

THE INTEGRAL EGO:  
A COMPARATIVE STUDY OF THE EGO  
IN THE WORK OF FREUD, JUNG, AND ADI DA

A dissertation presented to  
the Faculty of Saybrook Graduate School and Research Center  
in partial fulfillment of the requirements of the degree of  
Doctor of Philosophy (Ph.D.) in Psychology

by

Daniel Burton Sleeth

San Francisco, California

May 2006

Approval of the Dissertation

THE INTEGRAL EGO: A COMPARATIVE STUDY OF THE EGO  
IN THE WORK OF FREUD, JUNG, AND ADI DA

This dissertation by D. B. Sleeth has been approved by the committee members below, who recommend it be accepted by the faculty of Saybrook Graduate School and Research Center in partial fulfillment of the requirements for the degree of

Doctor of Philosophy in Psychology

Dissertation Committee:

---

Jurgen Kremer, Ph.D., Chair

Date

---

Jeanne Achterberg, Ph.D.

Date

---

Allan Combs, Ph.D.

Date

## DEDICATION

# RLĪN??

When there is no “EGO” in religion—  
does it stop making sense to you?

In loving praise and worship of the Ruchira Avatar, Adi Da Samraj,  
without Whom this dissertation would not—and *could* not—have been made.  
Ultimately, Avatar Adi Da is the Source, Inspiration, and Revelation  
of all the findings suggested by the material contained herein.

Beloved Lord, Adi Da Samraj, You are the Living Divine Being  
Incarnated in human form, here to Awaken all beings to What is  
only their own True Form and State. Your incomprehensible Compassion,  
born out of Divine Love-Bliss, fills me with gratitude and appreciation.  
I bow at Your Feet, in praise and worship of Your incomparable  
Sacrifice and immaculate Wisdom. You *are* the Liberator and  
True Heart-Master and Divine World-Teacher, come to Attract all  
Beings to the One and Only God—Who You Are. I love You deeply,  
My Beloved Guru. May all beings know the exquisite Joy and  
Delight of Your Divine Presence, and behold You freely without  
confusion or reservation, and enjoy the inexplicable  
“Bright” Mystery that You openly Reveal to all.

Abstract

THE INTEGRAL EGO:  
A COMPARATIVE STUDY OF THE EGO  
IN THE WORK OF FREUD, JUNG, AND ADI DA

Daniel Burton Sleeth

Saybrook Graduate School and Research Center

Of all psychology concepts, perhaps none has a more lengthy history or engendered more controversy and ambiguity than that of the ego. The ego has come to mean so many things that it hardly means anything at all. Yet, it still appears in the literature as a viable therapeutic outcome as can be seen in the goal of creating a strong ego. On the other hand, a seemingly oppositional objective also appears in therapeutic treatment plans: transcend the ego. Currently no single theory integrating all the various meanings of the ego concept exists. Consequently, the primary purpose of this dissertation is to develop an overarching metapsychology by which all aspects of the ego can be understood.

To accomplish this purpose, I engage in this dissertation a hermeneutic analysis of the ego as it appears in the psychodynamic theories of Freud and Jung and the nondual spiritual revelation of Adi Da. These three accounts correlate with the three broad categories within which all possible orientations toward the ego reside. Starting with data provided by the works of Freud, Jung, and Adi Da on the ego as the whole of my hermeneutic circle, I relate the various parts revealed in each text to this whole and evaluate each of the parts according to this whole. In so doing, it is possible to identify

general categories by which the various parts could be compared and classified: mind, self, and God.

These categories were forced to adjust and adapt to account for further refinements in the development of the theory as each part jostled for its place during the integration. This requires considerable reformulation of the concepts in order to account for bias and differences found in the frames of reference of the various works. As a result of this process, the nondualism of Adi Da emerges as the overriding context within which the psychic structure of Freud and Jung could be most clearly understood. A theory is developed in which these accounts of the ego could be integrated within a larger theoretical framework subsuming them all.

## TABLE OF CONTENTS

List of Figures .....	iv
Chapter 1: Introduction .....	1
Purpose of the Study .....	1
Benefits of the Study .....	25
Methodology Considerations .....	39
Limitations and Delimitations .....	54
The Conflation Frame .....	71
Chapter 2: Ego and Self .....	83
Organism and the Exterior Loop.....	83
Intellect and the Interior Loop .....	92
Identity and the Ulterior Loop .....	104
Entity and the Anterior Loop .....	112
Chapter 3: Ego and God.....	123
S/self and the Twin-Tiers.....	123
The Illusion of Embodiment .....	134
The Illusion of Relatedness.....	144
The Grid of Attention.....	155
Chapter 4: Conclusion.....	165
Strengthening the Ego.....	165
Transcending the Ego .....	175
Glossary .....	188
References.....	193

## LIST OF FIGURES

Figure 1: The Tripartite Assembly of Agencies .....	84
Figure 2: The Integral Interface (Exterior Loop).....	92
Figure 3: Psychoanalytic Process and Principle .....	93
Figure 4: The Integral Interface (Interior Loop).....	104
Figure 5: The Integral Interface (Ulterior Loop) .....	110
Figure 6: The Integral Interface (Anterior Loop) .....	121
Figure 7: The Ego-“I” .....	131
Figure 8: The Integral Interface (Illusion of Embodiment) .....	142
Figure 9: The Integral Interface (Illusion of Relatedness).....	154
Figure 10: The Integral Interface (Grid of Attention).....	159
Figure 11: The Integral Interface (Love-Bliss Awareness) .....	166

## Chapter 1: Introduction

### *Purpose of the Study*

This dissertation intends to answer the following question: What exactly is the ego\*?<sup>1</sup> Or, perhaps better said, to what phenomenon of the psyche does the term ego refer? In order to answer these questions, in this dissertation I develop an overarching metapsychology by which all aspects of the ego can be understood, which is to say, this dissertation offers an integral account of the ego. Each of the main aspects of the ego that appears in the literature is identified and integrated into a single conceptual framework that subsumes them all.

However, doing this is no easy matter, for the ego has been defined in a multitude of different ways. Over the years, theorists have been at no loss to speculate about the basic principles governing the operation of the psyche. Of primary concern to this dissertation are those principles that relate to the ego, which is sometimes referred to as the self\*. As a result of this speculation an extraordinary proliferation of theories has occurred. Indeed, a number of even epic edifices now dot the landscape. Certainly, the theorists themselves have not shirked in trying to settle matters and offer their insights liberally. Yet, there is little consistency among these many references:

The literature of the self is massive and confusing. Terms are not always concepts; sometimes they merely cover vacuums. A redundancy exists: “self,” “identity,” “identity themes” (along with mysterious hybrids: “ego identity” and “self identity”), variously refer to the individual, the mind (phenomenally or noumenally), or even something like a metaphysical fate, as identity themes—enough to fill many volumes. (Spruiell, 1995, p. 430)

---

<sup>1</sup> At the first mention of any technical term in this dissertation, an asterisk will be used to indicate that this term is defined in the Glossary. Further, the definition in the Glossary will include page numbers where the central discussion of the term can be found in the dissertation.



Unfortunately, theories accounting for these aspects of the psyche do not come neatly formed, certainly not like pieces of a puzzle waiting to be put together. In contemporary theory, the psyche has been split up into parts the prevalence of any given piece depending in large part upon the preference of the theorist. However, this has only resulted in fragmentation within psychology. Perhaps nowhere is this more evident than theories that attempt to account for the ego.

As an example, the various clinical practices of psychology tend to align to one of two principle orientations to the individual: *strengthening the ego* or *transcending the ego*. The commitment one has to either of these two objectives will tend to dictate their orientation to therapy. Psychoanalysis is explicitly purposed toward the former approach, making use of free association and interpretation in order to make the individual aware of the conflicts and compromise formations that derive from their unconscious motivations (Brenner, 1973; Kaplan & Sadock, 1998). By virtue of this insight, they are able to more effectively integrate their intrapsychic structure, as well as make this structure congruent with interpersonal reality: “That is how we help the patient to strengthen the integrative, organizing, and controlling functions of the ego. In that way we enhance the possibility of drive gratification without symptom formation” (Boesky, 1995, p. 497).

Transpersonal psychology\*, on the other hand, is known for the latter approach: “This is what I believe is meant in spiritual practice when people talk about ‘losing one’s ego.’ I believe that if people have a level of personal maturity and ego integration, they can make the shift from ‘life is happening to me’ to ‘life is happening’” (Boorstein, 1994, p. 104). Jung was one of the first therapists to advocate incorporating both objectives into clinical practice, indeed, stressing the debilitating effects for not doing so:

Worst of it all is that intelligent and cultivated people live their lives without even knowing of the possibility of such transformations.... [W]orse still, we take this step with the false assumption that our truths and ideals will serve us as hitherto. But we cannot live the afternoon of life according to the programme of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie.... (1931, p. 396)

These two orientations operate according to very different principles.

Nonetheless, they are not necessarily contrary to one another. Indeed, quite the contrary, as they can be seen as necessary complements. Only by strengthening the ego can one reach the developmental stage whereby they can then transcend the ego (Cook-Greuter, 2000; Wade, 1996). In fact, it has even been suggested that the point of this shift in orientation is the “midlife crisis” (Jaques, 1965). It is essential that one not extend the former beyond the point of its appropriate influence, or else it will undermine the efficacy of the latter—that is, as Jung puts it, reap unconscionable rewards: “Whoever carries into the afternoon the law of the morning...must pay with damage to his soul” (1931/1969, p. 396).

Clinical literature (see Mitchell & Black, 1995; Moore & Fine, 1995) recognizes the idea of strengthening the ego as a viable therapeutic intervention. But, as seen, there is a significant problem: no commonly accepted account for the term “ego” currently exists. In other words, although therapists may be committed to treatment plans that include strengthening the ego, there is no guarantee that other health care providers will understand this objective in exactly the same way. This problem is perhaps most clearly articulated in the different orientations toward the ego taken by different therapeutic approaches, especially within psychoanalysis:

When Kernberg (1976), Masterson (1976), and Rinsley (1978) inserted object relations units into ego psychology, they included self, affect-drive,

and object as elements. They did not ignore the system ego, but tended to address it in a different arena. . . . Integrating ego functions into object relations need not imply that ego and self constitute different parts of a person, but that they describe different aspects of, or different ways of thinking about, the same thing—an individual, a whole person with importance and meaning to others. The ego can, if somewhat awkwardly, be described as the ego functioning of the self or the person. (Hamilton, 1996, p. 21)

This account is awkward indeed, perhaps even circular. In fact, the irreconcilability of the differences between the various aspects of the ego is thought to be so acute in the above passage that an entirely different concept is introduced to account for it: the self. This merely highlights the fact that the different features of the ego are not integrated in any meaningful way. This awkward alignment of ego and self can be readily seen when considering another treatment objective common in clinical literature: “improve one’s self-esteem.” But what does this mean? What exactly is being esteemed, so that one might improve it? The situation can be brought even more boldly into relief when comparing the ego and self. It seems intuitively implausible, perhaps even improper, to speak of improving one’s “ego-esteem.” Indeed, combining ego and esteem in this manner is practically a nonsequitur. Colloquially speaking, having a “big ego” is thought to be particularly troublesome for the individual, as well as those around them. Is it possible for a big ego to mean the same thing as self-esteem? So long as the two terms remain vague and ambiguous as concepts, it is impossible to definitively answer questions such as these.

Ordinarily, egocentrism is thought to be a liability, and defined as the inability to distinguish between one’s own perspective and someone else, or else to take into account the perspective of another (Piaget & Inhelder, 1948/1969). But these orientations are also distinguished from “healthy narcissism”: “Pulver (1970) . . . regarded this feeling of well-being as essentially the same as self-esteem and found it inadequate to explain such

common applications of ‘narcissism’ as ‘narcissistic object choice’...” (Moore, 1995, p. 232). Generally speaking, the profession of psychology tends to embrace self-esteem as a principle objective of therapy. Indeed, low self-esteem is practically a synonym for psychopathology, attenuating virtually every nosological category (see APA, 2000). In other words, self-esteem has become an accepted standard in the profession of psychology for determining the mental health and well-being of an individual—and, therefore, a fundamental standard by which a strong ego is determined.

As long as self and ego remain so tenuously defined, it would seem that therapeutic objectives must necessarily be at cross purposes at some point. Yet, few theorists have even attempted to integrate the multifarious aspects of the ego into a comprehensive theoretical system. Making the ego the repository of so many different features and functions burdens the concept with an unwieldy ambiguity. For example, Bellak et al. (1973) identify twelve different ego functions: reality testing, judgment, sense of reality, regulation of drives, object relations, thought processes, regression in the service of the ego, defenses, stimulus barrier, autonomous functioning, synthetic-integrative functioning, and mastery-competence. Indeed, according to this view, the only functions of the psyche missing from the ego are the drive imperatives of the id\* (sex and aggression) and the moral strictures of the superego\* (Brenner, 1973; Kaplan & Sadock, 1998).

Perhaps the only functions of the psyche not included in this array are the self-actualization of Maslow (1968, 1971) and Rogers (1961), the individuation of Jung (1964), the centric mode or fluid center of Schneider (1995, 1999), and the regression in the service of transcendence of Washburn (1995)—and even these functions could be

thought of as essentially similar (functions of the Self-archetype\*). Yet, these seemingly divergent aspects of psychic structure can be thought of as indicating the ego, at least if conceived in broad terms, as will be explained shortly. The ego has come to mean so many things that it hardly means anything at all. Each conception of the ego simply highlights its own particular orientation—while, at the same time, omitting certain aspects from consideration. Therefore, the real difference between different orientations to the ego comes down to this: those aspects that happen to be emphasized in the moment.

The ego is not simply a collection of disparate conceptions ranging over a multitude of psychic functions, some of which even incompatible or contradictory to one another, but a single phenomenon whose various aspects are reflected, however haphazardly, among the aggregate of various, disparate conceptions. Theorists do not simply cut the pie in different ways. Rather, in cutting the pie differently, they invariably leave pieces out, perhaps even labeling and redefining these pieces so that they no longer appear to be part of the pie.

If all the pieces are identified and kept from being split asunder, a more accurate and compelling account of the ego emerges: not any particular assembly of pieces, but the whole pie. This integral account can be best illustrated using three exemplars of the ego, who are founders of their own schools of thought which present significant innovations to the ideas of their times. The following indicates their respective orientations to the ego:

1. Freud and the ego as mind—strictly psychological.
2. Jung and the ego as Self—transitioning to the spiritual.

### 3. Adi Da and the ego as God\*—strictly spiritual.

These three broad domains can be seen to account for all attributes of the ego. However, in order to do so, some reformulating of concepts is required. For example, Jung's (1931/1969) theory maintains an explicit differentiation between the ego and the Self-archetype, although conceiving of the ego similarly to Freud. Yet, both Freud and Jung attribute conscious awareness to the ego. Since certain spiritual traditions conceive of conscious awareness as being an attribute of a deeper Self\*—for example, the *buddhi* of Yoga psychology (Feuerstein, 2001; Rama, Ballentine, & Ajaya, 1998)—it seems legitimate to reconceive the ego and Self-archetype as two aspects of a single psychic phenomenon as described by Assagioli (1965, 1973). Likewise, Adi Da's (2001a, 2004) account of the ego differs greatly from both Freud and Jung, indeed, so much so that ego is thought to be not only intimately associated with the Self-archetype, but synonymous with the entire psyche, in all its many aspects.

As can be seen, this latter orientation not only requires but also allows for the integration of every possible account of the ego within a single conceptual framework. None of these accounts of the ego exist within a vacuum. The ego must be understood not only according to its own specific features, but also in relation to that reality with which it principally interfaces. In Freud's schema, the ego has two principle points of interface: the external world, and the id and superego. In addition, in Jung's schema, the ego is understood to interface with the Self-archetype. However, in Adi Da's schema, the ego cannot be said to interface with God, except erroneously, as an illusion. Rather, the ego exists *as* God—or better said, as an illusory manifestation *of* God. Obviously, these orientations represent a wide range conceptions each of which is ever more inclusive.

It is precisely because each of these orientations is more inclusive to the other that, in this dissertation, I develop an overarching metapsychology by which all aspects of the ego can be understood. To accomplish this purpose, this dissertation engages in a hermeneutic analysis of the ego as it appears in the psychodynamic theories of Freud and Jung and the nondual spiritual revelation of Adi Da. However, to do so, it is important to first have an understanding of the individuals involved, and the particular traditions within which their respective works have taken place. In the case of Freud, this is particularly difficult, as his innovations within the field of psychiatry not only revolutionized the field, but also inaugurated a unique and unprecedented school of psychotherapy.

Even so, the foundational ideas of his psychodynamic theory presaged him. Psychiatry is the branch of medicine involved with the study, diagnosis, and treatment of mental disorders. It was within the context of this field of medicine that Freud (1856/1966, 1900/1953) put forward the first tenets of psychoanalysis. During Freud's time psychiatry held jurisdiction over the handling of aberrated or unusual behavior. This jurisdiction was based on an understanding of human nature that was not far removed from the medieval conceptions of science—itsself not far removed from the ancient conceptions of religion:

Before Freud's attempt to devise effective methods of treating the mentally ill, people who deviated from socially acceptable norms were usually treated as if they were criminals or demonically possessed.... Witchcraft continued to offer a reasonable explanation of such behavior.... Mental illness was viewed as governed by obscure or evil forces, and the mentally ill were looked upon as crazed by such bizarre influences as moon rays. (Brennan, 2003, p. 200)

During the late eighteenth century, of particular interest in the development of modern psychiatry was the confrontation between the physician Mesmer and the exorcist Gassner. While Gassner represented the traditional techniques of spirituality, Mesmer was a product of the recently established scientific Enlightenment and brought forth new ideas for the future of psychiatry. Gassner was famous for his public demonstrations of exorcism, not only providing a public forum for his pursuits, but also a source of entertainment. Mesmer, on the other hand, was popularizing an account of healing based on the activity of *animal magnetism*, a more secularized and physiologically based version of demonic possession. Consequently, it was his account of psychiatric transformation that was favored by the authorities of his time.

Unfortunately for [Gassner], he had come too late, and the controversies that had been raging around him had a much more important object: the struggle between the new Enlightenment and the forces of tradition. Gassner's downfall prepared the way for a healing method that retained no ties with religion and satisfied the requirements of an "enlightened" era. Curing the sick is not enough; one must cure them with methods accepted by the community. (Ellenberger, 1970, p. 57)

In addition to the animal magnetism attributed to mesmerism, two other important currents of thought underlying the process of psychodynamic theory were taking place. The first was a long-standing concept that had been popular during the Renaissance. It was thought that "imagination" (*imaginatio*) held enormous power over the mind. However, this imagination was a far broader concept than simply the ability to induce images or fanciful thoughts in the mind. It also included what would be known as positive suggestion or even placebo, as well as the curious properties of certain infirmities (e.g., somnambulism, hysteria).



The second important current was the rediscovery of an old healing practice with antecedents as far back as the ancient Egyptians: hypnotism. Both Gassner and Mesmer can be understood as making use of this technique in their respective practices. During the late nineteenth century, this technique came into prominence as the result of efforts of perhaps the most highly regarded neurologist of his time, Jean-Martin Charcot, whom Freud studied under for a brief period prior to presenting his own novel ideas (Monte, 1999). By now, the presence of the unconscious mind was widely accepted, and hypnotism (artificial somnambulism) was the principal means of gaining access to it.

The study and practice of mesmerism and hypnotism ultimately led to the formation of two significantly different models of the mind (Ellenberger, 1970):

1. Dipsychism (or double-ego): The co-existence of two minds within a single individual, one of which ordinarily unknown and capable of emerging under the influence of mesmerism or hypnosis.
2. Polypsychism (or multiple personality): The co-existence of numerous psychic segments, each one of which possessing its own ego, albeit subordinated to a more general ego.

The new psychodynamic orientation to psychiatry drew heavily on these two models. Janet, for example, derived his concept of the subconscious from dipsychism. He was the first to discover that “subconscious fixed ideas” played a pathogenic role in the individual’s life and usually brought on by a traumatic or frightening event. “The idea, like a virus, develops in a corner of the personality inaccessible to the subject, works subconsciously, and brings about all disorders of hysteria and of mental disease” (Janet,

1889, p. p. 436). Consequently, Janet determined that treatment, especially in the case of hysteria, should be directed toward these fixed ideas.

Likewise, Freud drew his own ideas of the unconscious from the model of dipsychism, whereby the unconscious was equated with the sum total of repressed memories and tendencies prompting surreptitious expression in the form of symptoms, which was similar to that underlying Janet's concept of fixed ideas. Indeed, Jung also attributed the archetypes\* and collective unconscious\* to a dipsychistic model. Yet, both Freud and Jung's theories evolved from a dipsychical to a polypsychical model over time. With Freud this evolution occurred as a result of replacing the conscious-unconscious continuum with the tripartite assembly of agencies\*, while Jung felt this evolution required input from an additional structural component not present in Freud's theory: the Self-archetype.

Overall, Freud and Jung both drew inspiration from a conception of a psyche of ancient origin: "Echoing the oracle at Delphi, Socrates defined the central task of the philosopher...as self-knowledge.... The idea is that there is an unconscious component of the self that can only become conscious through 'therapy,' the therapy of philosophical dialogue" (Levin, 1992, p. 3). Elaborating on Socrates' notion of self as soul, Plato made two important contributions that are also echoed in psychodynamic theory:

1. Freud and the tripartite assembly of agencies: the self is comprised of component parts that are in conflict with one another.
2. Jung and the Self-archetype: "Ideas" or "Forms" are archetypal images, conferring upon physical reality the attributes of its particular appearance in the manner of templates.

However, Freud and Jung adapted and provided innovation to these concepts, each in their own way. For example, Plato described the tripartite assembly in terms of the following metaphor: a chariot driver trying to control two spirited horses—the driver representing reason and control (ego) and the horses appetite and ambition (id). There is no corresponding superego in Plato's model. Freud put the Platonic arrangement this way: “[I]n its relation to the id, [the ego] is like a man on horseback, who has to hold in check the superior strength of the horse” (1923/1961, p.15).

Plato saw the chariot driver as the rational part of the psyche (self, or soul). In so doing, he presaged the Jungian account of the Self-archetype by considering it the aspect of the individual that is unchanging and potentially able to contact the eternal, spiritual aspect of reality. Thus, Plato asserted a mind-body dualism: only the rational soul, or mind, can contemplate true knowledge. The lesser part (body) is limited to the imperfection of the senses. The soul exists before the body and brings knowledge from previous incarnations. In other words, the innate Ideas of the mind are actually residual knowledge carried over from previous lifetimes. According to Plato, the ultimate goal of the philosopher is to go beyond the dark reflections of mere sense impressions and enter into the clear brilliance of sunlight streaming into the cave of the body and the world from the spiritual realm of Forms existing beyond them.

As can be seen, both Freud and Jung can be understood as having a lineage tracing back to the same roots in antiquity—albeit, emphasizing the parts they preferred. Yet, there is a significant difference. For Freud had already established the school of psychoanalysis as Jung was beginning his medical career. When Jung became aware of Freud's work, he was deeply inspired; and so too Freud was inspired with Jung. After

seeing Jung's published work supporting his ideas of the unconscious, and after a series of letters and a visit to his home, Jung was handpicked to be Freud's successor. "You have inspired me with confidence for the future, that I now realize that I am as replaceable as everyone else and that I could hope for no one better than yourself, as I have come to know you, to continue and complete my work" (Freud & Jung, 1974, p. 27).

However, any integral model of the ego must account for the devastating dispute between Freud and Jung that ultimately split their alliance asunder. At first glance, given Freud's (1927/1953, 1930/1961) well-documented suspicion toward religion, an integration of their positions might seem an unlikely proposition. Indeed, it might even seem as if bringing together irreconcilable partners. However, a number of factors substantiate the possibility of doing so. For example, it is sometimes forgotten that Jung was initially a psychoanalyst. In this respect, the relationship between Freud and Jung is surprisingly like that of Moses and Jesus—in that Jesus was a Jew. But Jesus had not come to replace Judaism. Rather, he came to fulfill it. Had his death not been so untimely—and humanity's loss, therefore, so great—perhaps it would have been Jesus who promulgated the Christian faith, and not those who followed him.

