be contained within the context of religious ritual and teaching. All forms of numinous experience have been explained and adapted to in the past through religious practice. Yet as man's consciousness evolved toward individuality beginning in the Renaissance, and especially since the beginning of the 19th century, the church was no longer an effective container for the archetypes for some people. Sitting here in 2011, it is fair to say that what the psychoanalysts encountered in the early 1900s was the beginning of a trend of cultural symptoms that has continued to gain momentum to this day. Depth psychology has become the container for the archetypes of the collective unconscious for those who, for whatever reason, have lost a meaningful connection to the church.

STEVENS: So the ego is guided through the process of individuation to assimilate and adapt to these influences of integration and wholeness that radiate from the Self?

JUNG: Yes. Furthermore, the archetypes and the central archetype of Self have been the source of religious experiences throughout time.

STEVENS: May I ask again, sir, is the Self a spiritual being?

JUNG: I am convinced that some things are beyond the grasp of conscious human understanding. The answer to this question is one of those things. It is important to remember that the archetypes of the collective unconscious are unknowable; it is their effects that influence human behavior.

STEVENS: Thank you, Dr. Jung, for your fascinating contribution to this discussion.

STEVENS: Now it is time to break once again, as Alecia has prepared some asparagus risotto for us in the garden room. We have also had a special dessert flown in from the Viennese inspired Café Sabarski in New York City. Let us return for the final conversation in 1 hour.

The tension that seemed to interfere with the earlier session and the first break seems to ease during this second intermission. All five of us enjoy the delicious repast and speak of a wide range of topics, from the difficulty Americans have obtaining Cuban cigars, to the fact that America had its first African American president. One hour and 20 minutes later, we reconvene in front of the fire.

STEVENS: Dr. Steiner, could you please speak about the spiritual-scientific concept of the ego?

STEINER: Certainly. It is important to acknowledge that the contexts within which the spiritual-scientific conception and depth psychology developed are quite different. Depth psychology, as Dr. Freud and Dr. Jung explained, emerged in response to a new type of symptom or disturbance among psychological patients. Their orientation was medical science, with all of its laws and forms of knowledge. My work is of an

epistemological rather than a medical nature. Epistemology in this context is the scientific study of cognition. Epistemology is fundamental to all science, and through it we can learn the value and significance of all insight gained through other sciences. I did not arrive at the spiritual-scientific concept of ego by working with neurotic patients; rather, this theory of knowledge emerged using introspective observation and the methods of natural science.

STEVENS: How does this relate to your conception of the ego.

STEINER: In the theory of knowledge proposed here, the student is asked to reflect on his own principles of knowledge. This is often expressed through the question, How do I know what I know? Through this reflection, an individual discovers the forms of thought that structure his worldview.

STEVENS: I don't understand how this relates to the question of ego.

STEINER: In spiritual science, a human being's spiritual nature is called ego. The ego represents the fourth member of the human being. All knowledge and all searches for reality are intimately bound up with it. As with the eminent scholar Arthur Lovejoy's *The Great Chain of Being,* spiritual science describes the physical body as containing all mineral properties; the life body carries the plant properties of nutrition, growth, and procreation; the astral body carries the animal properties with their free movement over the earth and the instincts that lead them; and the ego raises man to a unique level of his own.

STEVENS: In the case of spiritual science, then, the ego is the spiritual core of the human being and all knowledge proceeds from it?

STEINER: Yes. The main task confronting this theory of knowledge is that the ego be able to able to comprehend its own reality. The ego is not another thing in the outside world; it is not another body or object. Each individual must inwardly apprehend it. The path to this apprehension is via *thought about thought* or *thought of thought*. This results in an exceptional state, where thought becomes the object of thought. This type of thinking I call pure thought, and it informs all logic. Yet logic is but one expression or subset of pure thought. This study of cognition leads the reflective student back to the source of all concepts; the *concept of concept*. This is the pure ego, the essential nature of the human being. It is the point where percept and concept are one, the point that comprehends all conception. It is the only point where the percept as form is identical with the concept as content.