Some would say that Judaism and Christianity are beyond reconciliation, as the wedge driven between them has proven to be resilient, which can also be said of Freud and Jung. Yet, this is a somewhat surprising situation, for these two patriarchs of psychodynamic theory have far more in common than in opposition. For example, Freud and Jung each shared an unwavering commitment to these two cornerstones of psychodynamic structural theory: the ego and the unconscious. Indeed, each made these two concepts foundational

aspects of their respective theories, albeit in decidedly different ways. The real difference between them is how they split up the territory of the psyche, with each emphasizing a different aspect: sexuality or spirituality. Had each not chosen to emphasize merely their half, things might have worked out far better between them.

As it turned out, they could not quite overcome their differences, which brought forth a storm of controversy and criticism even from the beginning: “Adler (1929, 1939) and Jung (1971) were among the first prominent analysts to split with Freud, largely because they felt, to use Jung’s phrasing, that Freud viewed the brain ‘as an appendage to the genital glands’” (Weston & Gabbard, 2001, p. 61). In the end, this reductionism proved to be too much for Freud’s inner circle and, one after the other, they abandoned their allegiance to him and embarked on their own careers, strewing a plethora of theories in their wake. Unfortunately, this has only served to produce a cumbersome diaspora within the profession of psychology.

Although Freud (1927/1953, 1930/1961) denies outright any affiliation with religion, indeed, vehemently denouncing it as an obsessional delusion, his fundamental discoveries involving structural theory are virtually lifted straight from Judeo-Christian metaphysics and colloquially represents the individual’s situation this way:

*A devil and an angel, grappling over your soul, sit on your shoulder and take turns coercing behavior by whispering provocative comments into your ear.*

However, this orientation had fallen into some disrepute by Freud’s time and he questioned whether it would be necessary to take psychology in a different direction entirely. Consequently, Freud proposed the various agencies of psychic structure to

account for the dynamic otherwise represented by these metaphysical entities. In other words, the id, ego, and superego are really nothing more than demons, the self, and angels—all vying for one's soul. Of course, Freud considered his efforts more akin to liberation than plagiarism, and rightly so. Nonetheless, the relation between his structural theory and Judeo-Christian doctrine is anything but cursory.<sup>2</sup>

With the emergence of modern Western psychology and psychoanalytical studies in the 19<sup>th</sup> and 20<sup>th</sup> centuries...the underlying principles of beliefs in angels and demons have taken on new meanings.... The tripartite cosmos was remythologized into a tripartite structure of the personality—the superego (the restrictive, social regulations that enable man to live as a social being), the ego (the conscious aspects of man), and the id, or libido (a “seething, boiling cauldron of desire that seeks to erupt from beneath the threshold of consciousness”). Thus, demons—according to this reinterpretation—might well be redefined as projections of the unregulated drives of man that force him to act only according to his own selfish desires, taking no account of their effects on other persons.... (Encyclopedia Britannica, 2002)

By moving the conflict indoors, so to speak, the alienness of the demon and the angel was replaced by an id and a superego far more personal to the individual—even if still alienated. Indeed, the *entity* theory of psychology was ultimately replaced with a surrogate: the tripartite assembly of *agency*.

However, Jung went the other way with this approach, explicitly incorporating the angel into the psyche as the Self-archetype, thereby augmenting the superego as the harbinger of moral virtue. The ego is blessed with the succor and benevolence of divine intervention in Jung's view, rather than simply chastised with guilt and criticism. In

---

<sup>2</sup> Indeed, orthodox psychoanalysis has often been referred to as a “Jewish science”: “The enemies of depth psychology still dismiss it as peculiarly relevant to Jews; its friends note with gratification the biblical roots of the new wisdom. Not only are many practitioners of the art, like the very first analyst, Jews by descent if not conviction, but there is a widespread conviction that the method, the spirit, and even the conclusions of psychoanalysis are para-Judaic” (Wolf, 1965, p. 133). In fact, the affiliation with Judaism was explicitly acknowledged by the psychoanalyst most intimate with Freud. As a guest speaker at a psychoanalytic convention in Jerusalem, Anna Freud claimed that the idea of psychoanalysis being a Jewish science “can serve as a title of honor” (Gay, 1987, p. 118).

accordance with the Hindu and Buddhist scriptures, Jung primarily drew his concept of the Self-archetype and conceived the presence of this divine influence in terms typically reserved for God. These sources of inspiration can be seen primarily in the concept of the *mandala*. “For Jung it is the circular *mandala* that best symbolizes the archetype of the self and helps to integrate the personality until the state of self-knowledge is finally realized” (Coward, 1985, p. 75). *Mandala* is a Sanskrit word meaning circle, and is a common element of spiritual iconography within Hindu, Buddhist, and even Taoist spiritual traditions.

Jung comments on the centrality of the *mandala* to the Self-archetype this way: In them I saw the self—that is, my whole being—actively at work.... I had the distinct feeling that they were something central, and in time I acquired through them a living conception of the self. The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad (i.e., unity), and corresponds to the microcosmic nature of the psyche. (Jung, 1961, p. 196)

However, the *mandala* is not the only manner in which Eastern concepts of God are incorporated within the Self-archetype. Both the Hindu concepts of the *atman* and *buddhi* suggest a deeper, more primordial and essentially unconscious Self to which the ego exists in an intimate relationship. For example, the Upanishads make the following reference: “The jiva is to the [atman] as a particular individual wave is to the abiding and deep ocean across which it moves” (Mahony, 1997, p. 381). Yet, the *atman* and *jiva* are also distinct from one another, which bear certain similarities to the Self-archetype and ego in that “the essential or real self (atman) has to be differentiated from the empirical or embodied self (jiva)” (Dandekar, 1987, p. 208).

Likewise, Western conceptions of God also make their appearance in the concept of the Self-archetype: “*Christ exemplifies the archetype of the self*. He represents a

totality of a divine or heavenly kind, a glorified man, a son of God *sine macula peccati*, unspotted by sin” (Jung, 1950/1959, p. 37) (emphasis in the original). Overall, conceptions of God found in the spiritual traditions can be thought of as manifestation of the same psychic structure, representing one and the same divine reality overall. However, such a position is controversial for certain spiritual orientations hold that it is blasphemous to think of God and ego as the same. Nonetheless, others maintain it is only in recognizing the shared identity of God and ego that one’s enlightenment and ultimate well-being can be ensured. In observing this contentious distinction, Washburn suggests these approaches to spirituality possess irreconcilable differences, perhaps even committing them to a most unenviable outcome—divorce.

Most of Eastern thought stresses nonduality and self-transcendence through enlightenment, and most of Western thought stresses duality and self-transcendence through restored or redeemed relationship.... Whether...the ultimate goal of development is beyond all selfhood or is a unity of two selves in one...strongly suggest[s] mutually exclusive...answers. This, in turn, suggests that a unifying paradigm that would integrate the [two] is not a hopeful prospect. (1990, pp. 104, 109)

A far more amenable outcome is possible than this. However, to overcome these differences requires an understanding of how the two fit together in an integral whole. And in so doing, a particularly difficult conclusion becomes apparent: spiritual traditions based on duality are not only inadequate to account for nondual enlightenment but actually incidental to that purpose, for the essential dynamic of this process happens elsewhere. The above passage creates the impression that duality and nonduality can be thought of as if side by side, simply two opposing points of view of equal stature. Duality *derives* from nonduality, something in the way of a persona derived from one’s real personality, although comprised of this underlying substrate existing as a façade. Duality



is *imposed upon* nonduality, like a “veil of ignorance,” as reputed in certain nondual spiritual traditions (see Griffiths, 1973; Loy, 1998). As a result, duality ends up obscuring a true understanding of nondual enlightenment—precisely because the essential reality of nondualism happens elsewhere. As this set of circumstances might tend to confuse the reader who is not well-informed about nondualism, it would be useful to consider these differences more closely.

Despite a rich maelstrom of competing views beginning with the ancient Greeks (see Loy, 1998; McEvilley, 2002), qualms against nondualism have a long and storied history in the Western intellectual tradition (e.g., Ferrer, 2002). No matter how inevitable the progression of Western thought might seem, at one time, it was only one of a number of alternative paradigms. Paths not reliant upon science or materialism were—and remain—possible. Many ancient philosophers were sympathetic to the metaphysics of nondualism, such as Pythagoras, Heraclitus, Parmenides, and Plato, depending on how he is interpreted (e.g., Wilber, 2000b). Nonetheless, a nondual tradition has never found acceptance in the West. Rather, it has persisted only as a puzzling subterranean undercurrent to the more readily acknowledged trends in Western intelligentsia. In a manner similar to the religious alternatives (Judaism and Islam) of the prevailing European spiritual doctrine (Christianity), nondualism has frequently been ridiculed, even attacked.

Eastern traditions have the reverse situation, indeed, so much so that nondual orientations tend to proliferate among the doctrines of Hinduism, Buddhism, and Taoism. Perhaps nowhere in the West has nondualism received a more insightful treatment than in the spiritual revelation of Adi Da (2000a, 2004). Many scholars, including myself, consider

Adi Da to be an enlightened spiritual master of the highest degree (see Lee, 2003; McDonnell, 1997; Steinberg, 1990). Yet, his work is not well-known. Although the images of Freud and Jung have become virtual icons of contemporary culture, Adi Da needs introduction.<sup>3</sup> Doing so, however, is no easy matter, for his spiritual realization is situated within not just one lineage of spiritual adepts, but three (see Adi Da, 1992). These three affiliations are as follows:<sup>4</sup>

1. Present lifetime: Swami Rudrananda, Swami Muktananda, Swami Nityananda, Rang Avadhoot, and the Divine Goddess Shakti.
2. Past lifetime: Swami Vivekananda and Ramakrishna.
3. Contemporary lifetime: Sri Ramana Maharshi.

During Adi Da's own ordeal of spiritual transformation in this lifetime, he was served within a particular spiritual lineage. Swami Nityananda (?-1961) was a direct and principal source of spiritual instruction for Adi Da during his years as a disciple of Swami Muktananda. Rang Avadhoot (1898-1968) was a *realizer* in the tradition of Dattatreya (a Hindu God traditionally regarded in India as an avatar of Brahma, Vishnu, and Siva). His

---

<sup>3</sup> The full title and name of Adi Da is The Ruchira Avatar, Adi Da Samraj (see Adidam, 2003). This title and name consists of several parts, in which each one expresses an aspect of Adi Da's divine state. *Ruchira* is a Sanskrit word meaning bright, radiant, effulgent, or the condition of all-pervading radiance, joy, and Love-Blissful Divine Consciousness. *Avatar* is the traditional term for Divine Incarnation. It literally means "One who is descended, or crossed down"—from, and as, the Divine. *Adi* means first, primordial, or source. *Da* is a traditional reference to God, that means "The One Who Gives," or "The Divine Giver." *Samraj* means Universal Ruler, or Supreme Lord—although not in any worldly or political sense, but as the Divine Master of all those who resort to Him. Thus, The Ruchira Avatar, Adi Da Samraj indicates "the 'Bright' (or Radiant) Descent of the Divine Reality Itself into the conditionally manifested worlds, Appearing here in His bodily (human) Divine Form...[as] the Primordial (or Original) Giver, Who Blesses all as the Universal Lord of every thing, every where, for all time" (Adidam, 2004, pp. 1343, 1348). The Ruchira Avatar, Adi Da Samraj, is thought in this spiritual tradition to be the full and true incarnation of Real God.

<sup>4</sup> By contemporary lifetime, it is meant that Ramana Maharshi existed as a contemporary of Adi Da, even though their lives as spiritual masters did not actually overlap in time and they did not correspond with one another. The use of the word contemporary, therefore, is somewhat arbitrary. Nonetheless, it attempts to convey a meaning for which there is no better word. Perhaps collegial could be used, as Ramana Maharshi's lineage with Adi Da is probably best described as like-minded colleagues. However, this word suffers even more from the limitations of their having never actually corresponded. Therefore, the use of the word contemporary is a concession to these limitations.

glance in the garden at Swami Muktananda's ashram in Ganeshpuri was a significant event of spiritual transmission in Adi Da's spiritual practice. Swami Rudrananda (1928-1973), or Albert Rudolph and known as "Rudi," was Adi Da's spiritual teacher from 1964-1968 in New York City. Each of these accomplished spiritual masters practiced in the tradition of *shaktipat* transmission:

I, in My present-time bodily (human) Form, Received Kundalini Shaktipat (or the Transmission of cosmically manifested Divine Spirit-Power) from several individuals, including Swami Nityananda, Rang Avadhoot, Swami Muktananda, and Rudi (also known as Swami Rudrananda). And, in My (present-time) case, the Divine Spirit-Transmission was, at last, also Given most directly, in Person, and in Its Utter Fullness, by the Divine Goddess, Shakti Herself. (Adi Da, 1999a, p. 37)

Although Adi Da is not the reincarnation (second coming) of Jesus of Nazareth, his affiliation with another remarkable spiritual master can be thought of somewhat in this manner. Swami Vivekananda was the disciple of the great Indian adept Ramakrishna who attempted to bring the message of spirituality and mysticism to the West. At the end of his life, he held a deeply felt compassion for the plight of Western humanity and its great need for God. As a result, Swami Vivekananda died with an urgent passion to be reborn and serve the West to find God. This passion created a unique conjunction with Adi Da's own divine impulse to manifest in the human realm. It was this conjunction that provided the vehicle for Adi Da's incarnation.

It should be understood about this intentional Birth of Mine that no "decision" was made from an absolute point of view, out of the blue. The Deeper Personality Vehicle of Swami Vivekananda was provided conditionally, as I have indicated. I, My Self, was brought into conjunction with the conditional reality by those means. In that conjunction, I "Consented" to the Ordeal of human Manifestation... That Vehicle was conjoined with My Very Being. Swami Vivekananda was given up completely, and the Vehicle became transparent to Me. (Adi Da, 1999b, p. 43)

Swami Vivekananda's own spiritual master, Ramakrishna, was renowned in India for his ecstatic devotion to the Divine Goddess. In addition, he held a remarkable sympathy with other religions, to the point of contemplating their icons and studying their spiritual revelations. Adi Da has remarked that Ramakrishna's mastery of the devotional path is unsurpassed in all of human history. It was in this context that Ramakrishna developed an appreciation for his disciple's spiritual stature and destiny. "At the end of his life, certain of the great work that lay ahead for his beloved Vivekananda, Ramakrishna poured his own Spiritual virtue into Swami Vivekananda in a formal act of Transmission—becoming, in his own words, only an 'empty fakir'"<sup>5</sup> (Lee, 1999, p. 44). In this manner, Ramakrishna invested his spiritual state into that of Swami Vivekananda and, joined together, became the deeper personality of Adi Da.

As a result, the Divine Person manifested into this realm in the bodily, human form of Adi Da in 1939 in an unpretentious suburb of New York City. Adi Da grew up as a typical child of his time and eventually graduated from Columbia University with a B.A., and then Stanford University with a M.A. It was at this time that he embraced spiritual practice within the context of his present lifetime lineage, returned to New York City during the late 1960s, and contacted Swami Rudrananda. In 1970, after encounters with the remaining members of this lineage—Swami Muktananda, Swami Nityananda, and the Goddess Shakti (the latter two in the subtle, spiritual realm)—he became enlightened. Indeed, his enlightenment took place in a small temple of the Vedanta Society in Los Angeles—a principle site in America for the worship of Ramakrishna and Vivekananda. (For a full account of these events, see Adi Da, 1992.)

---

<sup>5</sup> In Arabic, *fakir* literally means poor. It may be used to mean either material impoverishment outright, or else the virtue of spiritual aspirants making themselves poor by ceasing to be oriented toward self-improvement in the material world. For a full account of this incident, see Vivekananda (1979, p. 182-183).

Soon thereafter he became aware of the spiritual revelation of Sri Ramana Maharshi and noticed a strong compatibility between their respective works, so much so that he declared this contemporary sage to be another significant lineage. As an example of this compatibility, Ramana Maharshi's description of transcendental Self-realization indicates that the seat of Consciousness\* in the human body-mind is located at a locus in the right side of the heart, an observation coinciding with Adi Da's own experience (see a fuller account of this esoteric anatomy, see the *amrita nadi* in the section entitled, "Radical" Non-Dualism). Altogether, this sequence of spiritual masters has provided Adi Da with direct links to an unprecedented array of spiritual realizations: "in the last one hundred and fifty years...the different types of possible Spiritual Realization were all demonstrated to an unsurpassed degree through the lives of these remarkable Adepts, and in direct association with Avatar Adi Da's Appearance" (Lee, 1999, p. 48).

Interestingly, Adi Da has also commented on another relation that, although not a part of his lineage strictly speaking, still played an important role in his divine incarnation. His appearance could not have occurred until Freud's theories preceded him, introducing and preparing the public for such unacceptable notions as sexuality, narcissism, and the bondage of unconscious motivation. Adi Da's divine incarnation at this point in time is neither arbitrary nor accidental:

When the time was right, I Appeared.... Look at all the...changes that occurred in nearly the first half of the twentieth century before I Appeared—tremendous technological changes, communication changes.... All that was part of the ripening of the time.... During and since World War II all this has fully developed. If I had Appeared in 1903, I would be a pretty old dude right now—ninety years old and a little overripe to deal with you.... Also, Freud would not have completed his work. He died the year I was born. What has come to characterize mankind as a whole did not characterize mankind fully until the time of My Birth. What has come to characterize the twentieth century and what will characterize the future took a good piece of

the twentieth century to develop—modern physics, all kinds of things. (Adi Da, 1993, p. 12)

As can be seen, the lineage and circumstance in which Adi Da's work takes place is quite complex. His express purpose for incarnating is at once auspicious and daunting: the ultimate enlightenment of all beings, returning them to an unequivocal realization of their own Divine State. Clearly, this is a purpose significantly distinguishing Adi Da from Freud and Jung.

Nonetheless, his spiritual revelation is directly pertinent to an integration of the ego as it appears in the work of Freud and Jung. It is claimed in this work that bridging the gap between the personal and transpersonal aspects of the ego requires the introduction of psychic structure capable of interfacing with both sides. The grid of attention\* of Adi Da (1995, 2004) is a useful theoretical construct whereby this interface might take place. This construct provides a reinterpretation of consciousness over that posited by the concept of intentionality, which states that consciousness is always directed *toward* its objects. "*Consciousness* is the essence of experience.... It has no structure of its own but only essence. It is not static nor is it in motion. Consciousness, however, is always *about* something" (Combs, 2002, p. 7) (emphasis in the original). The grid of attention is the structure in which experience takes place—as well as that process by which consciousness results in the very objects of which it is aware.

This reinterpretation not only allows for a plausible interface between the personal and transpersonal aspects of the ego, but also suggests how the Self-archetype might relate to shamanism and mysticism. From this broad perspective, the Self-archetype is conceived as the deeper Self, the primordial and transpersonal aspect of the individual in which the boundaries between self and other begin to waver. The psychic

structure within which both deeper Self and lower self\* coexist is the grid of attention, along with their respective experiences of reality. The manner in which reality is experienced at the level of the deeper Self forms the basis for both shamanism and mysticism (interpenetration with the world), which Jung puts this way: “The deeper ‘layers’ of the psyche lose their individual uniqueness as they retreat farther and into darkness.... [T]hey become increasingly extinguished in the body’s materiality.... Hence ‘at bottom’ the psyche is simply ‘world’” (1940/1969, p. 173).

Similarly, a reinterpretation of nondualism by Adi Da (2001a, 2004) is also presented (the illusion of relatedness\*), whereby the ultimate depiction of metapsychology is summarized. It is at this point that the ego comes full circle with God, for the revelation of Adi Da states that the ego is nothing more than an illusion. Ironically, and paradoxically, being an illusion ultimately serves only to obscure the ego’s fundamental nature—it literally is God (the Divine Self). Traditions of nondualism generally state that the fundamental nature of reality is hidden behind a veil of illusion, such as is the case with *nirvana* and *samsara* (see Loy, 1998).

However, Adi Da claims that nondualism can be understood in even more profound terms beyond such traditional accounts. Not only is the separation between self and other eliminated in the “radical” non-dual\* enlightenment of Adi Da, so too is the separation between ego and God. Taken together, the grid of attention and the illusion of relatedness provide the necessary framework within which the ego can be subsumed, which leads to a perhaps surprising result. When all aspects of the ego are integrated, the ego is revealed to be an illusion—which, ultimately, eliminates the ego—leaving only God as one’s fundamental nature. That is to say, one can only understand by whole

through its parts. However, once the whole is understood it changes the way in which the parts are understood. In this case, the parts are understood to no longer exist, which leaves only the whole. As can be seen, understanding the ego according to the precepts of Adi Da has a reciprocal effect, which dramatically changes the understanding of the way in which the ego is conceived by Freud and Jung.

### *Benefits of the Study*

Although the purposes of this study are intended to enlarge the present understanding of the ego, self, and God, specifically within the context of the whole person, one might wonder what the benefits would be. While the purposes indicate the reasons whereby the study was initiated, it is the outcomes that establish the value by which the study might be assessed, especially relative to its impact on the profession of psychology. Overall, the outcome of this study has several important implications for professional psychology, especially clinical practice, which can be summarized according to the following series of benefits:

1. Phase II Cultural Competency (denominational):
  - a. establishes a common language for health care providers,
  - b. provides a comprehensive theoretical framework for therapy.
2. Phase III Cultural Competency (developmental):
  - a. cuts out the “middle-man” to the healing properties of Love-Bliss,
  - b. makes God relevant for the profession of psychology.

Currently, psychological theory is heavily influenced by perhaps the single most cumbersome institution of American society: *the marketplace*. However, there is a significant failing to this approach: theorists end up working their own side of the street,



privileging their particular theoretical orientation over all others, perhaps even to the exclusion of all others. But the failure of this approach should be no surprise. As is often the case with attributes, the greatest asset of American society has likewise become its greatest weakness. The problem with this approach is easy to see, in that whenever one relies too heavily on their strengths, other attributes tend to atrophy.

Every culture has its own distinct form of neurosis, which generates certain types of psychopathology (Roland, 1996), and the United States is certainly no exception. American society is considered by many to be narcissistic, bred by an extreme emphasis on individualism (Lasch, 1979). . . . This egocentric orientation which constrains intimacy, has been labeled by Rotenberg (1977) as an “alienating individualism.” (Alperin, 2001, pp. 137-138)

Unfortunately, although this autonomous functioning has led to affluence and technological supremacy relative to the rest of the world, it has also led to disarray in psychology, as seen in its disparate corpus of theory. Over the years, theorists have been at no loss to speculate over the basic principles governing the operation of the psyche. An inordinate number of even epic edifices now dot the landscape. Certainly, the theorists have not shirked in trying to settle matters, offering their opinions liberally. Looking back on these many earnest endeavors, one cannot help but be impressed by the single aspect by which they are most clearly characterized: *a squabble*. Indeed, contemporary psychology appears more like a bunch of mavericks kicking in their stalls than a team of horses hitched together and pulling freight. As each theory emerges, the impression usually given is an emphasis on being distinctive and in control, rather than in accord, as each struggle for greater acceptance and approval. Ever since its inception as a distinct profession at the turn of the last century, psychology has always been in dire need of a rendering favoring the

cooperative virtues: *simplicity and synthesis*. Simply put, the profession of psychology is yet in its childhood and still experiencing growing pains.

The difficulty for contemporary psychology is not so much the proliferation of disparate theories, with no guiding principle to organize them, as an even more troubling concern: *leaving out important parts*. No reputable manufacturer would attempt to build a car engine without pistons, or a manifold, or a carburetor. Yet, this is precisely the situation for professional psychology, in which each theoretical account of the ego stakes its own claim, typically to the exclusion of the others. It is exactly this set of circumstances that the formulation of the integral ego attempts to resolve, by providing a new and more compelling way of understanding what is of principle concern for every individual: *the whole person*.

Historically, humanistic psychology has rallied behind the concept of the whole person in its attempts to offset the dehumanizing reductionism prevalent in psychoanalysis and behaviorism. But a tension has been present even from the beginning, pitting the principles of humanistic psychology against themselves. This tension arises from two of the features by which humanistic psychology is usually defined (Bohart, O'Hara, Leitner, Wertz, Stern, Schneider, Serlin, Elliott, & Greening, 2003; Bugental, 1964):

1. Humanism: human beings exist in a uniquely human context.
2. Holism: human beings are irreducible to any of their parts.

A primary contention of this dissertation is that these two principles are ultimately incompatible. As a result, the challenge for humanistic psychology is to acknowledge an exceedingly difficult reality: *humanism has a hole in its holism*. First of all, the human

being can be thought of as a system, and in a system every part of the whole plays an irreplaceable role. Unfortunately, this guiding paradigm is not presently the industry standard for professional psychology. Rather, accounts of the ego and self can be likened to territorial acquisitions. At one point, the entire domain of psychology was said to consist of Four Forces: psychoanalysis, behaviorism, humanism, and transpersonalism. However, the profession has managed to proliferate to the point where there are now dozens of theories and therapies, all clamoring for attention.

As professional psychologists ply their trade, they can do so according to the regimes of any number of distinct, even disparate orientations. In fact, each school has developed its own specialized language for addressing the issues pertinent to its interests, and usually without any real regard for the others with which it interacts. Although the various schools pride themselves on their differences, this has only served to create an unfortunate circumstance, which is colloquially referred to as *psycho-babble* and alienates both the general public and mental health consumers. Indeed, those working in some areas of psychology do not know what the others are talking about. Obviously, this is not a workable arrangement.

Psychology needs a common language to offset this counter-productive circumstance so as to improve the clinical proficiency of service providers. Without this clarification of concepts and nomenclature, health care providers typically work at cross-purposes, and align their treatment plans to outcomes that are dependent on very different, even contradictory theoretical principles. What makes integrating the ego unique as presented in this dissertation is that it does not simply represent another school or field in the profession of psychology. Rather, it is the aggregate of *all* schools and

fields in psychology taken in their entirety. In this new genre, all systems of psychology are unified within a single, all-inclusive framework. Psychoanalysis, behaviorism, cognitive psychology, existentialism, humanism, and transpersonal psychology all find their rightful place as members in this new democracy of mind. The integral ego ushers in a new era of psychology in which all orientations and approaches to the whole person can benefit from a common language and shared theoretical framework.

This paradigm shift can be compared to another adaptation that has taken place within psychology and whose positive effects are still reverberating today. Twenty-five years ago, at the culmination of a particularly hopeful and fervent period for the profession, numerous innovative therapeutic programs gained favor. Indeed, the field was buzzing with creativity and inspiration. Yet, at the same time, some of the gravest ethical violations flourished along side them. For example, homosexuality was classified as a mental illness in the DSM-III. Likewise, even if it was not a common practice, sex with one's client was an accepted therapeutic intervention at that time.

Not so today. Engaging in these antiquated practices represents an ethical violation according to the standards of contemporary psychology (Paniagua, 1998; Sue & Sue, 1990).<sup>6</sup> Similarly, cultural competency is now officially deemed an ethical requirement of any licensed professional. Yet, twenty-five years ago, cultural competency was barely a blip on the radar as an accepted industry standard. Even though sensitive and well-informed therapists would naturally tend toward taking cultural differences into account, the profession as a whole was not guided by such requirements.

---

<sup>6</sup> It should be mentioned that sexual surrogates are currently assisting clients with sexual dysfunctions by engaging in sexual acts of one kind or another. Although this is a controversial practice and not generally included among the acceptable practices of licensing agencies, there seems to be considerable value to these therapeutic interventions. Nonetheless, the potential for dominating and intrusive dual-relationships continues to be a risk for clients who are vulnerable to such methods.

But cultural competency can be thought of as being only in *Phase I* of its implementation. *Phase II* and even *Phase III* are lagging behind. The three phases of cultural competency could be put this way:

1. Phase I: demographic cultural competency.
2. Phase II: denominational cultural competency.
3. Phase III: developmental cultural competency.

Phase I is the ordinary understanding of cultural competency in which demographic variables are taken into account during the practice of research and therapy, such as age, gender, ethnic group, sexual preference, nationality, economic status, etc. Yet, these groups do not necessarily indicate discrete packets of individuals. Cultural diversity is a far more complex phenomena than that. Enormous variation attenuates these different categories, which can be mixed and matched to a virtually unlimited degree.

Cultural diversity also exists *denominationally*, spread across the various professional affiliations that pertain to the different domains one's psyche. In other words, there are cultural affiliations not only for every category of demographic contingency, but for every level of denominational contingency among researchers and service providers. In this sense, cultural competency can be thought of as the profession of psychology honoring a particularly important feature of the psyche: *it is alive*, as much as any living being. The psyche should be treated the same as any person. That is, *it has rights*, as inalienable as any others.

Professional psychologists are bound to acknowledge and honor these rights. The entirety of the psyche can be thought of as a life form unto itself, and not constrained to simply the tip of the iceberg that happens to be one's body or persona. Each of the psyche's

component parts is as essential to the whole person as the digestive system and cardiovascular system are to one's physical form. Separating out these various systems into theoretical or therapeutic specialties (at least without acknowledging their explicit interface with every other system) is no less culturally incompetent than disregarding the cultural affiliations of a given people.

As can be seen, there are cultural affiliations not only for every category of demographic contingency, but for every element of psychic structure, as represented in the various theoretical and therapeutic orientations of psychology. This has enormous implications for the way in which clinical practice might be done. While demographic cultural competency can be thought of as originating within the client, denominational cultural competency can be thought of as originating within the other significant component of the therapeutic situation—*the clinician*—and every bit as essential to the outcome. In this sense, the clinician must be understood as existing within a larger context while practicing therapy: the full array of available theoretical cultures. Having learned to embrace the full range of *clients* potentially seen in clinical practice, the clinician must now learn to embrace the next level of cultural imperatives, that is, the full range of *colleagues* potentially assisting them in that clinical practice.

The idea of dividing the profession into different schools, especially if incompatible or at odds with one another, is now obsolete. Competing and oppositional theoretical orientations are no longer viable, precisely because they violate the prime directive of clinical practice: "*Do the client no harm.*" As is no doubt obvious, no good can come from an interminable squabble. Yet, entire fields have become segregated, committed to their own particular point of view. Although specialization has significantly

increased the expertise of the schools of psychology, ultimately, it has also served to muddy the water overall. Each school only ends up working their own side of the street, rather than sharing the street or else, indeed, making effective use of it. As a result, each ends up working against the other, seeing colleagues as if competitors, if not enemies outright. It is precisely this untenable situation that I seek to overcome in this work.

Yet, the therapeutic situation is more complicated than this. Not only does the therapeutic encounter involve both the personal culture of the client and the professional culture of the clinician, but also a third cultural variable easily overlooked: *the client's developmental niche*. That is, specific cultural affiliations pertain to the competencies that take place at the various developmental milestones of humanity: from infants, toddlers, preschoolers, juveniles, and adolescents to adults—and, indeed, even beyond: such as saints, mystics, and sages (e.g., Carmody & Carmody, 1985; Luthar, Burack, Cicchetti, & Weisz, 1997). Any theoretical orientation that does not take the cultural domains attenuating these divisions of humanity into account can only be thought of as culturally incompetent, which is a violation of ethics.

The second implication of the hole in holism follows from this: humanistic psychology not only places human beings in a human context, but so, too, does the entire profession. Unfortunately, this is reductionistic. That is to say, the dominion of the psyche extends far beyond mere human beings. Consequently, an important topic must be addressed in this regard: *God*. Most theories of psychology have a disregard for God, from explicit disavowal to benign neglect. However, such indifference only serves to keep the various fields of psychology from having a profitable interface. It keeps psychology from having a profitable interface with the various spiritual orientations

regarding God—whether the Hebrew traditions, such as Judaism, Christianity and Islam, or the Oriental traditions of Hinduism, Buddhism, and Taoism.

At times, the existence of God has been called into question. Yet, every world religion claims there is God, whether known as Jesus, Allah, Krishna, the Void, the Tao, or even simply Reality. Therefore, a critical issue currently facing the profession could be put this way: *how to make God relevant to psychology*. To accomplish this, the integral ego does what few theoretical orientations to spirituality are able to do: ground the discussion in established psychological concepts, and thereby bring together and integrating every tradition of both psychology and spirituality. As a result, the violent outcomes that have frequently been seen to attenuate the squabbles of spirituality historically can be resolved in the same manner as the disparate squabbles of psychology—Phase II and III cultural competency.

The benefit of doing so is at once both profound and based on a simple and ordinary practice: *cut out the middleman*. It could be said that the essence of God is Love-Bliss. Likewise, the essence of clinical practice could be thought of as the healing of psychic lesions brought on by trauma, which compromise one's ability to engage in Love-Bliss. Consequently, a principle clinical objective would be to put one in direct contact with the presence of God, that is, Love-Bliss. However, most clinical interventions are designed to put attention on the individual (e.g., manipulating environmental conditions, improving self-esteem, become aware of one's experience). But to access or invoke God, one must reverse this flow and literally put attention on God, not the self, precisely in order to access and invoke the healing properties of Love-Bliss.



As one surrenders and releases (transcends) their identification with the ego, attention simultaneously aligns with one's underlying substrate of Love-Bliss. That is, the prior reality of Love-Bliss naturally asserts its own influence. In this way, one's native state is revealed: "The Truth (That Sets The Heart Free) Is Not That the Apparently individual (or Separate) self (or ego-"I") Is itself Immortal and Divine...but...That There Is Only Real God (The Real, The Truth, or That Which Is Always Already The Case)" (Adi Da, 2001b, p. 186) (emphasis in the original). When the heart is set free, one's well-being is most directly connected to their greatest succor. Ultimately, the relationship of the ego to God could be said to consist of a surprising twist: the integration of the ego is the *elimination* of the ego—into the prior reality that is God.

In a sense, the situation for the psyche can be compared to that of physics. During the Middle Ages, it was commonly accepted that the earth was the center of the solar system. As science emerged during the Renaissance, it rightened this listing ship and placed the sun where it belongs—at the center of the solar system. A myriad of heavenly bodies (frames of reference) in the psychic solar system and each one exerts its rightful gravitational pull. The secret of integral psychology is to allow each one its inherent gravitation, while requiring every other heavenly body to submit to the combined impetus of these forces, precisely so that each can be allowed its proper and respective gravitation. In other words, *every* school and system of psychology must find its place in a larger integrated framework so that the proper contribution of *each* school and system of psychology is neither overlooked nor violated.

This can only be done under the following circumstances: the sun (*God*) is placed at the center of the solar system; while the earth (human) finds its rightful place among the

other heavenly bodies. In this way, the puzzling and essentially compromised calculations otherwise appearing in the theoretical works of contemporary psychology can be straightened out, as they align to the actual orbits of the heavenly bodies around the sun. This can only be done if the properties and characteristics of the sun are rightly understood and acknowledged. If so, psychology can benefit from the same effect Newton had on physics, that is, resolve the squabble of competing theoretical conceptions into a single integrated system and thereby allow the emergence of and alignment to an even more profound depiction (in the case of physics, the theory of relativity of Einstein). In the case of psychology, however, the more profound depiction following the integration of the psyche is the emergence of spirit—which ultimately means God.<sup>7</sup>

The implications of this process are enormous, and can be compared to a famous paradox of Buddhism:<sup>8</sup>

1. Phase III cultural competency: *Nirvana and samsara are the same.*
2. Phase II cultural competency: *Nirvana and samsara are not the same.*

A full understanding of God requires that the individual be exposed to spiritual revelations perhaps not sanctioned by the culture in which they live, just as a full understanding of the ego requires they be exposed to psychological theories perhaps not sanctioned by other fields within the profession. Foremost among such unacceptable spiritual tenets is undoubtedly the following: *God is not other than the ego.* Indeed, this

---

<sup>7</sup> In a manner of speaking, psychology has the progression reversed with that of physics. In physics, the progression was straightforward—first a piecemeal array of competing theories brought together within the integral framework of Newton, followed later by the more profound speculations of Einstein. In psychology, the profundity of God already exists as a conception, albeit along side a piecemeal array of competing theories. What is needed is an integral account by which the two might be joined: the integral ego.

<sup>8</sup> In Hinduism, a similar paradox exists, in which the world is equated with *Brahman*, the ultimate nature of Divine Reality (see Koller, 1985; Sharma, 1974). Taoism likewise posits that ultimate reality—the *Tao*—is not different from its manifestations among the myriad oscillations of *yin* and *yang* taking place within the phenomenal world (see Koller, 1985).

claim is regarded to be a primary blasphemy in the spiritual tradition of Judeo-Christianity. Nonetheless, this tenet succinctly accounts for the fundamental nature of reality that is traditionally known as nondualism.

Perhaps no spiritual tradition demands quite so much as nondualism, for it claims that at the heart of existence, nestled in its core and radiating outward through all the levels of being, is a relentless, uncompromising paradox. The claim that *nirvana* and *samsara* are the same means enlightenment and ordinary awareness are the same. Yet, clearly, the ordinary individual is *not* enlightened.

One way of explaining the paradox is as follows:

There is only one reality—this world, right here and now—but this world may be experienced in two different ways. Samsara is the relative, phenomenal world as usually experienced, which is delusively understood to consist of a collection of discrete objects (including “me”) that interact causally in space and time. Nirvana is that same world but as it is in itself, nondually incorporating both subject and object into a whole. (Loy, 1998, p. 11)

In other words, the *appearance* of the world is different from the *presence* of the world. The appearance of the world makes up all the sizes and shapes, the heights, widths, and depths of objects interacting causally. The presence of the world, on the other hand, is the whole thing altogether, with no part left out or separate from any other. This means that the presence of the world is entirely connected, that no space exists between anything. Literally, everything *touches* everything else. And this touch has a feeling: Love-Bliss. In a sense, the situation with dualism and nondualism is like that of a human and a dog, in which the human is deficient in their perceptions and unaware of certain sounds and smells that are otherwise easily accessible to the dog. The ecstatic rapture of

Love-Bliss is present even *right now*, despite the fact that its presence is generally unknown.

Yet, the converse paradox is not likewise true: *samsara* and *nirvana* are the same. It is quite the opposite in fact. Since *samsara* arises within and is literally comprised of *nirvana*, it is best thought of as something like a subset of *nirvana*. Consequently, confusing the two is nothing but a category error. Perhaps more to the point, the relationship between them is not equal. Indeed, *samsara* is the source of all suffering. If *samsara* is taken to be *nirvana* (the source of all love and happiness), a supreme irony and insidious futility is put into effect: love and happiness are sought among the very conditions whereby they are inevitably denied. Unfortunately, many theoretical orientations reduce the presence of God to a mere postscript, if that, while emphasizing the possibilities to be found in the phenomenal world (e.g., Ferrer, 2002; Freud, 1927/1953, 1930/1961; Schneider, 2004; Skinner, 1953).

Ordinarily, the individual experiences the ecstatic rapture of Love-Bliss in a highly diluted state, broken up, so to speak, by the very act of separation that creates all the different objects—and subjects—populating the world. In fact, it is not uncommon for the feeling of Love-Bliss to become so diluted as to pass beyond even the state of ordinary love to no love at all. These states indicate instances of separation and alienation that are usually thought of as mental disorders. Consequently, *samsara* serves only one purpose, which is the same as any diagnosis, and that is to give direction to the treatment plan. By becoming sensitive to the unsavory properties of *samsara*, one likewise becomes sensitive to the very means whereby they might be transcended in *nirvana*. Adi Da refers to the combination of this awareness to reality as *dual-sensitivity*:

Merely by virtue of being born, you are in a terrible situation. Merely by virtue of being associated with a body-mind in this world, you are identified with bodily existence...you are attached to bodily existence...and you are clinging to bodily existence.... You know that the body can suffer tremendous losses, pain, shocks, degradation—of all kinds. And, yet, you...are impelled to be, and to be greatly—to be happy, to acquire this and that relationship and experience or object, to feel good, as if you were building a paradise.

Yet, you are not in paradise. You are in this mortal condition.... You cannot be Really and Truly Happy when you are identified with something that is mortal, or changing, or unsatisfactory, or not-Happiness-Itself. This dual sensitivity—both to the entirely limited and mortal condition of your present psycho-physical form and circumstance and to the inherent and great heart-Impulse that would be Truly, Completely, and Un-conditionally Happy—is both necessary and fundamental to the practice of the only-by-Me Revealed and Given Way of Adidam.... True Happiness (Itself) Is Realized when the ego-“I” (that otherwise seeks) is itself transcended in its Ultimate (or Divine) Source... (2003a, pp. 143-152) (emphasis in the original)

This passage beautifully represents the position of nondualism. Although *nirvana* and *samsara* are the same, it is precisely their *difference* that alerts and guides one to Love-Bliss, or True Happiness, which is certainly a profound benefit. Otherwise, one is lost and adrift among the sirens of the phenomenal world, which entice them up onto the shores of separation from God and an endless cycle of suffering. Nondualism is a very different way of approaching reality than that which separates everything into dichotomous pairs of opposites. And it is not that one side of the opposites is better or superior to the other. Rather, each simply applies to its own domain. Indeed, picking one side over the other only serves to *avoid* the paradox. The integral approach, on the other hand, is to accept and embrace *all* sides of the paradox—and most importantly, all at once. Although most people find this hard to do, it is the only way in which the entirety of the whole person can be given its due.

### *Methodology Considerations*

This theoretical dissertation falls into the category of exploratory and explanatory theory in that little theoretical research has been conducted on the topic of integrating the various aspects of the ego. Consequently, an innovative theory must be developed to fully account for the ego not currently in the literature. In this dissertation, the theory is developed according to established principles of theory formation. Theory formation involves the modification and extension of existing theory, as well as finding patterns and order among otherwise diverse and chaotic data (Klaif, 1985). It is important in the process of forming theory to appreciate the similarities and differences among concepts and ideas, which then result in frameworks that elucidate relationships among the data studied (Eisenhardt, 1989).

To achieve such a comprehensive framework of the theoretical constructs involving the ego, in this dissertation I employ a hermeneutical analysis. The interpretive approach to theoretical inquiry assumes that knowledge of reality must take into account social constructions, such as language, consciousness, shared meanings, documents, and other artifacts (Kaplan & Maxwell, 1994). The basic objective of hermeneutics is to determine the meaning of the subject being studied. Therefore, the philosophical base of interpretive inquiry is hermeneutics and phenomenology (Boland, 1985). In presenting this theoretical dissertation, I will rely on the principles of the former.

Interpretation, in the sense relevant to hermeneutics, is an attempt to make clear, to make sense of an object of study. This object must, therefore, be a text, or a text analogue, which in some way is confused, incomplete, cloudy, seemingly contradictory—in one way or another, unclear. The interpretation aims to bring to light an underlying coherence or sense. (Taylor, 1976, p. 153)

Hermeneutics originated during the Reformation in order to provide some guidelines for resolving debates concerning the authentic meaning of scripture, especially as fueled by Enlightenment advances in epistemology and philology. At this time, hermeneutics required an understanding of the world-view of the author and their community. The purpose was to discover the particular controlling idea embodied in the text and the original intention of the author uncontaminated by subsequent interpretations (what Jesus *really* meant—as opposed to what St. Paul or St. Augustine *said* he meant). To do so required the employment of certain scholarly tools: “knowledge of the original language in which the text was written, how the obscure terms were used in other passages in the text, and how the passages fit into the corpus of the author” (Polkinghorne, 2000, p. 119).

Dilthey (1883/1988) expanded the domain applicable to interpretation to include the humanities and social sciences, which moved the locus of inquiry from sacred texts to any human experience. But such experiences are only expressed within the context of the world-view of the author. Consequently, in using this approach, the understanding of any text or human experience requires the recreation in the mind of the reader the world-view of the author. However, Ricoeur (1974) suggested a different approach—that the text must stand alone as an objective reality, since the mind of the author is inaccessible to the reader. In either case, all forms of hermeneutics attempt to penetrate any possible false or distorted interpretations laid upon the more pristine, original intention of the author. “Interpretation... is the work of thought which consists in deciphering the hidden meaning in the apparent meaning, in unfolding the levels of meaning implied in the literal meaning” (Ricoeur, 1974, p. xiv). In so doing, what is generally taken for granted or that

ordinarily goes unexamined becomes accessible, and perhaps even understood in a different light.

The resulting interpretation has the potential to be what Giddens (1976) called “revelatory”: It can go beyond what our original, unreflective understanding showed us and also beyond what the agents report they were doing. At the same time, it must attempt to explain *why* agent and observer initially failed to grasp certain aspects of what occurred. Hermeneutics thus avoids the subjectivism that could result from building an explanation entirely upon the agents’ own accounts of their actions.... Understanding is not seen as a “searchlight” that scans over a field of potential knowledge but rather as a kind of appreciation that is necessarily partial (in both senses of the word: incomplete and with its own point of view). (Packer, 1992, p. 283)

And yet many different approaches of interpretive research toward revelation might occur. For the purposes of this theoretical dissertation, the inquiry is based on a set of principles for interpretive field research developed by Klein and Myers (1999) specifically for information systems as based on the hermeneutic philosophers, especially Gadamer and Ricoeur.

Klein and Myers determined that the literature of interpretive philosophy comprises so many varied positions that it is not so much a single paradigm as a family of paradigms. Consequently, an organized approach to hermeneutic inquiry is needed. The seven principles proposed by Klein and Myers summarize important insights in hermeneutics. However, these principles are not thought to be bureaucratic rules or invariant protocols as the application of one or more of them still require creative thought. This is especially true given the idiographic nature of interpretive field studies. In other words, it is important to exercise judgment and discretion in deciding whether, how, and which of these principles should be used in any given research project.

The seven principles are as follows (Klein & Meyers, 1999, pp. 71-78):



1. The Hermeneutic Circle: all human understanding is achieved by considering the interdependent meaning of parts and the whole that they form.
2. Contextualization: critical reflection of the social and historical background of the research setting so that it is clear how the current situation under investigation emerged.
3. Subject/Researcher Interaction: critical reflection on how the research materials (or data) were socially constructed through the interaction between the researchers and participants.
4. Abstraction and Generalization: relating the idiographic details revealed by the data interpretation to general concepts that describe the nature of human understanding and social action.
5. Dialogical Reasoning: sensitivity to possible contradictions between the theoretical preconceptions guiding the research design and actual findings with subsequent cycles of revision.
6. Multiple Interpretations: sensitivity to possible differences in interpretations among the participants, similar to multiple witness accounts.
7. Suspicion: sensitivity to possible biases and systematic distortions in the narratives collected from the participants.

It is suggested by Klein and Myers that the principle of the hermeneutic circle be considered the overarching principle and one upon which the other six principles expand or elaborate. Within this context, each of the other principles can provide their own contributions. For example, what a researcher decides is the relevant context(s) (principle two) depends upon the following: (a) how the researcher creates data (principle three), (b)

the theory generated from this data (principle four), (c) the researcher's own history (principle five), (d) different versions of the story that gets unearthed (principle six), and (e) the aspects of reality that are questioned critically (principle six).

However, it is infeasible to describe every aspect of a given hermeneutic context. Therefore, the researcher has to choose what to focus on, which depends on the audience and the communication intended. The whole (final outcome) affects how the parts of the inquiry (the seven principles of hermeneutic inquiry) are ultimately determined and applied, which, in turn, affects the whole. It is thought that interpretations resulting from these principles will contain the necessary key factors, variables, and relationships among them for an adequate theoretical framework (Miles & Huberman, 1994). In this theoretical study, I focus on the following of the above principles: (a) hermeneutic circle, (b) abstraction and generalization, (c) dialogical reasoning, (d) multiple interpretations, and (e) suspicion.