As in set theory, one may have many sets of numbers. The cardinal numbers, the prime numbers, the odd numbers, and on and on. They are all subordinate to the supra-ordinate set of all sets. This corresponds to the pure ego being supra-ordinate to all forms of thought. Once this pure ego has been apprehended, the student discovers the first act of conception to be the creation of the ego and its complement non-ego. The ego, then, is the prime reflective, the first manifestation of thought. So you can see, ego in this sense is very different from the concepts of ego that emerged in depth psychology. The good doctors based their theories on linking thoughts to their observed sense impressions. Spiritual science takes a step back from the sense-perceptible world and observes the act of cognition itself. This does not denigrate depth psychology or any of the sciences. Rather it provides a confirmation of science by providing a tangible, accessible insight that is fundamental to cognition itself.

STEVENS: Thank you, Dr. Steiner. Now, gentlemen, let us turn to the final question of our session. What is the future of ego? Dr. Freud.

FREUD: As you know, during my life I applied very strict limits to knowledge, in particular scientifically credible knowledge. In addition, in my later years I had a very skeptical view of the fate of humanity. As the Great War illustrated, the repressed contents of humanity's unconscious were ready to break loose against civilization at any time. Needless to say, had I been alive to witness the Nazi phenomenon, this would have lent further credibility to my theory that humanity is doomed. Now that I am in the afterlife, obviously it is clear that many of the limits that I put in place cut me off from the soul-spiritual aspect of the human being. I understand Dr. Steiner's idea of ego, and that this kernel of spirit within each man is something that does not end with death. From that point of view, the psychoanalytic conception of ego was a finite subset of ego.

With this insight, I could alter my doomed script to insert a hopeful tone for civilization. Yet even now, with this new perspective, it seems to me that the repressed destructive forces that I spoke of are continuing to manifest on the earth. Now with the introduction of weapons of mass destruction, in particular nuclear weapons, the whole scenario takes on a much darker, more apocalyptic mood. Dr. Steiner's ego as a seed of the infinite does open the door to a possibility of redemption, but I do not think it will happen. On the other hand, mythology is full of stories of men being faced with ultimate darkness and finding a way to transform the situation into something filled with light.

I am reminded of Moses when he was facing the Red Sea. The Israelites who followed him were losing faith, there was talk of having been much better off with Pharaoh than with Moses, and the army of the Pharaoh was closing in on them. They

were trapped. In this bleak scenario, which I contend is similar to our modern state of affairs, Moses turned to the people and cried out, "Fear not! Behold the power of God!" The Red Sea parted, the Israelites made it across, and the Pharaoh's army did not. It seems ironic to me that the man who taught that God was simply an infantile projection of the father image could now turn to the idea of a higher power that transcends the limits of rational thought and brings hope to a troubled world. Yet I wish to offer the following context for that apparent contradiction. I think it is true to say that the three of us here on this side of the spiritual threshold have great love for humanity and great concern for the events taking place on earth. This idea of ego as an infinite seed that will sprout, develop, and flower in time certainly gives the ego a future that my psychoanalysis does not. The cultivation of this seed, the soul-spiritual essence of humanity, is a concept that opens up fresh possibilities for modern men, even men of science.

STEVENS: Thanks you, Dr. Freud, for being so forthcoming. Dr. Jung, I now turn to you. What is the future of ego?

JUNG: Let me first address the question from the view of analytical psychology. The ego in this context is the center of an individual's subjective identity. Dr. Freud rightly worked to strengthen this function within the individual in order to deal with or regulate the stimuli from the external world, the instincts, and the superego. In accord with this, I see this ego as the center of subjective identity and as having a critical role in the first half of life. A healthy individual in the Western world needs a strong ego to guide effective action. This is not the meaning of ego that Dr. Steiner has explained. In order to accommodate the deeper aspects of the human being, I described another function of the psyche—the Self. The Self is the center of objective identity. The

relationship between the ego and the Self is the defining dynamic of what I have described as the process of individuation. This Self has many of the attributes that Dr. Steiner addresses.

STEVENS: Are you saying that the Self and Steiner's ego are synonymous?

JUNG: No. I continue to hold to traditional concepts of the limits of knowledge. I maintain that some things are unknowable. With the archetype of the Self, we can observe the effects of this ordering force, yet it is not within the capacity of the ego actually to know the archetype. In analytical psychology, the Self assumes the spiritual territory, yet it is not directly comprehended by the subjective identity of ego.