I began with data provided by the works of Freud, Jung, and Adi Da on the ego as the whole of my hermeneutic circle, and related the various parts revealed in each text to this whole and evaluated each of the parts according to this whole. In so doing, I was able to identify general categories by which the various parts could be compared and classified (e.g., mind, self, and God). Along the way, these categories adjusted and adapted to account for further refinements in the development of the theory as each part jostled for its place, so to speak, in order to integrate. This required considerable reformulation of the concepts in order to account for bias and differences found in the frames of reference of the various works. Ultimately, the nondualism of Adi Da was

revealed to be the overriding context within which the psychic structure of Freud and Jung could be most clearly understood.

As can be seen, interpretations do not take place within a vacuum. There is always a frame of reference providing context for the inquiry. Even as one initially selects and accesses the hermeneutic circle, interpretations require the preconceptions of the researcher, or what Heidegger (1927/1962) calls the “fore-structure” of interpretation. It is precisely according to such preconceived notions that one picks the topic of their inquiry in the first place, as well as the texts that will provide the data for interpretation. However, the hermeneutic circle need not be a vicious one, in which interpretations simply confirm the outcome either expected or desired. Rather, the idea is to immerse one’s self so completely into the phenomenon that it becomes revelatory in some significant way.

In the circle is hidden a positive possibility of the most primordial kind of knowing. To be sure, we genuinely take hold of this possibility only when, in our interpretation, we have understood that our first, last, and constant task is never to allow our fore-having, foresight, and fore-conception to be presented to us by fancies and popular conceptions, but rather to make the scientific theme secure by working out these fore-structures in terms of the things themselves.... We must rather endeavour to leap into the “circle,” primordially and wholly. (Heidegger, 1927, pp. 195, 363)

Since one’s perspective or frame of reference has significant influence over their interpretation of the data (indeed, even selecting the data to be interpreted in the first place), this influence must be disciplined by the method of hermeneutics and, thereby, rendered transparent as possible to the subject under inquiry. The more one submits their inquiry to be informed by the phenomenon, the more informed by the phenomenon they will ultimately be.

However, to simply discipline one's preexisting perspective is not enough to ensure a thorough account of the inquiry, for no matter how careful, one's perspective still remains *their* perspective. To truly make one's perspective transparent to the inquiry, it must embrace *every* perspective relative to the phenomenon. To achieve such a comprehensive framework, the orientation to methodology developed by Ken Wilber (2005a, b, c, d) is indispensable: *Integral Methodological Pluralism (IMP)*. This approach can be described as follows:

“Integral,” in that the pluralism is not a mere eclectic or grab bag of unrelated paradigms, but a meta-paradigm that weaves together its many threads into an integral tapestry, a unity-in-diversity that slights neither the unity nor the diversity. “Methodological,” in that this is a real paradigm or set of actual practices and behavioral injunctions to bring forth an integral territory, not merely a new holistic theory or maps without any territory. And “pluralism” in that there is no one overriding or privileged injunction (other than to be radically all-inclusive). (Wilber, 2005b)

Wilber compares the inclusivity of his account with that of postmodernism. He claims that postmodernism typically practices an *exclusionary pluralism*, which condemns all other value systems other than its own, in spite of the precepts which, ironically, include and honor all value systems. *Inclusionary pluralism*, on the other hand, does not privilege any particular methodology over another, or any theoretical orientation either.

As result, IMP has two main parts: *paradigmatic and meta-paradigmatic*. The paradigmatic aspect refers to a compilation of all the primary paradigms or methodologies presently already existing as modes of human inquiry. No attempt is made to judge whether a particular practice or paradigm should be included. Since these paradigms already exist and are being practiced—precisely because they are believed to bring forth some type of truth-value. The meta-paradigmatic aspect keeps this

compilation from being merely eclecticism. In other words, each paradigm or practice is consciously related to one another and integrated into a single comprehensive whole.

As a kind of over-riding mission statement, Wilber offers the following caveat: “*Everybody is right.*” He also offers the following corollary: “*Nobody can be wrong 100% of the time.*” These aphorisms are intended to suggest that there is some truth in every position. If this is so, another conclusion must necessarily follow. “*Not everybody can be right 100% of the time.*” Indeed, this is precisely the difficulty underlying the various squabbles that frequently arise in attempting to establish truth claims. Consequently, the first caveat must be amended: “Everybody is only *partially* right—and, at that, only as *in relation* to one another.” The difficulty is in separating the wheat from the chaff. But even this is only the beginning. Having done that, one must still find exactly the right procedure by which they might make flour, and then, using the right ingredients, go on to bake bread. To accomplish this overall process, Wilber (2005c) suggests implementing the following four principles:

1. Nonexclusion: valid truth claims can be offered and accepted only by paradigms operating within their own areas of expertise.
2. Embeddedness (or Unfoldment): each truth claim exists only within a larger context by which it derives at least a portion of its meaning.
3. Enactment: truth claims are generated and understood differently depending on the particular orientations by which they are assessed.
4. Uncomfort: some truth claims are *more right* than others, which requires some to be subordinated to others in spite of the inevitable discomfort.

Although Wilber intends IMP to apply to all types of research methods, the above principles can apply specifically to hermeneutics just as well. Instead of revealing truth through the analysis of a single point of view relative to a particular subject, this orientation reveals truth through the analysis of *every* point of view relative to a particular subject. Practically speaking, it is not always possible to ferret out all the myriad points of view on a given subject. Yet, like the basic colors on a color wheel, it is possible to identify the main groupings that account for the whole, such as Freud, Jung, and Adi Da in the case of this dissertation.

For example, Freud's point of view relative to the ego reveals an account that is primarily psychological in nature. His account of the ego is essentially a description of the mind and based on mechanical dynamics that were popular in his day. As a result, he focused primarily on cognitive operations, especially those involving memory. Jung's point of view, on the other hand, was more spiritually oriented. Although he shared many of Freud's conceptions of the ego, he focused primarily upon the aspect of the ego that is conscious awareness, juxtaposing this feature with the collective unconscious in general and the Self-archetype in particular. However, all of these features of psychic structure are regarded to be aspects of ego from Adi Da's point of view, all of which subsumed within the larger exclusively spiritual condition of Divine Reality (God). As it relates to hermeneutics, IMP requires the inquiry to actively seek out different perspectives and interpretations and incorporate them into the study. It is claimed that the greater the range of differences included in any activity, the more relevance the outcomes will potentially achieve.

This methodological approach is well suited for this study, as the disparate orientations to the ego often appear conflictual and inconsistent. Indeed, current theories of the ego can be likened to a certain metaphor: *medieval maps*. At first glance, such maps are even impressive in their account of the landmasses that were most thoroughly explored at the time. However, upon closer examination, what they actually represent is a fairly true depiction of the environs most *proximate* to the individuals who produced the maps, while becoming ever more distorted and speculative the further away they go until at their furthest extent they are practically unrecognizable. In fact, such maps typically appear amusing for their erroneous depictions of territories that are now better understood. Despite being based on the flimsiest of information, the medieval mind tended to populate the areas at the periphery of their explorations with fantastic creatures and typically suggesting that enormous risk attenuated travel to such places.

The various accounts of the ego are no different, each of which based on its own territorial acquisitions. As can also be said of medieval maps, these theories give a pretty good depiction of the local vicinity, only to become ever more suspect and even ornate the further they encroach into the territory of their neighbors. However, these surrounding territories also have good representations at their core, only to similarly run aground at *their* furthest boundaries. It would seem that the truly appropriate resolution in such a situation would be to combine the maps into a single, integral depiction of the entire territory, while at the same time discarding all the distorted peripheries in between that separate them. At the center of each orientation is what could be called a *core competency*, or a set of tenets sometimes referred to as foundational knowledge, that is, “justified beliefs all of us agree on” (Bruffee, 1993, p. 15). Yet, as beliefs extend out from their respective cores, the

competency of each orientation becomes ever more peripheral and unreliable, especially as they blend into the core competency of another, disparate orientation.

Even entire schools of psychology can find the core competency of one member significantly encroaching upon another. “There has been much debate about whether such a range of theoretical formulations can or should be accommodated under a single rubric of ‘behavioral therapy’ or ‘cognitive-behavioral therapy,’ when alternative formulations sometimes do violence to the core assumptions and conceptual underpinnings of one another” (Follette, Ruzek, & Abueg, 1998, p. 4). Likewise, the drive mechanics of orthodox psychoanalysis are often thought to be contrary to the relational imperatives of object relations theory, not to say humanism and existentialism (see Bacal & Newman, 1990; Schneider, Bugental, & Pierson, 2002). It is precisely by extending beyond their area of expertise that each can be said to violate the essential directive of clinical psychology: operating outside of one’s scope of practice.

Incorporating every point of view could perhaps be called integral hermeneutics, whereby the number of core competencies operating in the inquiry becomes significantly increased and, therefore, the distortion of bias significantly decreased. Indeed, when enough core competencies are included an indispensable contribution is made to the inquiry. Rather than simply slicing the pie into different pieces, the pie becomes the context for each piece, however they might be sliced. The hermeneutic inquiry is elevated to a higher, more inclusive level of analysis, which is something like Russell’s (1907) resolution of the Liar’s Paradox via the theory of types, or the category error of Ryle (1949). Rather than pitting the various interpretations operating at the level of subsets against one another (the different ways of slicing the pie), a more insightful analysis is



guided by an interpretation taking place at the level of the set, or the integrated whole. It is in this manner that the hermeneutic circle can be most usefully engaged: as a single, integrated framework within which each part can be evaluated and find its appropriate place.

In sum, in this dissertation I use a hermeneutical analysis to address the different approaches to the ego found in the literature of Freud, Jung, and Adi Da. These sources of data provide the whole of my hermeneutic circle, by which general categories of the topic are identified (e.g., mind, self, and God). Likewise, the integral methodological pluralism of Wilber is used as a means to direct this hermeneutical analysis, such that every point of view of the ego is taken into account, at least according to the exemplars of the ego represented by Freud, Jung, and Adi Da. As a result, an integral account of the ego is developed that provides the metapsychological framework whereby each of these orientations is subsumed. The nondualism of Adi Da provides a useful context within which the ego of Freud and Jung can be most clearly understood.

One could ask what the implications for hermeneutics might be in comparing two qualitatively different systems such as dualism and nondualism. However, a subtle misrepresentation occurs when stated in that manner. That is, seeing dualism and nondualism as two qualitatively different systems is only true in that it represents *half* the situation. In truth, the two exist in a *paradoxical* relationship. Dualism and nondualism are not only qualitatively different systems. They are qualitatively *identical* systems as well. Hence the paradox (*nirvana* and *samsara* are the same). Any theory that does take both aspects of the paradox into account not only overlooks the very paradox that defines

them, which in itself significantly undermines the consideration, but ends up giving short shrift to at least one side of the paradox as well.

Dualism and nondualism could perhaps be likened to a zygote whose pristine unity is disrupted by the emergence of a cleft within it, which splits its erstwhile unity into separate parts. However, the split does not actually happen.<sup>9</sup> Rather, it is like a bing cherry with two plump sides and a cleavage running down the length of the berry—without actually splitting it in two. In this way, nondualism represents the existentially prior ground within which and out of which the dualism arises as a seemingly separate, but ultimately illusory, reality. As a result, a relationship exists between these two otherwise qualitatively different systems, wherein one (dualism) is utterly contingent for its existence upon the other (nondualism)—but not vice versa. As a result, the two are not equal.

Nondualism represents the underlying condition or context of duality. More to the point, precisely because nondualism represents a prior state of reality over against dualism (it is always, already the case), it has priority over dualism. If this fundamental context is taken into account, it utterly alters the nature of duality from what it otherwise appears to be. Indeed, if the two are merely thought to be qualitatively different systems, certain practical outcomes are suggested:

1. The two are equally valid systems.
2. The objectives of duality are possible to achieve.
3. By achieving these objectives, it is possible for one to be made happy.

---

<sup>9</sup> The only difference to this analogy, of course, is that the pristine state of nondualism was not produced by a prior union of two gametes, as is the case for a zygote, but is always, already the fundamental nature of reality.

But all of this is an illusion, precisely because the ultimate nature of duality is itself an illusion and must be understood as grounded within its larger, transcendental context. Without such grounding, certain unsavory outcomes are inevitable. Adi Da states it this way:

The differentiation of existence into ego-possessed units yields, in the case of each “one”, the craving for entirely pleasurized and unthreatened existence. This craving (or obsessive motive of self-preservation and self-glorification) in turn yields inevitable conflict, fear, sorrow, anger, and all kinds of destructive acts in relation to “others” as well as to “self” (because the extreme exercise of self-preservation is, ultimately, an aggressive and self-defeating motivation that destroys “self” in the final effort to dominate “not-self”... whatever is presumed to be “outside” the “self”-center).

The search for the independent preservation and ultimate enhancement of the separate self is the universal model of un-Enlightened egoity. Therefore, suffering, power struggle, and war are inevitable in egoic society. And, if the capability for political manipulation and war becomes technologically profound, universal suppression (via aggressive political efforts) and universal destruction (via war) become the common expectation and destiny of all human beings. (2001a, p. 421) (emphasis in the original)

The current political and military situation in the Middle East could be a confirmation of this pronouncement. Yet, the pronouncement goes further, stating that *all* acts of the separate ego (dualism) are dangerous and aggressively oriented—indeed, even those of apparent altruism or selfless affection. Such acts are merely the flip-side of destruction, since each side is situated within a larger dynamic of attachment and karma (Dockett, Dudley-Grant, & Bankart, 2002), which fulfill their respective roles in this causal cycle of drama.

It is not the *act* that determines the nature of the act but, rather, the *state* within which and as a result of which the act takes place, and in the case of obsessive passion and destructive aggression, it is the sense of being a separate ego, or self. Clearly, the

current legal and clinical definitions of sin and insanity are inadequate to determine the underlying reality actually operating behind dysfunctional behavior. Further, only the understanding of nondualism as the underlying ground of existence allows the possibility of transcending the duality inherent to the ego (self and other). In this way, the understanding of duality has a perhaps surprising, even perplexing implication: *the elimination of duality*—leaving only the underlying reality of nondualism as one's true nature.

As can be seen, the implications of the relationship between duality and nonduality extend beyond merely the enactment of a methodology for theory making—precisely because the *theorist* is so intimately a part of the equation. So long as the theorist operates within the context of dualism, especially to the exclusion of nondualism, their theory making is significantly impacted. A dualist framework necessarily commits the theorist to a piecemeal rendering of reality, including the psyche. Not only does this make that rendering false, as it is based on an illusion, but the rendering ultimately does violence to its subject, for the theorist seeks to fulfill the objectives of their separative point of view thereby. That is, the theorist ends up working their own side of the street, to the exclusion of the very others apart from whom the theorist has separated themselves.

What distinguishes the methodology in this dissertation is the attempt to engage the inquiry by interpreting the psyche according to the point of view of God, as opposed to the point of view of a human (ego, or self). In this way, the methodology extends beyond the theory to include the theorist, between which there is ultimately no separation—which is certainly an unsavory, perhaps even unacceptable prospect for anyone wishing to maintain their separation. Put somewhat differently, ontology,

epistemology, and ethics are intertwined and inseparable at the level of God, and any methodology that purports to represent God must account for all three at once. Plato, as well as Freud and Jung, put it this way: to *do* good, one must *know* the Good. But as Adi Da (and numerous other sages) puts it: to know the Good, one must *Be* the Good (God).<sup>10</sup> As a result, one will see the Good (God) in everyone—including themselves. Only in this way is there any possibility of overcoming the dire contingencies inherent to an egoic, or separative, point of view.

### *Limitations and Delimitations*

Scholarly documents require a discussion of the limitations and delimitations of the study. However, these discussions typically proceed as if the ideas of limitation and delimitation were straightforward and universally accepted. But this is not so. Indeed, what might represent a limitation or delimitation for one person could very well represent the essence of legitimacy for another. For example, it could be said that being a devotee of a spiritual master who figures prominently in this study, Adi Da Samraj, may prejudice the findings toward preconceived beliefs. Such concerns should be taken seriously. Another side to the matter can be summed up with this aphorism: “It takes one to know one.” In other words, although prior experience and knowledge might bias one’s perspective, specialization can just as well provide the expertise whereby even greater insight and understanding can occur.

Of particular importance in this regard is the direct experience of spiritual reality.

I have had numerous incidents in which I have been taken into *samadhi* during dreams,

---

<sup>10</sup> Obviously, this position is contrary to that taken within the Hebrew spiritual traditions of Judeo-Christianity and Islam and is, indeed, likely to be considered blasphemous by them. However, it is claimed here that doing so represents a liability for these spiritual traditions and has even had grave implications for world events historically (e.g., the Crusades, the disavowal of spiritual masters advocating nondual reality). This position is addressed in more detail in the dissertation, especially the section entitled, The Illusion of Relatedness.

perhaps a half dozen times by my own spiritual master, Adi Da Samraj, and once by another renowned spiritual master, Ramana Maharshi, both of whom appeared in subtle form.<sup>11</sup> The nature of what could be called “dream disembodiment\*” is discussed further in the section entitled, The Illusion of Embodiment. (For an account of the life and work of Ramana Maharshi, see Murthy, 1990.) Such states are typically experienced as ecstatic moments of intense enjoyment or Love-Bliss, often so overwhelming that the individual’s sense of being a separate self is literally outshined in the rapture of this divine radiance.

Kabir speaks of the delight of this state with unabashed abandon:

There the sky is filled with music: There it rains nectar: There the harp-strings jingle, and there the drums beat. What a secret splendor is there, in the mansion of the sky! There no mention is made of the rising and the setting of the sun; in the ocean of manifestation, which is the light of love, day and night are felt to be one. Joy forever, no sorrow, no struggle! There have I seen joy filled to the brim, perfection of joy; no place for error is there. Kabir says: “There have I witnessed the sport of One Bliss!” (1915/1981, p. 67)

Without such a direct experience of spiritual reality, it becomes easy to misinterpret accounts of spiritual masters as they describe the ultimate nature of spirituality. Indeed, it becomes possible to misattribute such states to those that might be more readily available to the individual, such as peak experiences for example (Maslow, 1964), which are in no way the same as *samadhi* or divine rapture.

Along these lines, I have also received a miracle healing by my spiritual master while on meditation retreat in his company. During this incident, I could feel his extraordinary spiritual presence enter my body almost immediately. I soon began to notice unusual sensations occurring in my hands. A tingling feeling began to take place,

---

<sup>11</sup> In Sanskrit, *samadhi* literally means “placed together.” It indicates concentration, equanimity, balance, and transcendence, and it is traditionally used to denote various exalted states brought on by meditation and other spiritual practices.

like bees swarming over my fingers. Before long the intensity of this sensation increased, such that I could feel the energy extending out beyond the surface of my hands. I felt like I was wearing mittens made of bees, but more than that, they were stinging me all over in the most unusual way—their little punctures penetrating me with intense bliss. This utterly exquisite pleasure undulated over my hands in a rapid boil.

Soon, the sensation expanded and enveloped my belly. It was as if I were afloat in an inner tube, made entirely of a swarm of bliss-rendering bees. I allowed the invisible swarm of bees to mingle about in this bulge around my torso. I was so caught up in this ecstatic pleasure that I was unable to focus my attention on any of the other events taking place around me. After awhile, the sensation died away and my awareness of the events transpiring in the room returned. After this, a series of utterly unexpected events occurred. For example, an intense sorrow suddenly welled up from within. I had no idea what might be prompting this incredible grief, but I was all at once heart-stricken with deep longing and loneliness. Indeed, I felt utterly beside myself, like the pictures one often sees on the news of peasant women in war ravaged countries, overcome by the sight of their loved ones either maimed or destroyed.

I began to wail out loud, at the top of my lungs, out of the most desperate and overwhelming grief. It seemed as if I was directly experiencing the true state of my being, as lived in this body. An image suddenly appeared in my mind of my heart still-born inside my chest and I wailed over its death like a grief-stricken mother, literally caught in the grip of a brutal world that has taken away her young. I threw my arms toward the sky in supplication. Then I bowed to the floor, again and again, utterly yielding myself to the grief. And as I sobbed, something began to squirm in my belly. At

first, it felt like cramps but the sensation quickly became much more active than that. It began to squeeze repeatedly, like a group of tiny pistons churning in my belly. And more, it was working its way up through my torso and into my throat.

Suddenly, I was howling with the most extraordinary abandon. However, it was different from the previous supplicant wailing. I was like an innocent by-stander to the guttural howling suddenly emerging from deep within. It felt torn from my intestines, scuttling out through my lungs and larynx in a kind of gruff and horrific shriek. It was obvious to me that something perhaps even demonic was being pulled out from of the depths of my being. I could literally feel the blackness, both coarse and unctuous, as it passed through my throat. Beyond any doubt, I was being purified of some horrible foulness which I could not name.

Later, after this event, I began to notice something very strange in my posture while I was walking. All my life I had maintained a posture that was slightly bent over, in deference, I had always presumed, to the blows I received growing up. Simply put, I grew up wary and quick to cover up, so as to deflect any slights that might come my way. Although not always that conscious of it, I was aware of a grip clenched in my belly—not my physical torso but, rather, my etheric belly (naval chakra). But now I was walking upright—without cowering. It was amazing! All my life I have felt the presence of this contracted sensation, like a lesion or a scar in my belly literally sucking my body downward like a twisted rag. But, now, it was gone, its absence a stunning revelation. I felt free, unburdened of an enormous stress and anxiety. The lesion had been purified and healed. It was a blessing beyond any comparison, certainly beyond anything I have ever received by human hand.



Obviously, these types of experiences provide invaluable insight into the phenomenon of spiritual reality, even if circumscribed to a particular spiritual orientation. In a somewhat related vein, a commonly accepted limitation attributable to academic research is the influence on the study of the researcher's subjectivity. Simply put, the dictum goes this way: the more subjectivity the less credibility, or "scientific rigor," such as is thought to exist in quantitative methods taking place within a value-free framework. But the validity of such claims has been questioned (Coffey, 1999; Denzin & Lincoln, 1994; Guba & Lincoln, 1995; Mishler, 1990). Indeed, that such claims should even represent a standard of propriety by which research is guided has been questioned:

Qualitative research usually operates from the premise that total detachment on the part of the researcher is unattainable (even if deemed desirable) and that individual who carries out research comprises an integral component of the entire process and product, as opposed to being a disembodied bystander with the capacity to provide an "uncontaminated" account. (Horsburgh, 2003, p. 308)

Put somewhat differently, the researcher is an integral part of the world being studied and total neutrality and detachment are scientific myths. The researcher's subjectivity is necessarily a part of all data collection decisions, as well as the analysis and interpretation that follows, regardless of whether the methodology is qualitative or quantitative in nature. Indeed, how much more so is such the case when the subject matter of the study *is the researcher*—at least in the sense that the researcher represents an instance of the ego? The real question of limitation is not whether the researcher is possessed of bias, which is unavoidable, but whether they are aware of this bias during the course of their investigation. In this way, bias can be evaluated as to whether it has helped or hindered the study. Indeed, to think that bias is inherently a limitation is itself a bias, requiring scrutiny.

Overcoming the limitations potential to bias can be accomplished in two ways: (a) awareness on the part of the researcher of the specific frame of reference operating in their case, and (b) stating such frames of reference while reporting on the research so that others can take them into account. In the case of the subjectivity of this researcher, bias has occurred in two ways. The first of these involves the specifics of my own life story, at least as it relates to the subject matter of the study. That is to say, the process of discovery in my own case began with an unexpected epiphany. However, this epiphany did not occur within an empty vessel. My situation at the time was particularly receptive to an alternative point of view relative to the psyche.

While growing up, I had many academic interests and read widely, especially works of fiction. Indeed, my first ambition was to write novels. I spent several years laboring on a story about an individual who ran the gamut of psychosis to enlightenment, outlining many theoretical concepts of psychology along the way. However, I quickly discovered what has to be considered a disabling liability for an author: I had no interest in creating unique or individual characters. Rather, my interest was to establish *ubiquitous character*, that structure of the psyche that can be found in all people, irrespective of the story or plot within which their lives happen to be taking place.

Despite such interests, I had never studied psychology. In fact, I had only the vaguest idea of what notions such as neurotic or ego might mean. Although it was common to hear people speak of others as being neurotic or else advocating the auspices of a strong ego, I was not always sure what they were talking about. Further, at this time I was captivated by ideals and indulgences largely informed by my adolescence, which occurred during a particularly turbulent and influential cultural period historically, *the*

*Sixties*. Suffice it to say that I experimented heavily in the counter culture opportunities prevalent during that time (sex, drugs, and rock and roll). However, I was also poorly prepared by my upbringing to conduct these powerful experiences in any coherent fashion. Consequently, the conclusions I drew from these experiences established values and goals that guided my life in a largely unfortunate direction. To put it simply, most of these conclusions were not in my best interests. Indeed, by the time I reached thirty, at the end of the *Seventies*, I was in a dire psychological state.

To complicate matters, an extraordinarily difficult event occurred at this time: someone dear to me spent the entire winter considering with me whether they should commit suicide. In the end, the answer was no. Nonetheless, I was left shaken and distraught by this experience. Not only was the consideration inherently disturbing, but we had so much in common that, now, it was unclear whether *I* would survive. The dynamics of the psyche that had recently become so interesting to me now seemed far more insidious and dangerous in nature, perhaps even a threat to my own life. In retrospect, I can see that this incident impressed a particular understanding of creative discovery on me: theorists do not develop their divergent lines of thinking by accident. Each attempts to fulfill deep-seated objectives endemic to their own personalities. Or, perhaps better said, their theories emerge from an epiphany profoundly influenced by their own “creative illness” (Ellenberger, 1970), which is to say, psychological insight coming from the direct experience of one’s own personal encounter with a mental disorder.

The prospect of being killed at the hands of my own psyche also impressed me with an auxiliary discovery: the lack of consensus among competing theories of psychology is not just due to the fact that the psyche is so complex and mysterious that most simply throw

up their hands and lament it is too tough a nut to crack. The reason consensus has proven to be so elusive is this: what's *inside* the nut is so frightening that most conclude it is far better left alone and each theorist takes the piece most comforting to them into their niche, like a dog with a bone. However, this attitude only commits humanity to a false and, therefore, disabling vision of reality. To change this unfortunate set of circumstances, it is necessary to better understand the forces operating to keep the psyche a secret.

Clearly, to develop such an understanding requires considerable insight, and an uncommon willingness to go beyond accepted boundaries. To do this, one must be willing to be confronted by the profound and threatening processes found there. This is not an easy matter. Every impulse in our being is determined to avoid the matter entirely. Beginning with the child's first attempts to assess the world, it has been remarked: "In [our] tortured interiors radiate complex symbols of many inadmissible realities—terror of the world, the horror of one's own wishes, the fear of vengeance by the parents, the disappearance of things, one's lack of control over anything, really" (Becker, 1997, p. 19). All of this sends us scurrying back in the opposite direction as quickly as possible.

However joyful our potential growth, dark secrets mar the understanding of which we are presently capable. At best, it is a struggle. To directly confront such threatening domains of being requires not only a significant degree of honesty, but enormous courage (Tillich, 1952)—for the subject of the inquiry resists investigation. In fact, to this point, the psychological enterprise could be fairly summarized as follows: a true vision of the psyche seems to persist just outside of sight, even as it comes ever more into view. Indeed, as we grapple for understanding, the true nature of humanity could probably be best

summarized as this: *one slippery character!* It is a genius of delusion, in fact. Any number of efforts attempting to explain the essence of human nature have, to this point, gone awry.

Still, we are compelled to discern truth. For me, two significant events occurred at this time that put me on a path of recovery. First was the decision to engage in a therapeutic regime of my own design: quit smoking, work out with weights, and return to school—the latter in order to learn the wisdom of my culture. I believed that doing so might even save my life. Second, in the midst of this study, I experienced a startling epiphany, in which an integral theory of the psyche was inexplicably revealed. It is my opinion that this revelation emerged from a domain within, my deeper Self, that aspect of the psyche implied by both the Self-archetype of Jung (1917/1971, 1938/1970) and the “I” of Assagioli (1965, 1973). See the section entitled, *The S/self and the Twin-Tiers*. In a very real sense, this study could be thought of as the work of co-researchers. Indeed, I often feel as if Freud is literally looking over my shoulder.

The epiphany simply appeared fully formed in my awareness, completely addressing all aspects of the human psyche, at least as far as I could tell. In retrospect, this vision was in no way adequate as a full account of the psyche. In fact, it was a particularly rickety and uneven contraption. I compare it to the Wright Brothers’ first airplane, which was airborne for no more than a brief moment covering no more than 200 feet and a long way from a Boeing 747 with flight attendants and in-flight T.V. Since then, I have felt compelled to develop the original epiphany into an acceptable integral theory, grounded in contemporary concepts of the ego and self. Indeed, the very incipient nature of this theory could be thought of as a limitation in its own right.

Bringing the exposition of this theory to a professional audience can be compared to the movie *Close Encounters of the Third Kind*, in which the character played by Richard Dreyfuss builds a sculpture in his basement of a mountain that for no apparent reason has appeared in his mind. I, too, have been pursuing an inner vision that seems at least vaguely eccentric to most people. Even those within the profession of psychology rarely express an interest in the prospects for an integral psychology. Indeed, most doubt whether it can be done, even if they feel it is worthwhile or a necessary priority. As I began to contact others and share the insights developed from this epiphany, I received a reply from a theorist who happened to jointly author the first book on psychology I studied as part of my therapeutic regime. He said, "I admire your courage in creating a single theory to cover ground that I still find hopelessly divided.... In any case good luck in your quest.... I can't do more than cheer you on" (Jim Fadiman, 1997, personal communication).

That the ground is, indeed, deeply divided was brought home to me early in my study. In addition to the above text, I also read one for a class on aberrant psychology (as opposed to the now more politically correct nomenclature of individual differences). I was shocked and dismayed to discover how fragmented and poorly advanced the field was. To find out that there was no agreement or accord on virtually any topic left me deeply disillusioned. This textbook offered what was, for me, the single most devastating example of this kind. It used virtually word for word the same definition to account for both fear and anxiety. Not only did the two terms sharing a single definition strike me as sloppy and improper, even more disturbing was the fact that the difference between the

two was apparently unknown. Although psychology was desperately in need of an integral theory, there was a terrible hitch: nobody seemed to be working on one.

This reminiscence illustrates two points relative to limitations and delimitations. The first pertains to a potential limitation of this dissertation: Is an integral theory of the ego even a good idea? Not everyone would say that it is. Perhaps the appeal of an integral theory is simply an expression of my own bias. It certainly is my opinion that integral theory has value. For example, it would otherwise be impossible to keep track of and resolve the seemingly irreconcilable differences presently seen in the literature. Another significant benefit of integral theory is the creation of a common language by which both educators and health care providers can communicate and understand similar concepts, regardless of their theoretical or therapeutic orientations. These benefits would seem to establish the virtues of an integral theory of the ego.

It is precisely these benefits that motivate the presence of the particular fore-structure of interpretation in this dissertation. Initially, the fore-structure of my inquiry consisted of the epiphany of psychic structure that seemed to appear out of nowhere, which I have later come to understand as an expression of my own deeper Self. However, as I engaged the hermeneutic circle, my fore-structure became more explicitly integral in orientation, so that the intent was to subsume every point of view relative to the ego. As a result of this integration, my fore-structure now interprets all accounts of the ego according to the spiritual revelation of nondualism offered by Adi Da, which appears to be the most inclusive account of the ego present in the literature.

However, it is possible for someone to think this orientation falls prey to the same criticism Wilber levels against postmodernism: exclusionary pluralism. In doing so, the

critic misunderstands the inclusive nature of the integral ego based on Adi Da's nondualism, or what inclusionary pluralism means. For example, inclusionary pluralism could easily be mistaken for the egalitarian ideal of postmodernism. The realization that human beings construct their particular frames of reference of reality can go the next, untenable step and claim that only idiosyncratic frames of reference exist, but no universal truths. "[S]ince we can't objectively know reality, all we can do is interpret experience. There are many possibilities for how any given experience may be interpreted, but no interpretation is 'really' true" (Freedman & Combs, 1996, p. 35).

Ironically, this orientation is untenable and ultimately posits a point of view that is both inconsistent and exaggerated. The postmodern position only substantiates that propositions cannot be *proven*. It, however, does not prove the converse—that propositions *are not* true. Consequently, Wilber turns the tables on postmodernism on this score:

The difficulty is that, in its totalizing attack on truth ("There is no truth, only different interpretations"), extreme postmodernism *cannot itself claim to be true*. Either it must exempt itself from its own claims (the narcissistic move), or what it says about everybody else is equally true for itself, in which case, what it says is not true, either. As Gellner summarizes the disaster: "So, if true, it is false; so, it is false." (1998, p. 34) (emphasis in the original)

This is exactly where inclusionary pluralism steps in and replaces the exclusory nature of postmodern plurality. Postmodern exclusionary pluralism misses the essential point of inclusionary pluralism: a whole is *greater* than the sum of its parts. The issue is not that there are no truth values for any interpretation. Rather, it is a different claim entirely: the truth value of any interpretation can only be ascertained within the context of a free commerce involving all points of view. In that case, true values *can* be assigned,



but only as each part is related to the whole of which it is a part. It is the whole that determines truth values, not any individual part, or even an aggregate of individual parts, that is, exclusionary pluralism. So long as one exclusively holds onto any particular point of view, they become merely a part and no longer a representative of the whole. While allowing each piece of pie to have its due represents an egalitarian ideal, nonetheless, the whole pie only gets lost in the shuffle of this aggregate of alternative points of view.

In inclusionary pluralism, one does not simply bounce back and forth among the various points of view. Rather, they transcend these points of view altogether, thereby allowing the whole to assert its own, circumspect point of view. In the case of the nondualism of Adi Da, this has a surprising, perhaps even distressing, implication: integration of the ego results in elimination of the ego. And in the wake of that elimination comes the following revelation: *there is only God*, which was always already the case to begin with. Hence, there is only one real truth: the point of view of God.

Adi Da puts the situation this way:

The human individual in the midst of reality is like a camera in a room—perceiving everything from a fixed “point of view.” But what does the room **really** look like? The room can be viewed from every possible “point of view” in space-time—not merely from any particular “point of view,” or even a finite collection of “points of view.” Therefore, no “point of view” can reveal the room or reality itself, because every “point of view” is limited and essentially self-referring.... Reality itself always already exists. Reality itself is what exists **prior** to “point of view,” **before** any individual “point of view” constructs its version of presumed “reality.” (2003b, p. 13) (emphasis in the original)

As can be seen, point of view is the essence of the ego, the presumption of a particular point within space-time from which space-time might be viewed. Indeed, Adi Da refers to the ego as a “point of view machine” (2001a, p. 14). However, this erroneous vantage point is only created by the collapse of the Divine Self into the ego through the

process of self-contraction, and overcome through God-realization. (For an account of this process, see the section entitled, The Illusion of Relatedness.)

The only real question is how to get there. Adi Da's revelation of "radical" non-dualism makes it clear: eliminate the ego and abide as God. This process cannot be said to involve the actualization or ascendance of the ego, even through ever more profound points of view. Rather, it transcends point of view entirely. The "radical" non-dualism of Adi Da cannot be thought of as simply another kind of exclusionary pluralism, such as postmodernism, for it is radically inclusive in nature; indeed, even to the point of eliminating every exclusionary point of view (i.e., the ego). Adi Da speaks of the importance of the integral ego this way: "I Am Heard When My Listening Devotee Has Truly (and Thoroughly) Observed the ego-"I" and Understood it (Directly, In the moments Of self-Observation, and Most Fundamentally, or In its Totality)" (2001c, p. 459) (emphasis in the original).<sup>12</sup> The means by which one might engage in this radical inclusion of observation and understanding is clear. It is to freely and fully allow every point of view—including the point of view of God.

But including every point of view on a given topic is problematic. For example, it is the logistical nature of a dissertation that the scope of the subject matter be delimited in some fashion, if for no other reason than time and space restrictions. This leads to the

---

<sup>12</sup> However, the point of observing and understanding the ego in its totality involves a tertiary process: *transcendence*. Adi Da puts it this way: "Nevertheless, egoity Can (By My Avatarically Self-Transmitted Divine Spiritual Grace) Be Observed, Understood, and Transcended. Indeed, If it Is Not Observed, Understood, and Transcended, conditional Existence Is (Itself) Suffering (If Only An Illusion Of Suffering, or An Imaginary Disease)" (2004, p. 464) (emphasis in the original). The integral ego is not merely an abstract or static concept, but the very process by which suffering is overcome and God-realization occurs. In this way epistemology crosses over into ontology. That is, to fully observe and understand the integral ego requires more than the hermeneutical analysis of texts, but the direct encounter of one's own fundamental nature as it takes place in their own case. As the veils of illusion that are the ego are removed, so is God revealed.

second point relative to limitations and delimitations. To understand this point, it is necessary to understand that the importance of delimitations is two-fold:<sup>13</sup>

1. To indicate those domains pertinent to the subject being studied that are not included in the study.
2. To identify the possible populations to which the study can generalize, as well as populations to which the study cannot generalize.

As I attempt in this theoretical dissertation to provide an integral framework within which to incorporate the specific accounts of the ego appearing in Freud, Jung, and Adi Da, constructs existing outside of this purview are delimited. Primary examples of such sources of data include, but are not limited to the following: (a) theories that are primarily of existential or humanistic origin (the self-actualized self of Rogers, 1961; the divided self of Laing, 1959; the self system of James, 1890), (b) theories that involve spiritual concepts not specifically included in Jung's psychodynamic theory or Adi Da's spiritual revelation (mythic stories of the oral traditions, see Kremer, 1994; the chakra system, see Motoyama, 1982), and (c) developmental theories (the need hierarchy of Maslow, 1968, 1971; the moral theory of Kohlberg, 1964, 1966; the Spiral Dynamics of Beck & Cowan, 1996).

Of particular importance relative to delimitating developmental theory is the work of Wilber (1996, 2000a, b). Although the ego does not appear as prominently in Wilber's spectrum/quadrant theory of consciousness as the work of Freud, Jung, and Adi Da,

---

<sup>13</sup> It is precisely the point of integral psychology as a genre to eliminate delimitation, or at least mitigate it as much as possible. However, the profession imposes delimitation, in the sense that the idea of different fields and schools of psychology operating independently from one another is still found to be acceptable. But it is precisely this "everyone working their own side of the street" approach that ensures bias as an operating standard. Indeed, it is the very elimination of delimitation that makes integral psychology unique as field. Therefore, including delimitations in this study is a necessary concession to the nature of the dissertation as a document of inquiry.

nonetheless, the spectrum and quadrant of his theory provides an account of those aspects of psychic structure ascribed to the ego by these individuals. Yet, Wilber's developmental schema is essentially oppositional to these accounts, especially those of Jung and Adi Da.

For example, Jung's position can be seen as part of a larger orientation:

Similar to the views of Jung, Grof, and Levin, the view presented here is one that postulates the existence of an original dynamic, creative, spontaneous source out of which the ego emerges, from which the ego then becomes estranged, to which, during the stages of ego transcendence, the ego returns, and with which, ultimately, the ego is integrated.  
(Washburn, 1995, p. 4)

Whereas Wilber advocates ascending to higher consciousness (a view extending the basic position of Maslow), Jung, Grof, and Washburn advocate descending to deeper consciousness. Consequently, "an essential task for transpersonal theory will be to set Wilber's paradigm in dialogue with those of Grof (1985) and Washburn [1995], currently the two most substantial alternatives to Wilber's paradigm" (Kelly, 1998, p. 128). Nonetheless, this task will not be undertaken here. In other words, in this dissertation I focus on a structural model of the ego, as opposed to a developmental model. Although development brings enormous structural changes to the ego, the basic structural components can be understood on their own apart from the important transformations occurring to them.

Similarly, Wilber's views on nondualism and God-realization are at odds with the "radical" non-dualism of Adi Da. For example, Wilber advocates a process common to the spiritual traditions. "But according to the traditions, it is exactly (and only) by understanding the hierarchical nature of samsara that we can in fact climb out of it, a ladder discarded only after having served its extraordinary purpose" (1997, p. 45).

However, rather than ascend or descend, Adi Da advocates an entirely different process,

which is the direct and immediate immersion in one's own fundamental nature—God—transcending the ladder altogether. For an account of how the integral ego presented in this dissertation can be used to resolve these important issues, see Daniels (2004b, in press).

Additional sources of data delimited are clinical theories of the ego, such as behaviorism (Skinner, 1953), cognitive psychology (Beck, 1976; Ellis, 1994), ego psychology (Mitchell & Black, 1995; Moore & Fine, 1995), object relations theory (Kernberg, 1976; Masterson, 1976), and existentialism (Rogers, 1961; Schneider & May, 1995; Yontef, 1993). Even delimiting the dissertation in this fashion, certain aspects of these topics are discussed in the course of the dissertation when deemed necessarily to illuminate a particular subject under consideration. For example, Hartmann's (1939) theory of the primary\* and secondary autonomous ego\* gives a fuller, more insightful account than Freud's conflation of the ego. Likewise, clinical topics are occasionally introduced in the dissertation to help illustrate how the various aspects of the ego appear in clinical practice. For instance, depersonalization disorder and dissociative identity disorder are used to illustrate the differences between the concepts of entity\* and identity\* introduced in this dissertation and appear in the section entitled, The Self and the Dual-Domain.

In a similar manner, the different core competencies of clinical practice are also identified throughout the dissertation and show how they align to the various aspects of psychic structure and privilege particular aspects of psychic structure. As the dissertation proceeds, an integral account of the ego is developed. At each stage of the presentation another core competency is introduced and indicates how it aligns to the particular aspect of

the ego under consideration. In this way, I align the integral ego with all possible orientations of clinical practice. However, this presentation will necessarily be constrained to merely an outline of the alignment in order to comply with the space limitations of the dissertation.

### *The Conflation Frame*

In a sense, the profession of psychology imposes its delimitations upon theory making of its own, by allowing different fields to engage in their respective orientations to the ego. But this undermines what is sometimes referred to in psychology as “the whole person” (see Schneider et al., 2002). Conceiving of people in holistic terms is thought to have significant implications not only for an understanding of the development of human beings generally, but also the delivery of mental health services. In a statement of recommended principles for the provision of humanistic psychological services, the term “whole person” is defined as follows: “Persons are irreducible to the sum of their parts.... [O]verall we focus on the whole person who is choosing, setting goals, pursuing meaning, establishing and living in relationships, and creating” (Bohart et al., 2003). According to this idea, the person cannot be thought of except as a single, irreducible aggregate—a *whole*.

A similar idea has been put forward in cognitive psychology:

A single system (mind) produces all aspects of behavior. It is one mind that minds them all. Even if the mind has parts, modules, components, or whatever, they all mesh together to produce behavior. Any bit of behavior has causal tendrils that extend back through large parts of the total cognitive system before grounding in the environmental situation of some earlier times. If a theory covers only one part or component, it flirts with trouble from the start. (Newell, 1990, p. 17)

As can be seen, this view introduces an additional defining feature for the whole person: *a system*. In other words, being a single, irreducible aggregate is not enough to be a whole person. The way in which this aggregate is put together has significant implications of its own.

Unfortunately, Freud and Jung conflate many of these different parts, modules, and components into a single structural component: the ego. But doing so imposes a kind of functional fixedness on the profession of psychology, in which a tendency to perceive an object or situation in a particular way is determined by common usage or tradition. Therefore, the situation is probably best put this way: it is not that psychodynamic structural theory is ill-conceived but, rather, that it is insufficiently conceived.

Interestingly, in his own assessment of the literature, Brenner draws the following conclusion:

[W]hat, if any, disadvantages ensue in one's clinical work when one is guided by the idea, basic to the structural theory, that the mind is made up of separate agencies...? After all, this idea has been a basic part of psychoanalytic theory since the beginning [where] it has remained unchallenged since its introduction some seventy years ago. How is one to justify changing it now in any major way? (1994, p. 477)

This is an astonishing statement. Hartmann (1939), Kohut (1971, 1977), and Jung (1964) all offer cogent elaborations, if not outright alternatives, to the original version of the psychodynamic structural model. Indeed, the profession of psychology is replete with challenges to structural theory, virtually all of which with some merit. The fundamental issue at stake is not so much the separation of the agencies but something far more significant, which is their segregation from a true democracy of mind. The task, therefore, is not to reinvent structural theory. Rather, it is to integrate it. But to do so, it is necessary to include wisdom from other fields.

Unfortunately, no truly integral theory of the ego currently exists. A primary reason for this set of circumstances can be traced to the conflation frame\*. Simply put, the conflation frame is a frame of reference (interpretation) that collapses different aspects of the whole person into a single rendering, the result of which not only distorts these various components, but perhaps creates an even more aversive outcome in that at least some portion of that which has been conflated is deemed to no longer exist. Consequently, in its absence, there is no reason to either explicate its features or even to appreciate its potential value or worth. In this way, these aspects of the psyche become lost to the individual's access (dissociated) and their potential resources reduced if not eliminated. According to this view, the psyche can be reduced to the biological substrate of brain states (e.g., Freud, 1933), or else nothing more than incidental epiphenomena arising from the operation of this biological substrate (e.g., Dennett, 1991; Skinner, 1953).

What these orientations fail to understand is that certain aspects of the psyche are unique relative to their biological underpinnings, and no correlates exist within the physical world by which to account for them. Theories that force the psyche to conform to the physical world will inevitably commit errors of omission in their accounts. The nature of the psyche is simply more complex and cannot be subsumed within purely physical accounts (behavior or brain states). Yet, privileging the metaphysical aspects of the psyche is no less reductionistic. Perhaps nowhere does the confrontation between the physical and the metaphysical—and, therefore, the effects of the conflation frame—become more evident than the issue of *agency*.



The idea of agency can be understood in two different ways: the act of asserting influence (control) or as a form of organization. Agency can be understood as either a verb or a noun. In psychodynamic theory, the ego was originally conceived along the lines of the former, while slowly becoming ensconced in a formulation that views the ego as a system of more enduring functions. The agency of the ego was originally conceived of as an activity. Only later, when the complexity of the ego's functions became more clearly understood, did the idea of structure become a useful concept. "At first [Freud] called these functional organizations 'agencies,' but they are now more often referred to as 'structures.' Generally, the term 'structure' is understood to be a metaphor...that connotes the functional stability, organizational aspects and interrelatedness of the id, ego, and the superego" (Boesky, 1995, p. 494). Ultimately, these internal structures then determine the nature of one's external relations.

Psychodynamic theories tend to focus on the interactions of these agencies, referring to them as "conflict" (Brenner, 1973; Kaplan & Sadock, 1998). Indeed, their dynamics are typically thought of as infighting, which can actually take two forms. "In short, conflicts and deficits can create a 'double jeopardy'; as Eagle (1984) has noted, 'We are most conflicted in the areas in which we are deprived.... It is precisely the person deprived of love who is most conflicted about giving and receiving love' (p. 130)" (Karasu, 1995, p. 282). The basic premise of psychoanalysis is that the impulse toward drive discharge forces the issue of painful encounters with reality, especially as they are represented internally. In an effort to prevent these unpleasant circumstances, the individual engages in defenses to either prevent the drive discharge from occurring (e.g., repression) or else disrupt the discharge by converting it into disguised forms (e.g.,

sublimation, reaction formation). As a result of these operations, the psyche produces some form of enduring structure (Millon, 1990).