STEVENS: Thank you, Dr. Jung. You have answered the question from the perspective of analytical psychology. What about your current perspective in the afterlife?

JUNG: Obviously, now I realize there is an afterlife and an element of the human organization that is in a sense eternal or infinite. Yet I share Dr. Freud's prognosis for our current civilization. I am very concerned about the fate of modern man and expect that something cataclysmic is on the horizon.

STEVENS: Is this in reference to your deathbed visions?

JUNG: Yes, in part. Before the outbreak of the Second World War, I wrote about the psychic forces at work in Europe and spoke of the war god Wotan. This god did indeed emerge through the German culture with cataclysmic results. Now the world has marched on into the future, yet the psychological dynamics really have not changed. The big difference now is that World War III is likely to include an exchange of nuclear weapons. Concerning this point, I wish to acknowledge that James Hillman, the depth

psychologist, has written about this in his *A Terrible Love of War* (2004). In that book, Hillman emphasizes that over the 5,000 years of recorded history, there have been over 14,000 wars. Do people honestly believe, now that we have weapons that could destroy humanity and the planet, that somehow civilization can overcome this track record of violence? That is why I find this new phenomenon of flying saucers that are linked to nuclear weapons to be so fascinating. I pointed out in my writings on the subject that in a technological culture it is not surprising that the emerging symbol of the Self would take the form of an advanced technological intervention. Is it possible that the redeemer or the savior from nuclear annihilation will come via these technologically superior civilizations? It is now a matter of public record that UFOs have the ability to make nuclear-attack vehicles inoperable. What does this intervention mean? Is it a saving grace from a higher world? This is, it seems to me, the active myth of our time. It is fascinating to observe, yet I remain very pessimistic about the destiny of Western civilization.

STEVENS: Thank you, Dr. Jung. Dr. Steiner, can you address the third question? What is the future of ego?

STEINER: The ego is the spiritual core of the human being. It is, in the context of the four members of the human organization, the newest member. The capacity to comprehend the ego as spirit through thinking is something new to humanity. We are, in a sense, just waking up to the earliest dawning of ego awareness. From the point of view of spiritual science, the next stage of human evolution is the awakening of this self-awareness. Modern people do have the latent ability to comprehend the ego as spirit through thinking. Yet this can only come about through the free choice of each individual. No one can do this for anyone else. From another point of view, we could say

that humanity through time has gradually lost touch with the spiritual world. As materialism has become the dominant worldview, human beings have now become totally cut off from their awareness of these higher realms of intelligence. To this point Nietzsche proclaimed, "God is dead." Yet this is the only context out of which human freedom could emerge. If we had no choice in developing these spiritual organs of perception, than we would not be free. If God demanded we do this work, we could never do it in freedom.

STEVENS: It seems to me, Dr. Steiner, as if humanity has chosen to disregard the path that leads to a new conscious relationship to the spiritual worlds.

STEINER: That is a possibility, and I think it is out of that context that both Freud and Jung speak of a dark future for humanity. I cannot argue against that view. Yet human beings at their core are spiritual beings, and latent within us are the organs of spiritual perception. The individual can develop these organs through a contemplative practice, and a new conscious relationship to the spiritual worlds will evolve. The ego of spiritual science is like a bud on an orchid. The flower is present in potentia. These higher organs of perception can be activated through the contemplative practice of modern individuals. If this is done, we can see a future ego that is self-aware and has integrated these supersensible organs of perception. The result is an evolution of human consciousness. This represents a reintegration in freedom of the awareness of and cooperation with the spiritual worlds.

STEVENS: Thank you, Dr. Steiner, we will have to end here. Gentlemen, I am so grateful that you have joined us here today for this fascinating conversation.

FREUD: The cigar alone made this worthwhile for me!

JUNG: I, too, am pleased to have participated and very satisfied that we could speak about ideas, rather than indulging the personal enmity that we all shared at one time or another during our last life on earth.

STEINER: You are most welcome, Mr. Stevens, and I look forward to the future work that we all will share in our succeeding incarnations.

Everyone exchanged polite thanks to Alecia, and as quickly as the men had appeared, they were gone. Alecia and I sat for some time in silence and then proceeded to start cleaning up the kitchen.