Yet, there is considerable ambiguity in the way in which this structure is understood, especially in terms of the ego. Indeed, Freud initially used the German term “*das Ich*” in an inclusive manner to indicate the mind capable of being both aware of its own operations (i.e., self), and the underlying structure performing those operations (i.e., ego) (Spruiell, 1995).<sup>14</sup> As can be seen, the concepts of ego and self were originally thought of as intimately associated with one another, especially as differentiated from that which is not-I:

Normally, there is nothing of which we are more certain than the feeling of our self, or of our own ego. This ego appears to us as something autonomous and unitary, marked off distinctly from everything else. That such an appearance is deceptive, and that on the contrary the ego is continued inwards, without any sharp delimitation, into an unconscious mental entity which we designate as the id and for which it serves as a kind of façade—this was a discovery first made by psycho-analytic research.... But toward the outside, at any rate, the ego seems to maintain clear and sharp lines of demarcation. (Freud, 1930, pp. 12-13)

Yet, the ego and self can also be thought of as maintaining clear and sharp boundaries from one another. In this respect, the ego and self can be thought of as comprised of differing orientations.

---

<sup>14</sup> Of course, Freud’s views did not take place within a vacuum. Many important ideas of the self presaged his development of the ego concept. Perhaps the foremost of these was the idea of the self as a system. James (1890) suggests the self system consists of two essential parts: the pure ego (abstract cognition and personal identity) and the empirical self (all that can be called “me”), the later of which comprised of three parts: material self, consisting of one’s body, including the awareness of the body and any accoutrements (e.g., clothing, makeup); social self, consisting of one’s relationships, including all the love and loss that goes with it; and spiritual self, consisting of one’s inner, subjective being, which is the most enduring and intimate part of the self; the locus of one’s “stream of consciousness” and that which we seem to *be*.

Baldwin (1897) elaborates on this idea of the self system, suggesting there are two interrelated parts—the “*socius*,” which is comprised of an ego and an alter: “Ego refers to the thoughts you have about yourself—how you view yourself. Alter refers to the thoughts...you have about [other] people” (Ashmore & Jussim, 1997, p. 23). Cooley (1902) suggests the specific mechanics—“*looking-glass self*”—whereby the socius is put into place: the introjection of other’s views relative to your own, especially as they represent judgments of your own. This has strong correlations with the reflected appraisals of Sullivan (1953), conditions of worth of Rogers (1951, 1961) and the bipolar self of Kohut (1971, 1977).

I would agree with Arlow (1991) who distinguishes ego as theoretical abstraction from self as experiential construct, each with its appropriate realm of discourse.... Modell (1993) makes a similar distinction between the ego as objective and the self as subjective (Meissner, 2000, p. 377).

The fundamental ambiguity of the concept is its differentiation into two aspects: ego and self. And the confusion of this ambiguity can be compounded further, depending on whether one's affinities align primarily with the former or the latter. Consequently, a variety of views have emerged to account for the relationship between the two (Mitchell & Black, 1995; Spruiell, 1995):

1. The ego and the self are best used as Freud originally intended *das Ich*, which is a continuum ranging from self as used in its everyday sense—a locus of sentience and volition—to that of a coherent system of psychic functions.
2. Clinically, it is heuristically valuable to separate ego from self, as the ego is an abstract concept (nothing more than internal representations within memory) that only muddies the water if applied to the phenomenological experience of the individual taking place in the therapeutic situation.
3. Self should not only be distinguished from the ego but even *delineated* from the ego, as a fourth structure of the mind joining and interacting with the id, ego, and superego—perhaps even superordinate to the id, ego, and superego.

Hartmann favored reformulating the ego concept along the lines of a separate ego and self: “two different sets of opposites often seem to be fused into one. The one refers to the self (one's own person) in contradistinction to the object, the second to the ego (as a psychic structure) in contradistinction to other substructures of personality” (1950, p. 84). Indeed, Freud seemed to acknowledge this fundamental, and essentially overwhelming, arrangement and described the ego as “a poor creature owing service to

three masters and consequently menaced by three dangers: from the external world, from the libido of the id, and from the severity of the superego” (1923/1961, p. 46). As a result, the ego ends up caught in the middle, with each aspect negotiating its own respective sets of demands.

In order to arrive at a truly integral theory, the ambiguity inherent in these terms can be sorted out by replacing them with a single formulation that incorporates them all. One way of clearing up the confusion is according to the themes derived from the hermeneutical analysis of this work, allowing the interjection of more ordinary nomenclature: *entity, intellect, and identity*. As can be seen, Freud conflated all three of these themes into a single structure, which he refers to as ego, thereby initiating the conflation frame. Separating out the above terms according to their distinct natures is the proposed solution to the conflation frame. To start, I suggest that entity is the appropriate term to use when referring to the phenomenological experience of the individual, especially relative to sentience and volition. These are the attributes usually assigned to the self. The term “ego,” on the other hand, has come to be essentially a synonym for mind or cognition and is, therefore, best referred to as the intellect\*, especially in the sense of the primary autonomous ego (Hartmann, 1939).

Identity is perhaps the most troublesome aspect of structural theory to understand. The principal reason for this stems precisely from the fact that entity, intellect, and identity are so frequently conflated in theories of psychology. Perhaps even more to the point, entity is typically mistaken *for* identity. Nonetheless, the two can be easily differentiated:

If you get a sense of your self right now—simply notice what it is that you call “you”—you might notice at least two parts to this “self”: one, there is

some sort of observing self (an inner subject or watcher); and two, there is some sort of observed self (some objective things that you can see or know about yourself—I am a father, mother, doctor, clerk; I weigh so many pounds, have blond hair, etc.). The first is experienced as an “I,” the second as a “me” (or even “mine”). I call the first the *proximate self* (since it is closer to “you”), and the second the *distal self* (since it is objective and “farther away”). (Wilber, 2000a, p. 33) (emphasis in the original)

In this way of considering things, entity and identity are simply two junctures along a single *self* continuum. Indeed, this distinction is not unlike the one used above: self being subjective and proximate, while ego is objective and distal. As can be seen, the two ways in which agency is used (as an intentional executor and a system of enduring attributes [structure]) aligns to these respective positions.

Yet, in a sense, this clarification only ends up confusing the situation. There is a crucial distinction that can be seen operating between them. The proximate self\* is not simply closer to you—it *is* you. And the distal self\* is not simply farther from you—it is *not* you. Rather, it is a *representation* of you, at least as these representations are committed to memory through the operation of the intellect, coalescing over time into a coherent sense of identity. Simply put, identity consists of the attributions deposited into memory of one’s abilities as they are engaged throughout life. But they are not the living person (entity) of whom they are representations, anymore than a photograph is a distal version of that person.

Take for example any important memory life, such as falling in love. Many people report feeling awkward approaching someone for the first time to whom they are attracted. Indeed, if they are rejected, and particularly if the rejection is severe, they may draw the conclusion that their abilities or attributes just are not good enough, or that *they* are not good enough. As these conclusions pile up in memory, the individual will come to

*expect* rejection, since they have already decided that they are not good enough.

Obviously, this can lead to a self-fulfilling prophesy, in which one creates the very circumstances by which the rejection occurs—perhaps even beating the other person to the punch and rejecting them first in order to get the painful process out of the way. This combination of attributions and expectations is contained within memory, and is the distal version of the self in its entirety.

Although Wilber does not speak in precisely these terms, it is the living person that is the proximate version of the self. It is this self that experiences the rejection. The intellect presents the experience *to* the self, as a result of some incident taking place at the interface between the organism and environment. Likewise, it is the intellect that devises the appropriate response to this experience and ultimately downloads it into behavior. Perhaps the best way to differentiate these aspects of self is as according to the two philosophical categories most pertinent to this level of analysis: ontology and epistemology.

1. Ontology and Self:

- a. Entity: *who* you are (one's living presence, defined as awareness and will).<sup>15</sup>

2. Epistemology and Mind:

- a. Identity: *what* you know about who you are (one's abilities and attributes, as retained in memory), and

---

<sup>15</sup> There are those who would include the physical body as an indicator of one's living presence, indeed, perhaps its most exemplary part (see James, 1890; Roszak et al., 1995). The exact relationship between the physical body and one's living presence is examined more closely in the section entitled, *The Illusion of Embodiment*.

- b. Intellect: *how* you know what you know (the information processing and problem solving of cognition).

As can be seen, a critical difference between *who* and *what* you are follows the difference between ontology and epistemology. People generally confuse the two, mistaking the contents of their memories and identity for who they actually are. This distinction could also be put this way: entity exists exclusively in the present (here and now), without any reference to past or future. Although identity exists *in* the present, its references are actually *of* the past, and intellect combines present experience with past memories, precisely in order to predict the future.

Perhaps a better account of the distinction between proximate and distal selves is the following possible set of alternatives: *to have and to be*. Whereas the former pertains to possession, the latter represents presence. Although possession and ownership are useful functions, they also have their costs. One can only *have* at the expense of their ability *to be* (Fromm, 1976). This includes a possession most intimate to the individual: psychic structure. For example, one typically says that they *have* thoughts, as well as other abilities and attributes—but not that they *are* those thoughts (or abilities and attributes). It is only by becoming identified with them that one gets confused. Keeping the distinction clear—and not allowing the ambiguity of the word self, or ego, to confuse the two—allows a truly integral theory of the ego to emerge.

However, such a theory must do more than simply unravel and make clear the various components of the conflation frame. It must also indicate the different points of *interface* between them. Failing to do so suggests another liability of the conflation frame. It is not just that the various aspects of the ego are collapsed into a single

rendering, but certain of these aspects are emphasized over others, even to the point of *excluding* certain others. My principal contention is that there is no point in isolating out any one aspect of the ego and attempting to make a comprehensive theory of it, as the remaining aspects will only beg for admission (Watkins & Watts, 1995). Indeed, the clamor from these excluded aspects demands the distortion of theory, precisely to account for what is left out. Therefore, a guiding principle of integral theorizing is: *Whatever is left out distorts the rest*. Such a principle leads to an admonition for inclusion. “*Do not forget what you have decided to neglect*” (Allport, 1968, p. 23) (emphasis in the original).

An essential contribution of this integral model is the interface between all aspects of the ego, that is to say, the overarching framework within which they can each be included. Therefore, it can be thought of as the infrastructure overall. I refer to this infrastructure in this dissertation as the *integral interface\**. The various points of the integral interface situate the ego within a larger systemic context, each of which is discussed in more detail in their respective sections of the dissertation:

1. Freud: reality on the one hand, and the id and superego on the other.
2. Jung: the Self-archetype.
3. Adi Da: God.

In this dissertation I claim that only when the differences between competing accounts of the ego are integrated into a common vision can a meaningful overview occur, in which each side can embrace the other. That is, the only way to account for any aspect of the psyche is to, at the same time, account for every aspect of the psyche. As is



probably obvious, such a project can succeed only under one set of conditions: when the whole person is valued above all else.

## Chapter 2: Ego and Self

### *Organism and the Exterior Loop*

Psychodynamic structural theory begins with Freud's (1900/1953; 1915b/1957) concept of the dynamic unconscious. Although other writers also seemed to intuit something similar (e.g., Nietzsche), Freud was the first to formally articulate its principles (Ellenberger, 1970). The unconscious has been compared to a teapot: coming to a boil, somehow blocked off and unable to discharge its content of steam, it bursts at the seams until, under the force of this pressure, an alternative route of discharge becomes available (the "return of the repressed"). In this view, repressed mental content, like energy, never dissipates but, rather, is malleable and changes shape to suit its purposes. As a result of this persistent distress, repression responds in recoil to traumatic events from the individual's past still present in their memory, especially those that violate some moral imperative (Monte, 1999). In this way, memories are kept out of the individual's awareness and further trauma is spared.

However, as Freud became more familiar with the unusual terrain that he discovered in his unearthing of the unconscious, he began to realize that his topographic model was inadequate to account for all clinical observations. Consequently, he developed the structural model to account for these deficiencies, which represented an important advance over the topographic model (Arlow & Brenner, 1964). Given this structural arrangement, the ego was capable of mobilizing defenses in response to anxiety signals and was more in accord with clinical observations (Freud, 1926/1959). Overall, this revision of the theory of anxiety altered the psychoanalytic concept of treatment from

the task of uncovering repressed memories to an investigation of the interaction of drives, defenses, and moral restriction.

Orthodox psychoanalysis became focused on the interplay of these objectives and typically referred to them as conflict (Brenner, 1973; Kaplan & Sadock, 1998). Indeed, their dynamics can be thought of as infighting among the tripartite assembly of agencies and implies a considerable structural organization and complexity. “In traditional psychoanalysis psychopathology is conceptualized in terms of *intersystemic* conflict. This implies various patterns of opposition between the three structural systems of personality—id, ego, superego—and reality....” (Killingmo, 1989, p. 65) (emphasis in the original). Nonetheless, the structural model was defined by certain functions in the same way that the topographic model had been: id according to primary process and ego according to secondary process, and id with free psychic energy and ego with bound psychic energy.

Although Freud originally formulated his conception of psychic structure in 1923/1961, it was not until 1933 (p. 111) that he sketched out the complete diagram as shown in Figure 1:

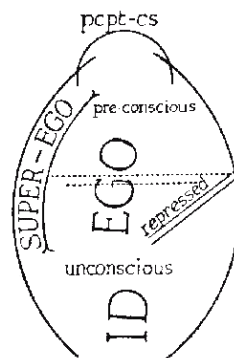


Figure 1: The Tripartite Assembly of Agencies

As this diagram shows, all three agencies of psychic structure have aspects within the unconscious. However, only the ego and superego have the capacity to enter conscious awareness. These may each also be preconscious (available to but not necessarily present in conscious awareness, or what Freud refers to in the diagram as “pcpt-cs,” perceptual consciousness). Certain contents of the unconscious id that might have been at one point present in conscious awareness are now no longer available, as they are repressed and kept in abeyance.

However, Freud warned that the model should not be taken too literally, much less that it be the final or definitive statement of how the psyche is actually structured. Instead, Freud offered this caution in interpreting the diagram:<sup>16</sup>

We cannot do justice to the characteristics of the mind by means of linear contours, such as occur in a drawing or in a primitive painting, but we need rather the areas of colour shading off into one another that are to be found in modern paintings. After we have made our separations, we must allow what we have separated to merge again. Do not judge too harshly of a first attempt at picturing a thing so elusive as the human mind. It is very probable that the extent of these differentiations varies very greatly from person to person... (1933, p. 111)

Nonetheless, in its general features, Freud was certain he had discovered a reliable outline for conceiving of the psyche. And this new structural model offers considerable advantages over the topographical model. With this new structural arrangement, the ego is capable of mobilizing defenses in response to anxiety signals, which is more in accord with clinical observations (see Freud, 1926/1959). But even after relegating the intense

---

<sup>16</sup> Freud even allowed that spiritual influences could perhaps significantly alter the situation: “It can easily be imagined, too, that certain practices of mystics may succeed in upsetting the normal relations between the different regions of the mind, so that, for example, the perceptual system becomes able to grasp relations in the deeper layers of the ego and in the id which would otherwise be inaccessible to it” (1933, p. 111).

and overwhelming forces of the instincts to the id and primary process, Freud was still left with an enormous catalog of psychic processes with which the ego had to deal.

In chapter 1 of *An Outline of Psychoanalysis* (1940), Freud discussed the principal characteristics of the ego. He included self-preservation; becoming aware of, and dealing with, external stimuli; controlling voluntary movement; and learning to influence the external world to our own advantage through activity. Other aspects he included are the seeking of pleasure and the avoidance of pain, taking external circumstances into account in deciding when to satisfy instinctual drives, and transmitting an unexpected increase in unpleasure by an anxiety signal. Finally, the ego attempts to avoid overly strong stimuli, has a memory function, and attempts to reconcile the demands from id, superego, and reality sources. (Bellak et al., 1973, p. 51)

These functions of the ego are typically thought of as executive functions. Initially, Freud (1915a/1957) employed the preconscious system of the topographic model to handle these functions. For example, censorship, reality testing, the reality principle, and conscious memory are all listed as functions of the preconscious. However, the structural system of the id, ego, and superego was not an exact analog to the topographical system of the conscious and unconscious. Only *part* of the unconscious became the id, while another part of the unconscious, as well as the entire preconscious, became the ego (Gill, 1963).

Yet, all of this activity exists for one purpose: the preservation and maintenance of the individual. From this point of view, the operation of the ego can be seen as one of protecting and preserving the individual in the face of hostile or threatening forces. Indeed, among these forces were those arising from within the same psychic structure as the ego. According to Freud, underlying the ego is the instinctual impulses of the id that drives all human behavior. Instincts are the unassailable bedrock upon which all subsequent psychic activities are based (if not mired)—and from which psychic structure

ultimately derives. Further, they represent not only pathological outcomes but also those that are normal or adaptive (Weston & Gabbard, 2001). Instincts are understood to have a biological source of energy. It is when this biological drive activity results in mental representations within the psyche that instincts fully emerge (A. Freud, 1960).

Consequently, the id can be comprehended in terms of two distinct domains: the body and its complement of drives (impulse), over against the mind and its complement of drive derivatives (instincts).

Drives can be thought of as the larger operation of which instincts and objects are components (Freud, 1915a/1957).

1. Instincts: the overall conditions under which the impulse exists and discharges and which consists of three aspects:
  - a. Source: the physiological conditions of the drive impulse.
  - b. Pressure: the intensity or urgency of the drive impulse.
  - c. Aim: to discharge the drive impulse.
2. Object: those conditions in the environment that cause the discharge to occur, or else not occur.

Freud tried to reduce the entire drive complex to its instinctual base by stabilizing it in its most incontrovertible essence. Such foundational moorings were always his principle concern. Consequently, for Freud, the relations taking place between one's objects is the least of the drive complex, in fact, merely derivative of it. As far as Freud was concerned, whatever could be said of one's object relations was already contained, at least in seed form, within the instincts and the ultimate expression of their drives.

This view is based on the dynamic of tension reduction, which has certain problems. When it comes to impulses arising within the organism, it generally is the case that the organism experiences heightened tension and which is precisely the impulse of the instinctual drive. Consequently, the organism seeks to discharge this drive through reducing the tension inherent in the impulse. For Freud (1933), the whole idea was to eliminate the problem by reducing everything to zero into a state of homeostasis. In the Freudian scheme, the ultimately benevolent position of the individual is complete cessation of tension. However, this can only be accomplished in death, or “thanatos.” “If we are to take it as a truth that knows no exception that everything living dies for internal reasons—becomes inorganic once again—than we shall be compelled to say ‘*the aim of all life is death*’ and, looking backwards, that ‘*inanimate things existed before living ones*’” (Freud, 1920/1955, p. 38). Of course, making death the goal of life is a rather extreme measure by any standards. What Freud does not take into account was the kind of pleasure seeking that *requires* tension, that is to say, that requires stimulation.

White (1959) observes that a certain kind of motivation is *initiated* when homeostasis is at a low level. When *no* corporeal impulses or stimuli are present, the individual is *still* motivated to act and engage their world, as might be seen in the case of curiosity. To demonstrate this, White makes use of his observations of the play of children whose constant revelry belies *any* notion of an intrinsic desire to reduce activity to zero. However, Freud is actually correct in as far as he goes. Impulses are tensions within the organism that require reduction. Homeostasis in the case of such impulses is an entirely appropriate orientation. Hull (1943) concurs on this point and conceptualizes drives as a deficit state of the organism’s tissues, as indicated by hunger or thirst. Such

states of discomfort clearly motivate the individual to engage in operations oriented toward reducing them. Further, when it comes to stimuli impinging upon the organism from without, occasional stimuli exist that induce tensions that require reduction. In such cases, the above tension reduction dynamic applies.

Consequently, stimulus and impulse can be contrasted as follows:

- 1 Stimulus indicates the experience that results when the individual comes in contact with their environment.
- 2 Impulse indicates the experience that results when the individual *does not* come in contact with their environment, or else at least only minimally so.

It is actually some deficit in the organism that initiates and elicits impulse, and the tension of which the individual seeks to reduce. However, this is only accomplished by reversing the deficit producing it. In the case of impulses, it is only by *applying* a stimulus, as determined by the particular form of the deficit, that the tension can be reduced.

As can be seen, both behaviorism and psychoanalysis posit that the fundamental operations of the individual are grounded in the body, such as drive impulse and environmental stimulus (Freud, 1916/1955; Skinner, 1953). Piaget (1970, 1977) also suggests a similar concept with the *sensori-motor* period of cognitive development. For Piaget, the “sensori” of the sensori-motor period is really nothing other than stimulus. Sensori is meant to include any and all experiential phenomenon for the individual. Likewise, motor is really nothing other than response, or at least those internal operations of the body leading to behavior.



Overall, the person depicted by the behavioral characterization does not involve the self *per se* but is, rather, little more than the bodily substrate of the organism. One's initial sense of self is simply grounded in the body (Kegan, 1982), which orients the individual toward concerns that are fundamentally impulsive and consumptive. Although Freud spoke of these concerns in terms of the id and drive impulse (sex and aggression), he also spoke of them in terms of the self (ego). "The ego is ultimately derived from bodily sensations, chiefly from those springing from the surface of the body. It may thus be regarded as a mental projection of the surface of the body" (1923/1961, p. 26).

At base, the individual's sense of self is deeply grounded in the organism and the environmental activities with which it is so intimately immersed.

In the beginning, the ego is a *body* ego. This body ego is at first only vaguely delineated; it consists of little more than undefined physical sensations and somatic feeling states.... These aspects of embodied existence constitute what the fledgling ego *is*. The newly emerged ego relates to the body *as* self and not at all as an object *for* self. The body's life is the ego's own life. (Washburn, 1995, p. 50) (emphasis in the original)

However, interventions based on the body are not limited to behaviorism. Indeed, the interventions of behaviorism are not rightly thought of as engaging the body at all. They are directed toward the *environment*, not the organism, which interacts with the organism and thereby produces its effect.

Interventions that engage the organism directly primarily involve psychiatry, the branch of medicine involved with the study, diagnosis, and treatment of mental disorders (Berrios, Porter, & Berrios, 1999). Although prescription drugs represent the *sine qua non* of psychiatry, they are not the only way to introduce chemistry into the brain. Virtually everything ingested is digestible, including one's on-going diet, including

vitamins, herbs, and supplements—not to say, any recreational drugs toward which the individual might be inclined (e.g., alcohol, marijuana, cocaine, etc.).

Yet, numerous other therapeutic modalities also intervene directly with the body, albeit, at a far more subtle level and far less invasive manner. These include body work, yoga, meditation, acupuncture, and the numerous martial arts disciplines of Oriental spirituality (see Goldberg, Anderson, & Trivieri, 2002). According to these theoretical orientations, attenuating the physical body is another aspect of the human being given very little regard or attention in Western models of medicine: *the etheric body* (see Batie, 2003; Feuerstein, 2001). Perhaps the most significant determinant of mental health is contained within this aspect of the human being: *emotion*. Even staunchly behavioral treatment programs take emotions into account (Linehan, 1993). As a result, the organism must be thought of in a more expanded manner than that addressed by psychiatry. Consequently, psychiatry is perhaps best thought of in such an expanded manner, addressing a larger domain than that of merely brain or body states.

Overall, the interaction between the focal points of psychiatry and behaviorism—the body and the world—can be thought of as the *exterior loop* of one's interpersonal relations. These arrangements can be incorporated into the integral interface as shown in Figure 2, along with their respective core competencies.<sup>17</sup>

Overall, the person depicted by the behavioral characterization does not involve a self so much as the bodily substrate of the individual, as situated within an ecological

---

<sup>17</sup> As can be seen, this chart does not include terminology from Freudian psychoanalysis (e.g., id or instinctual impulses). As it is the purpose of this dissertation to develop a superordinate theory of psychic structure to that of either Freud or Jung, generic terms for the structure and processes of the psyche will be used as much as possible.

system. Unfortunately, however, this exterior loop is too simplistic to account for all aspects of human behavior.

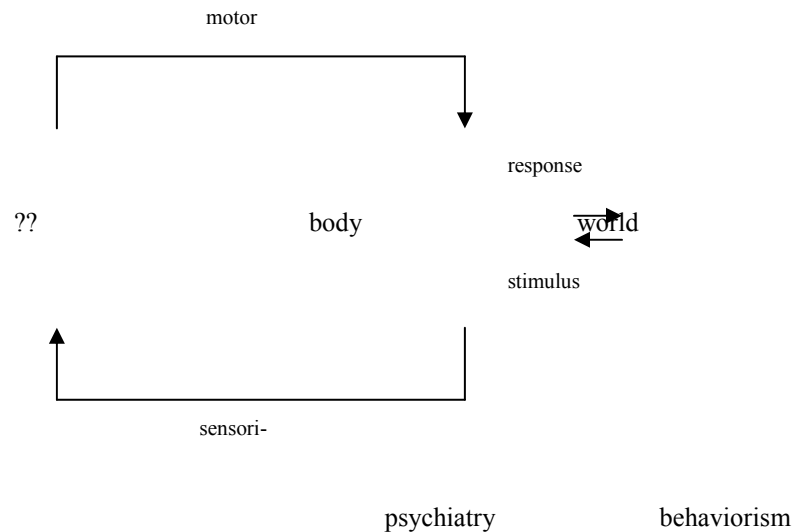


Figure 2: The Integral Interface (Exterior Loop)

### *Intellect and the Interior Loop*

Overall, Freud’s conception of psychic structure can be compared to a tripartite formulation traditionally associated with the psyche: *passion, reason, and conscience*. Freud comments on this similarity as follows: “The ego advances from the function of perceiving instincts to that of controlling them.... To adopt a popular mode of speaking, we might say that the ego stands for reason and good sense while the id stands for the untamed passions” (1933, p. 108). Although many attempts have been made to bring greater precision to the language of this traditional tripartite formulation, it has not been improved thereby. In fact, its essential meaning has only been rendered more abstract and remote.

Nonetheless, what is implicit in this arrangement can be made explicit. While passion and conscience wrestle with their own objectives, reason attempts to negotiate that outcome with reality. Indeed, it could be said that the very outcome for having

negotiated between passion and reality *becomes* conscience. Freud associated the ego with what he considered to be the highest faculty of the cognitive constellation (*reason*) yet subordinated this faculty to what he considered the highest function of the psyche (*motivation*). He saw reason as superseding passion as the formal arbitrator of motivational imperatives. Yet, in doing so, Freud was actually comparing apples with oranges, for passion and reason are not really the same kind of thing. This state of affairs can be diagrammed showing the relationships between the main features of the id and ego and the intellect and identity, as shown in Figure 3.

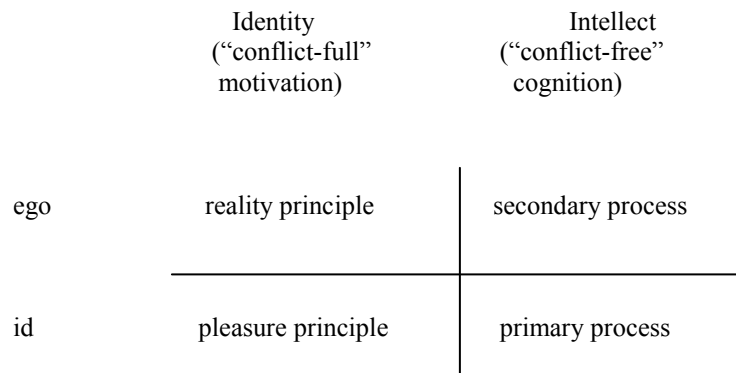


Figure 3: Psychoanalytic Process and Principle

However interactive they might be, cognition is a *separate* mental faculty from that of motivation. Freud started the developmental sojourn in which, on the motivation side of the ledger, the individual is dominated by the passion of the pleasure principle, then only to be displaced by the reason of secondary process on the cognition side of the ledger. This process can be traced diagonally from the lower left quadrant of the chart to the upper right.

Yet, even in this progression, motivation retains its dominance overall. "Although psychoanalytic theory evolved considerably during Freud's lifetime, in many ways it

remained an ‘id psychology,’ focusing on the vicissitudes of the libidinal drive and the person’s attempts to deal with impulses” (Weston & Gabbard, 2001, p. 62).

Consequently, a slew of ego psychologists emerged seeking to give prominence to the ego, beginning with Freud’s own daughter, Anna, a major innovator of psychoanalysis in her own right. This is perhaps the most misguided aspect of Freud’s theorizing. He had the two modes of the ledger enmeshed rather than integrated, in which the ego (not to say id) straddled both sides of the fence. Further, diagramming the psyche in the above manner brings another curious omission of Freud’s theorizing to light. Despite being a substantial member of the tripartite assembly (conscience), the superego does not have a principle or a process of its own.

The difficulty with the above way of conceiving of the psyche can be most easily seen in the corner of the quadrant that is the reality principle. For some reason it operates at odds with pleasure, as a kind of superior alternative. However, in actual fact, the pleasure principle is already a *reality* principle, indeed, the *initial* principle by which the individual interacts with reality. By his use of language, Freud suggests that the secondary process is more *in touch* with reality. But the reality principle is also understood as that function of the psyche that negotiates id demands and the individual’s various interactions with the world.

The reality principle is as much a part of primary process as it is of secondary process, except that reality takes a different form of expression depending on whether it operates according to primary or secondary process, which is better said intuition and reason, respectively. Nonetheless, each process must negotiate with reality, all the while accommodating to the particular principle that rules over it. If reality is reformulated in

the equation this way, the ego suddenly loses the motivational impetus it previously had. That impetus is relocated to where it rightfully belongs, which is under the direction of the cognitive processes. With the reality principle thus removed from motivation, a gap now appears in the equation, which Freud never adequately resolved.

Overall, cognitive structure can be thought of as consisting of two principle domains: *memory and imagery*. Memory and imagery are the principle faculties of the intellect and they operate in tandem. Memory can be thought of as involving three different meanings: (a) the overall structure of a storage facility, (b) the particular memory constructs retained there, and (c) the processes of retention and retrieval involved in storage. Likewise, imagery can be thought of as involving three comparable meanings: (a) the overall structure of a display facility, (b) the particular imagery constructs displayed there, and (c) the processes rehearsal and revisal involved in display.

As can be seen, there is considerable symmetry between the two systems. Indeed, memory and imagery could be thought of as two aspects of a single, yet bicameral system of storage and display. The storage facility can be thought of as having several different components—sensory store, short- and long-term memory, and working memory (Atkinson & Shiffrin, 1968; Baddeley, 1986, 2002)—each component of which interacting with the others to produce the experience generally associated with remembering things. According to this view, the allocation of attentional resources to this assembly is determined by a central executive, an agency very similar to the executive functions of the ego (Freud, 1923/1961; Hartmann, 1939) and guides the overall process (Baddeley, 2002).

However, memory is only one half of the process. Indeed, imagery is intimately associated with this same operation of psychic structure as memory:

In the behavioral and social sciences, “image” is treated as an hypothetical construct, an intervening variable between the stimulus/input and the response/output. As such, the image finds itself in the quite respectable company of the other great issues studied: learning, motivation, memory, and perception. . . . [T]he image is a putated event that is influenced by both the internal and external environment, or in a relationship between stimulus and response. (Achterberg, 1985, p. 144)

When experiential impressions are not so intense as to occupy the whole of display, they make room, so to speak, for the display of images. Indeed, experiential impressions continue even while imagery actively operates the display. However, the two cannot both occupy the same space at the same time, for one crowds the other out. This explains why little experiential impression is noticed when an individual is in deep concentration—their attention is on the imagery rather than the experience. Of course, experiential impressions can easily overwhelm the display at any moment, depending on the events occurring in the world. In that case, the individual’s imagery operates poorly, if at all, as it is unable to engage while more important processes take precedence.<sup>18</sup>

The conjoining of the memory/imagery system occurs as a result of a particularly influential cognitive process, in which an amalgam of two parts is created: experiential impressions coming in—as mediated by internal images. In other words, an *overlay* of

---

<sup>18</sup> This overall arrangement could be thought of as extending further such that imagery even influences the presence of the experiential impression at the point in which they initially emerge, so that “images affect physical reactions directly and indirectly, and, in turn, are affected by those reactions” (Achterberg, 1985, p. 113). It is precisely in this manner that shamanistic and mystical practices can be understood as voluntarily and intentionally affecting one’s experiential register (see Eliade, 1964/1974; Krippner, 2000) for these spiritual masters are able to influence their experience by way of particularly heightened imagery. Indeed, given this possibility, even motor response is *itself* an experience. In this sense, all of existence can be thought of as one big experiential *input* for the individual, perhaps all of which generated at the point of cognition and by the same fundamental operations—albeit with one likely difference. *Big Mind* pertains to the world process at large, while *Little Mind* pertains to the processes more typically associated with cognition (e.g., experience and imagery) (see Suzuki, 1986). For a fuller discussion of this relationship, see the section entitled, *The Illusion of Embodiment*.

two distinct aspects occurs during cognitive processing. And either level of the overlay can be distorted or confused by the individual, especially as they tinker with the amalgam in favor of more preferable outcomes. The experiential impressions received—in the form of impulses or stimuli—can be distorted or displayed inaccurately. Indeed, the internal imagery can be faulty: “In Klein’s concept, phantasy emanates from within and imagines what is without, it offers an unconscious commentary.... External reality can gradually affect and modify the crude hypotheses phantasy sets up. Phantasy is both the activity and its products” (Mitchell, 1986, p. 23). However, imagery would be a far better choice of words to indicate this general cognitive function. Phantasy is probably better reserved for those thoughts that indicate one’s wishes or desires, especially when held onto with tenacity. Delusion, on the other hand, is best thought of as it is already generally defined: a fixed and false belief (APA, 2000).

As can be seen, this dynamic relates closely to the concept of *projection*, which is usually associated with two features (Hamilton, 1992; Willick, 1995): (a) internal processes are attributed to external objects, and (b) these internal processes are aspects of self that the individual does not like or wants to get rid of. Yet, both of these presumptions have difficulties. Projection is better thought of as having no preferential regard toward unwanted aspects of self. *Any* perspective can be (and often is) subject to being used this way. As a result, projections are not necessarily false, they are just *overlaid* upon experience. Nor do they necessarily occupy themselves with unwanted aspects of the self. They are simply the way in which we construct images (internal objects) and indicate our best understanding of events (Guntrip, 1964). They are an expectation of events that are based on attributions of past experience (memory). In



effect, they are an imagination on one's part of the way things are expected to be. As a result, the combination of experiential impressions entering the cognitive architecture externally and the understanding represented by images produced internally that is overlaid upon experience could be referred to as follows: *the imagery amalgam*.

Together, the two sides of the imagery amalgam form a single account of reality, one in which experience and interpretation interact. The interactive nature of this amalgam can be seen in the transcendental reduction posited by Husserl (1931), which attempts to separate out interpretation so that experience can occur on its own.

The area in which the reduction must primarily be carried out is the area of ordinary perception of the world; for what we have to "put in brackets" is our ordinary beliefs about the existence of things in the world, the assumptions about existence which accompany both common sense and empirical science. When these assumptions have been put aside, we can concentrate on the concrete phenomenon before us, and only then will we be able to grasp its essence. (Warnock, 1970, p. 34).

In a sense, this essence is no different in its nature than the assumptions (interpretations) that serve to mitigate it, for *both* sides consist of imagery. Both sides are produced by inner constructions of the mind, even the experiential impressions that arise from sensory and perceptual encounters with the environment (Anderson, 2000; Watzlawick, 1984). This arrangement has significant implications for the memory side of the system.

Experiential impressions originate within the organism as a result of its encounters with the environment, but are processed by cognitive functioning and finally represented in a form that is actually experienced by the individual. As these impressions trigger cognitive processing, they are interpreted by the intellect, which draws on memory constructs in long-term memory for the sake of understanding experience. It is in

this manner that imagery gets overlaid upon experience. Husserl seems to push the point of the Imagery Amalgam with what he calls the phenomenological reduction, which is a process of stripping away the overlay of interpretation entirely and revealing the pristine substrate of experience (phenomenon) underneath.

Most texts on cognitive psychology separate imagery from other processes of cognition, usually relegating imagery to a subsection within perception (e.g., Anderson, 2000; Mayer, 1992). However, the processes of both memory and imagery are intimately tied up with thinking, which works in tandem to provide all the functions of information processing and problem solving. Overall, thinking takes two forms (Freud, 1900/1953, 1933; Small, 1990).

1. Primary Process: intuition and magical thinking.
  - a. Abduction: the process whereby if one attribute is in common, then *all* attributes are in common.<sup>19</sup>
2. Secondary Process: reason and logical thinking:
  - a. Induction: the process whereby a general rule is extrapolated from particular experience.
  - b. Deduction: the process whereby the generalities of induction are ordered and organized into a class or set structure.

In a sense, with abduction, identity is confused with similarity, causing even extremely disparate items to be considered as if the same. For example, abduction easily

---

<sup>19</sup> Piaget (1924) refers to this process as *transduction*. However, abduction is preferred (even if only because of its better alliteration with induction and deduction). The prefix “trans” has misleading connotations, especially as transpersonalism has become a field of psychology. Also, the meaning of abduction, in the sense of inappropriately stealing one away, as in kidnapping, lends an amusing connotation to this incipient form of thinking. It could be conceived of as an instance of stealing its sense of reality, as compared to later, more sophisticated forms of thinking that owe a far greater debt to what is generally agreed on as real.

equates birds and planes as if they were the same kind of thing by virtue of their ability to stay aloft in the air. According to this line of thinking, one might, then, reasonably expect robins to have rubber tires as part of their landing gear, or else a Boeing 747 to feed on worms. Of course, this represents similarity in only the most specious manner, in which things are just tossed together as they come into awareness. It is the most rudimentary arrangement that two items can hold to one another and still be called anything like a relationship.

As can be seen, the cognitive apparatus is situated within a larger operation involving the exterior loop of behaviorism. In other words, there is an internal core of operations at work behind the individual's interpersonal relations. Consequently, it is common to hear people describe their interpersonal relations this way (see Eggert, 1994):

1. Something bad happens (trigger).
2. They feel bad about it.
3. They do something about it.
4. Then someone does something back to them—which becomes another trigger, starting the whole cycle all over again.

But this leaves out an essential piece between steps 1 and 2, in which some thought has occurred that makes them feel the way they do (Beck, 1976; Ellis, 1994). This portion of the sequence could be thought of as the *interior loop* to one's interpersonal relations. As cognition processes one's sensual and perceptual experience (stimulus), this understanding prompts a further experience in one's emotions, which triggers the sequence all over again and impels one toward their ultimate behavior. As a result, the individual is informed by two sources of input, first the sensations and

perceptions of the body, and then the emotions. Both of these sources of information are processed by cognition.

If cognition is either disruptive or dysfunction, it is generally referred to as being nonproductive in cognitive therapies, which can take one of two forms: *distorted or deficient* (Kendall & MacDonald, 1997). Distorted thoughts tend to misrepresent reality. In this case, it is the raw data that is disrupted, which gives the individual incorrect information to work with (e.g., hallucinations, delusions). On the other hand, deficient thinking suggests a lack of proper forethought or reasoning. Even if the input is accurate, the conclusions *drawn* from it are questionable. Here, the individual indicates an inability to correctly assess causality, or perhaps simply ignores the consequences of their actions.

These elements combine together to form an essential feature of the memory system, which is *perspective\**. This is the closest that cognitive psychology comes to a self, or ego. Perspective is the aspect of psychic operation that indicates one's expectations. Consequently, the emphasis in cognitive psychology is not so much on how one experiences reality as how they *interpret* the reality thus experienced. Perspective is "constructed" within the individual as a result of verbal exchange, or conversation, between individuals (Bruffee, 1993; Watzlawick, 1984). However, these constructs have meaning only to the extent that they are situated within certain contexts (frames of reference). Things mean what they mean precisely because of all the relationships and implications that hold between them and the other elements in the overall system with which they share a membership.

As a result, the tripartite assembly could be said to operate in the following manner: it evaluates events and then makes attributions based on those evaluations

(Weiner, 1988). In turn, these attributions are used as a base upon which the individual can then make further expectations. Having established this platform of expectation, the individual uses it as the principal means by which they understand their ongoing experience. In this way, attributions and expectations are two sides of the same coin. “Expectancy-value theories...stress the idea that the probability of behavior depends not only upon the *value* of the goal for the individual but also upon the person’s *expectancy* of obtaining the goal” (Petri, 1995, p. 217) (emphasis in the original).

Simply put, we want what we want but we only do what we think we actually *can* do—whether consciously or unconsciously. We rely on past successes to indicate our chances of success in the future. If one is used to having their own way, say, by bullying or intimidating others, they might well believe such tactics will work in any situation across the board. Of course, a disillusioning encounter or two with someone willing to (and capable of) calling their bluff might well alter these beliefs. Clearly, employing such a tactic (or any tactic, for that matter) rests upon the underlying confidence one has that it will actually work. In another sense, what one cannot do might *become* what they will do, in that they might do it later when circumstances allow for it (e.g., saving up for a vacation or getting a good education in order to get a good job) (May, 1969).

These contexts, or subsystems, establish the roles that a person might play in a given situation. People flip through their various systems constantly. They understand things as a consequence of which system is operating at the time. The more systems they have operating, the more varieties of relational exchange are available to them. The individual does not just exist in a single situation. All these systems overlap and intersect within one’s memory. The more systems with which the individual has familiarity and can operate

proficiently, the more likelihood of success within these contexts. They simply have more resources with which to work, not to say, more expertise with which to work with them. Consequently, they are able to situate their experience within a larger frame of understanding.

Obviously, it is critical to one's well-being that functions specific to the mind undergo transformations that either make distorted thinking more accurate, or deficient thinking more effective. Such outcomes are facilitated by numerous interventions, the most important of which either encourage alternative thinking (e.g., reframes) or alternative scripts to one's life-story (see Berne, 1972; Ellis, 1994; White & Epston, 1990). All things considered, the orientation of cognitive-behavior therapy approaches that of an integral therapy. It advocates making changes at numerous points along the continuum of the integral interface, specifically one's triggers, thoughts, and final behavior. These arrangements can be incorporated into the integral interface as indicated in Figure 4, along with their respective core competencies.<sup>20</sup>

Overall, the cognitive apparatus can be thought of as operating in the following manner: as stimuli (and impulse) impinge upon the organism and are transmitted to the intellect, information processing protocols are engaged that primarily make use of the memory system. So long as information processing proceeds unimpeded, these protocols are deemed adequate by the executive functions. However, if any vagary or ambiguity exists, or some aspect of the information is problematic, problem solving protocols are likewise engaged, which starts with intuition and is augmented by reason. The results of

---

<sup>20</sup> In this figure, psychiatry is depicted as overlapping body and emotion. This is to represent the author's opinion that psychiatry is best served being understood in broader terms—inclusive of not only the physical body but the etheric body, and all of the treatment modalities that this includes (e.g., bodywork, acupuncture, *pranayama*).

this processing are displayed within imagery. Although this provides a fairly thorough account of cognitive processing, a question remains: How does any of this become meaningful to the individual?

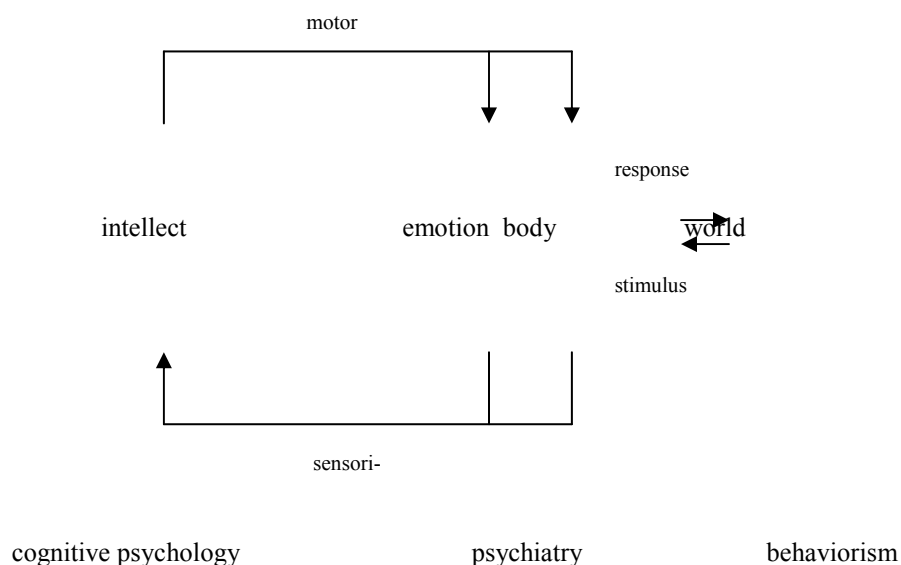


Figure 4: The Integral Interface (Interior Loop)

### *Identity and the Ulterior Loop*

Hartmann (1939) sought to elaborate on Freud's concept of psychic structure, introducing the term "conflict-free sphere" of autonomous ego functioning into psychoanalytic nomenclature. In a sense he took Freud's own assertion that the ego is the agency that interacts with reality even more seriously than he did. However, contrary to Freud, Hartmann saw the primary autonomy of the ego as not only inherently free of conflict and, therefore, not contingent upon some process whereby it becomes free of conflict (e.g., making the unconscious conscious), but also essentially synonymous with cognition.

We must recognize that though the ego certainly does grow on conflicts, these are not the only roots of ego development.... Not every adaptation to

the environment, or every learning and maturation process, is a conflict. I refer to the development *outside of conflict* of perception, object comprehension, thinking, language, recall phenomena, productivity, to the well-know phases of motor development, grasping, crawling, walking, and to the maturation and learning processes implicit in all these and many others. (Hartmann, 1939, p. 8) (emphasis in the original)

However, not everyone shares Hartmann's view. Indeed, Lacan suggests that the ego (*qua* identity) is nothing but an illusion, resulting from the perceptions of others that the individual is willing to accept and is, like all illusions, ultimately disabling. "Mr. Hartmann, psychoanalysis's cherub, announces the great news to us, so that we can sleep soundly—the existence of the autonomous ego.... In actual fact, the classical neuroses always seem to be the byproducts of a strong ego" (as quoted in Hill, 1997, p. 20).<sup>21</sup> Rather than a salvation, Lacan felt that the ego was actually the harbinger of "meconnaissance," that is to say, "misknowing." Similar to Sartre's (1957) idea of "bad faith" and Becker's (1997) idea of the "vital lie," Lacan considered the primary function of the ego to be one of deception, whereby the traumatic events of one's experience are concealed.

However, this criticism is based on an idea of the ego that can be interpreted very differently, specifically by using the distinction between intellect and identity. Whereas the neuroses are the byproduct of *identity*, the autonomous ego actually refers to the *intellect*. Therefore, Lacan is comparing apples to oranges. But this comparison is set up by a similar confusion within psychoanalysis. The ego is described as arising out of the id. Yet, at the same time, it is at odds with the id, perhaps even to the point of repressing the id. These two relationships indicate the fundamentally divergent positions that can be

---

<sup>21</sup> Even Freud spoke of the ego in similar terms: "Whenever possible, [the ego] tries to remain on good terms with the id.... In its position midway between the id and reality, it only too often yields to the temptation to become sycophantic, opportunist and lying, like a politician who sees truth but wants to keep his place in popular favor" (1923, p. 58).



attributed to the ego as it relates to intellect and identity. In other words, it is the *intellect* that is in a position to repress the contents of memory, by the very cognitive processes of memory. On the other hand, it is only in the sense of *identity* that subsequent stages (memory constructs) can emerge out of prior ones. The censor can exist only in the case of an ego that is equated with the intellect, but not with identity.

Over against the primary autonomy of the ego is a secondary autonomy, more in accord with Freud's original formulations of conflict among the tripartite assembly. Whereas the primary autonomous ego can be equated with the intellect, the secondary autonomous ego can be affiliated with identity. It is the secondary capacity of the ego that operates in a conflictual manner with the id, and which can be modified to serve healthy adaptation (Hartmann, 1959). Whereas the primary autonomous ego interfaces with reality, it is the secondary autonomous ego the interfaces with the id and superego. Yet, in so doing, the functions of the secondary autonomous ego can be wrested from the influence of the id, so to speak, and may even develop a resistance to being reinvolved with conflict. As a result, skills that had originally been developed to satisfy id drives may themselves become independent sources of satisfaction, something like the "functional autonomy" of Allport (1961).

As can be seen, with this differentiation within the ego, Hartmann separates out intellect and identity from the Conflation Frame, albeit without separating out entity as well. Kernberg also notes this distinction between intellect and identity (although without specifically identifying them as such), and suggests the ego came into existence as a developmental process involving a two-tiered structure.<sup>22</sup>

---

<sup>22</sup> Likewise, Masterson posits a similar differentiation, although he refers to the primary autonomous ego as simply the ego and the secondary autonomous ego in more general terms, as the self. "The real self exists

At what point does the ego come into existence? Certain ego structures, and functions connected with them, exist from the beginning of life: perception, the capacity to establish memory traces, and the other functions just mentioned. These are essentially functions of the primary autonomous apparatuses (Hartmann, 1939)... It is suggested that the ego as a differentiated psychic structure, in the sense of Freud's (1923) description, comes about at the point when introjections are used for defensive purposes, specifically in early defensive organization against overwhelming anxiety. (1976, p. 35)

Although Kernberg regards these two tiers to be simply two aspects of a single ego structure, they are better thought of this way: *intellect and identity*. However, the latter is better thought of as the front-end of identity: perspective. In other words, the secondary autonomous ego can be thought of as consisting of perspective—as it interacts with identity (id and superego). Freud maintains that the ego develops from the id, in some unknown manner borrowing psychic energy (libido) from the id: “Thus in its relations to the id it is like a man on horseback, who has to hold in check the superior strength of the horse, with this difference, that the rider tries to do so with his own strength while the ego uses borrowed forces (1923/1961, p. 19). However, this way of describing ego development can apply only to secondary autonomy, for the primary autonomous ego (intellect) exists from the beginning.

Whereas perspective and secondary autonomous ego consists of one's beliefs, identity (id and superego) consists of what one values. However, values do not always arise from within, as could be said of the id. Sometimes they are imposed from without,

---

as a parallel partner of the ego and has its own development, its own capacities, and its own psychopathology. The self and the ego develop and function together in tandem, like two horses in the same harness. If the ego is arrested in development, so is the self. One does not see an arrested ego without an arrested self. One aspect of the self could be viewed as the representational arm of the ego, although it is obviously more than that. Similarly, one aspect of the ego, since it deals with volition and will and with the activation and gratification of individual wishes, could be viewed as the executive arm of the self. However, it is obviously more than that as its primary function is maintaining intrapsychic equilibrium” (1985, p. 22). Given this account, the ego and self could be referred to in more ordinary terms as follows: *mind and memory*, albeit memory as focused in one's autobiography.

as could be said of the superego. Kohut (1971, 1977) postulates something similar with his concept of the *bipolar self*\*. According to this view, the psyche can be most fundamentally described as a bipolar structure, with two separate parts joined together. On the one hand, ambitions are the various interests and objectives originating within the self. On the other hand, ideals are those admirable qualities in others (or objects) to which the self aspires. Kohut refers to the initial formation of this bipolar conjoining as a nuclear self and thought that it came into being as a result of its various interactions with selfobjects (significant others).

There are two main constituents of a nuclear self. One is the grandiose-exhibitionistic self that becomes established by relating to a selfobject that empathically responds to the child by approving and mirroring this grandiose self. The other constituent of the nuclear self is the child's idealized parental *imago*. This becomes established by relating to a selfobject that empathically responds to the child, by permitting and enjoying the child's idealization of the parent... (St. Clair, 1996, p. 157)

Like the nucleus of an atom, which is comprised of infinitesimal particles swirling around one another in a contained orbit, the bipolar self, likewise, has a central core around which all the attributes of the individual gather and coalesce, which forms the basis of identity. Through this clustering of attributes, two polar aspects emerge: the first of which indicates the ambitions of the grandiose-exhibitionistic self and the second of which indicates the ideals of the child's idealized parental imago. Despite Kohut's insistence that the bipolar self indicates a separate line of structural development from Freud's tripartite assembly, as based on an ever-maturing narcissism (self-esteem), a strong affiliation between the bipolar self and the drive dynamics of the id and the moral strictures of the superego exists. Consequently, just as perspective is a more ordinary

term to refer to the secondary autonomous ego, the id and superego are better conceived of as ambitions and ideals.

In this way, identity can be thought of as the *ulterior loop* of psychic processing, for each side of identity exists as context for the other, influencing the other from outside its own sphere of operation. Technically speaking, perspective is actually part of the interior loop, or the front-end to identity. This is why cognitive therapy typically intervenes at the point of one's cognition and perspective (e.g., Beck, 1976; Ellis, 1994), and relies on the process to trickle back, so to speak, into deeper layers of the memory system. However, taken by itself, this aspect is merely a truncated feature of the assembly, indeed, something of a caricature. Colloquially, two popular literary characters depict the separating out of this aspect of the assembly. They are Mr. Spock of *Star Trek* and Lt. Friday of *Dragnet* ("Just the facts, Ma'am"). Relying exclusively on this aspect of psychic structure also suggests the superficiality of certain mental conditions, such as autism or perhaps even schizoid or antisocial personality disorder (see APA).

These arrangements can be incorporated into the integral interface as shown in Figure 5, along with their respective core competencies. The dynamics inherent to these arrangements suggest a particular operation within identity. Whereas the id pertains to unacceptable ambitions that have been rendered unconscious, the superego pertains to those strictures of the ideals that now take priority in consciousness. Indeed, in this way the id is made unconscious. When these contradictory orientations are retained into memory, they comprise one's identity. In so doing, identity becomes a system unto itself, and embedded within memory.

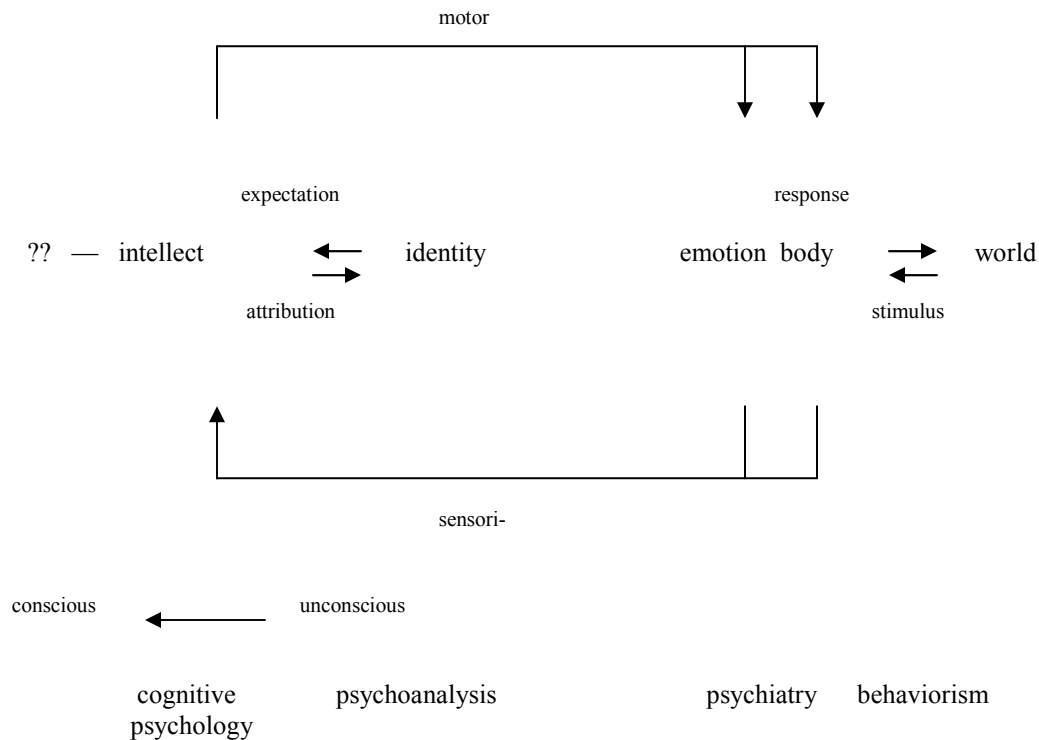


Figure 5: The Integral Interface (Uterior Loop)

Such a relationship takes the form of figure and ground (Koffka, 1935; Köhler, 1947). The two sides only make sense, or even appear, relative to one another given the features of the other. Only as the contents or configuration of one sphere fades into the background can those of the other emerge into the foreground and become figure. It is extremely difficult to operate from both spheres at once, for each sphere makes use of many of the same features as the other. In the manner of an Escher print, the individual can be both a subject and an object, all at the same time, which is the fundamental nature of a paradox. They blend into one another. Yet, they can also be perceived to be simply one or the other, depending on which end of the arrangement is being considered in the moment.

Indeed, the two sides of identity can be thought of as taking turns providing context for one another and oscillate something in the way of a binary sun. As a result, the individual learns to live in two separate worlds. One is dominated by self (instinctual drives) and one is dominated by others (object relations), with either side taking precedence over the other at any given time. Further, extremely important references are associated with each side, some of which contradictory and incompatible. That some, perhaps even very many, of these references are shared between the two accounts for the sense the individual typically has that their experience involves a single reality.<sup>23</sup> It is only in the integration of the two sides, whereby common references are shared and linked together, that one is able to engage the two sides simultaneously. This situation is something like the vision of both eyes incorporated into a single visual experience, whereby reality is seen and understood coherently. Otherwise, seeing two separate sights at the same time (as might be said of schizophrenia), or else two separate sights sequentially but not at the same time (as might be said of bipolar disorder or borderline personality disorder), is confusing and generally disabling.

In many theoretical accounts of the psyche, it is these aspects of identity that are referred to as the self, in contradistinction to the ego as conceived by Freud (or Hartmann). Cooley's (1902) looking-glass self; Horney's (1942) real, ideal, and despised selves; Sullivan's (1953) good-me, bad-me, and not-me; Roger's (1961) organismic valuing process and conditions of worth; Maslow's (1968, 1971) self-actualization; May's (1969) eros and agape; Berne's (1972) child and parent ego states; Markus and

---

<sup>23</sup> Indeed, borderline personality disorder could be thought of as the psychic condition in which the two sides of identity oscillate, pitting self and other (ambition and ideals) against one another, with each ascending or descending in relation to the other in turn (see APA, 2000). It is precisely because the integration of these two sides of identity is so tenuous and unstable that the borderline condition ensues. In such a case, the dual nature of reality—one for the self and one for others—becomes painfully clear.

Ruvulo's (1989) possible selves; and Conway, Singer, & Tagini's (2004) self memory system are all indicative of the id and superego (i.e., bipolar self) in one way or another. Indeed, included in identity is Jung's (1921/1971, 1928/1953) character typology and many of the archetypes (e.g., anima, animus, persona, shadow). For an account of how these various theoretical positions can be integrated into a single, all-inclusive concept, see Daniels (2004a).

In sum, experience is processed by cognition, initially in terms of memory and intuition, and augmented by reason. The results of this processing are displayed within imagery. Yet, at any time, this processing can be interceded and influenced by the contents of memory, perspective and identity, the latter of which comprised of two aspects: ambition and ideals (the bipolar self). Further, influence coming from any part of this assembly can perhaps originate within the unconscious. Consequently, the therapeutic objective of psychoanalysis is straightforward: make the unconscious conscious (see Mitchell & Black, 1995; Moore & Fine, 1995). It is in this manner that the individual is able to become aware of deep-rooted conflicts, providing them with the material necessary for insight and transformation. However, in the end, a question still remains: To *whom* does this consciousness occur?

#### *Entity and the Anterior Loop*

The account described thus far highlights an essential condition taking place within the psyche: entity exists independently from identity, as well as the intellect within which identity is situated. The self exists *outside* of the parameters of the intellect and identity system, as an auxiliary component. As a result, a distinction exists between the self and mind, or what could be called the *Dual-Domain*\*. Yet, the two sides of the Dual-

Domain represented by entity and identity are intimately in contact, via the intermediary of intellect. Entity and identity can be thought of as the “I” and the “Me” of the psyche:

The “I” and the “Me” continually alternate in ongoing conduct. At one moment, the individual acts as an “I,” responding to a particular situation...at the next moment that response becomes a part of the past and so is part of the “Me.” Because the response has passed into recent memory, it is now available as an object of reflection. The person further responds as an “I” to this image of self—this “Me”—which was itself a moment ago an “I”... This constant alternation of “I” and “Me,” of action and reflection, is the way human beings achieve control over their conduct. (Hewitt, 1994, p. 76)

According to this account, the “I” (entity) is constantly in a process of undergoing a transformation into the “Me” (identity). In other words, the choices made by the “I” that occur during one’s ongoing awareness and experience ultimately get subsumed within the “Me” of memory. It is precisely this distinction that underlies such orientations to the self as Rogers’ (1961) therapeutic principle *unconditional positive regard*. There are limits to unconditionally positively regarding the “Me,” as can be seen in Rollo May’s (1992) criticism of Rogers. It is the storehouse of human frailty. For example, consider rape, murder, or sexual abuse of children. Even hardened criminals find this last frailty particularly troublesome and excluded from positive regard.

On the other hand, it is the “I” that can be unconditionally positively regarded, for it is the very presence of the living being. No attributes sully its presence. It is precisely this aspect of the human being that is created equal. The attributes within identity are anything but equal among people. Indeed, every attribute within identity exists as part of continuum of possible referents, ranging from positive to negative (e.g., honest vs. dishonest, charitable vs. self-serving), with the meaning of each contingent upon the context of the circumstances. (For example, even honesty can be negative if the



circumstances within which it is being done lead to a bad outcome.) It is a constant battle to maintain boundaries between these two aspects of the Dual-Domain and which can only be done by maintaining one's attention and awareness on the "I"—the here and now—rather than the memory depository of the "Me." Indeed, it is for this reason that Kohut (1984) recommends the primacy of the *experience-near* self, as opposed to abstract versions of the self that exists within mind and memory. It is entity, not identity that is aware of experience.

Confusing these two domains can have detrimental repercussions for the individual. It is for this reason that Kant introduced the self-as-subject into philosophical discourse. For Kant, the self is a unified awareness that necessarily precedes and is antecedent to any kind of experience.<sup>24</sup>

As a result of this analysis, Kant now has two selves: the phenomenal (empirical) self that I sometimes can catch in introspection, and a noumenal self.... The phenomenal self is, in principle, knowable and is, to some extent, known.... The noumenal self is a self-in-itself, which is the *I am* that transcendently must accompany every thought.... [T]he noumenal self is seen as free, that is, outside the realm of necessity, and as potentially immortal. It becomes something like the traditional soul.... (Levin, 1992, p. 40) (emphasis in the original)

---

<sup>24</sup> Kant claimed to have developed this position having been awakened from "dogmatic slumber" (Levin, 1992; Tarnas, 1991). The wake-up call he received came in the form of the disavowal of the self put forward by Hume. "But self or person is not any one impression, but that to which our several impressions and ideas are suppos'd to have a reference. If any impression gives rise to the idea of self, that impression must continue invariably the same, thro' the whole course of our lives; since self is suppos'd to exist after that manner. But there is no impression constant and invariable.... [The mind is] nothing but a bundle or collection of different perceptions" (1739, p. 251).

Hume's disavowal of the self results from his failure to locate an invariable and unchanging self within identity. However, this critique is a strawman argument, in that he defines the self in a manner that is not only inadequate but ensures that the self cannot be found. It is true that identity is variable over time and cannot be thought of as unchanging. It is also true that identity is not particularly accessible to being viewed, such that aspects of it always remain somewhat vague or elusive (e.g., unconscious). But the issue is better put this way: one can have some acquaintance with or direct intuition of these experiences—but not the self who is *aware of* them. That attribute belongs to a separate aspect of psychic structure entirely: one's entity. A similar position disavowing the existence of the self, albeit in this case self as *atman*, was put forward by Gautama Buddha's idea of the *anatman* (see Cooper, 1996; McEvelley, 2002). His position is as susceptible to this rebuttal as Hume.

Yet, it can transform into lesser states. However, the transformation in which “I” becomes “Me” is metaphorical, not literal, and the two should not be confused. The proximate self (entity) is not literally split off from itself. Rather, it *identifies* with some aspect of the distal self (identity) that is split off from *itself*. The split takes place on the identity side of the equation. The entity side is never actually fragmented. It is only *seemingly* fragmented, as a result of identifying with psychic structure that actually is fragmented.

Yet, this seemingness does not take place without real cost. Certain mental disorders attenuate the entity in its misguided identifications. This distinction can be seen reflected in the nomenclature of the DSM (Diagnostic and Statistical Manual) (APA, 2000). For example, dissociative disorders are defined as those disorders whose predominant feature is a dissociative symptom, that is, a disruption in the usually integrated functions of consciousness, memory, identity, or perception of the environment. These types of symptoms can manifest as either disturbances in entity or identity. Dissociative amnesia and dissociative identity disorder indicate disruptions in the functioning of memory and identity. Depersonalization disorder, on the other hand, is characterized by the persistent or recurrent experience of feeling detached from, and as if one is an outside observer of one’s mental processes or body. This is to say that entity is detached from intellect and organism. Similarly, derealization is the sense of one not being a real or actual person—i.e., a real or actual presence (i.e., entity). As can be seen, the two have extremely important differences.<sup>25</sup>

---

<sup>25</sup> Noyes and Kletti (1976) have suggested that derealization and depersonalization may be akin to out-of-body experiences (OBE) or near-death experiences (NDE). However, it should be noted that in the case of derealization and depersonalization, these experiences are the result of extreme traumatic events that have overwhelmed the individual with either loss or injury, or the threat of it. In such cases, the cognitive

It is for this very reason that presence is thought in existentialism to be a crucial element of psychic processing, or that aspect of psychic structure indicating the living human being. “By authenticity, I mean a central genuineness and awareness of being. Authenticity is that presence of an individual in his living in which he is fully aware in the present moment” (Bugental, 1981, p. 102). This presence is what Heidegger (1927/1962) spoke of as *dasein*, or “being there,” which is the simple presence of conscious awareness, or being itself. In this sense, authenticity is not a matter of being true to one’s self in terms of identity, but as entity.

Authenticity can be thought of in terms of two very different aspects of the ego: (a) identity, as in one’s personality and its structure; or (b) entity, as in one’s presence and its process. In existentialism, the latter sense of authenticity is usually regarded to be the preeminent nature of human existence, albeit as it relies on an even more fundamental contingency: *freedom*. It is by this process that one engages in the choices that ultimately imbue their life with meaning. The former sense of authenticity, on the other hand, results as the individual establishes themselves in the upper reaches of self-actualization, as identity progressively integrates and develops ever greater sophistication (see Maslow, 1968, 1971; Rogers, 1961).

However, awareness is only one half of the contingent of attributes characterizing entity. Augmenting awareness is will, or intentionality, the process of relating toward the objects of one’s experience with intention. Rollo May speaks of the process this way:

“[Intentionality]...is the structure of meaning which makes it possible for us, subjects that

---

architecture is operating under emergency conditions in order to protect the individual, usually at all costs. As a result, derealization and depersonalization possess extremely negative connotation and occur within a psychic vehicle that is typically not prepared for the experience of either OBE or NDE. Contrary to meditative or similar such practices conducive to OBE or NDE, not to say spiritual states apart from them, derealization and depersonalization are generally aberrative states of the psyche and rarely enjoyed or appreciated by the individual (see Tart, 1981).

we are, to see and understand the outside world, objective as it is. In intentionality, the dichotomy between subject and object is practically overcome” (1969, p. 225).

Intentionality does not simply intimately relate one to their objects, but relates them to their objects in certain ways. For example, while a renter looks at houses according to the prospects of them being habitable, a realtor looks at houses according to the prospects of them being profitable, and an artist looks at houses with aesthetic in mind. Each derives meaning from essentially the same sensory experience according to the intentions or objectives to which that experience will be put. Consequently, very different features become salient in each case, which depends on one’s intention.

It is in this sense that the function at the core of the operation of the psyche is decision. It is actually this executive capacity that underlies and precedes all other operations of the psyche, and is a characteristic of the self and entity. The mind, along with its’ functions of intellect and identity, exists merely as a mechanical automaticity, devoid of the living presence associated with entity. It is precisely for this reason that existentialism focuses on awareness and presence, for it is here that one is able to intervene in the multifarious events of life and, thereby, ascribe meaning to life (Yalom, 1980). The mind simply reflects the occurrence of this decision-making process, recorded within memory as self and object representations. It is the self that actually engages in the process of decision-making. People only truly emerge into being, fully and completely, via the choices they make. Any other choice (since to not choose is *itself* a choice) is nothing more than the abdication of one’s freedom.

Perhaps the troublesome circumstance underlying human experience could be put this way: *when you make choices, you take your chances*. The problem with freedom is

not so much in the choice as the chance. Yet, as everyone knows, choosing which socks to wear in the morning will hardly put you in an existential tizzy. The real problem stems from a certain kind of choice, the *difficult* choice, that which might result even in your own death (Becker, 1997), if not your alienation from a deeply held sense of self and being (Loy, 1996). No wonder freedom makes us anxious. Freedom sends shivers down our spines precisely because it puts us on the spot to choose (Fromm, 1941). And *we* must do the choosing. There is no use looking around for an expert or an advisor. Even in choosing someone to guide us, we have selected *their* expertise over others (Morris, 1990). There is no escaping the angst of our freedom.

Yet, still we must choose—regardless of any attempt to get out of it. It is precisely at this point that the will becomes such an important adjunct to awareness. Intentionality does not simply carve up the input according to one's objectives. It also forces the issue of the final outcome and imposes its will on the objects of experience. In doing so, the will could be said to operate as follows: wherever attention is focused, a *hold* is put on whatever object or event happens to be in awareness. Consequently, these aspects of reality are given saliency, or priority. This allows intention to *pause* the machinery of the mind (May, 1981), so that experience can take place without interference. This is why addiction and anger management protocols so frequently stress tactics of delay, such as counting to ten, or speaking with a confidant before doing anything rash (see Eggert, 1994; Gorski, 1997). This pause creates *space* within the psyche. This space provides something essential to the operation of the psyche: an opening into which one can insert their will.

As the impersonal and indifferent machinery of the intellect takes place, attention forces cognition to remain engaged and confront whatever experience is presently occurring. In this way, one could be said to *dam up* their stream of consciousness (James, 1890). As a result, whatever understanding is currently the case will persist in awareness and force cognition to act upon it accordingly. When the will is weak, attention wanders. In that case, cognition becomes capable of shifting gears on its own and offer up more preferable substitutes to awareness instead. However, when the will is strong, it can persist in engaging experience, even if unpleasant or objectionable. Likewise, it is also capable of letting the individual remain indifferent to objects in awareness and allow them to pass by uneventfully.

Since it is by definition the decision-making function, it can decide to permit influence by some memories and not others. By maintaining a detached, observing attitude toward the other memory traces, it can allow them simply to pass away and dissipate. *Buddhi* [i.e., the self] can decide to step outside the chain of cause and effect. It can decide not to remain caught up in that cycle of action and reaction determined by previous programming. By using its full potential it acquires the property of “will”... (Rama et al., 1998, p. 93)

Focusing awareness on experience takes attention off of conceptual interpretation, and thereby creating the possibility for greater interpersonal empathy and identity integration (Yontef, 1993). It is precisely the process of direct experience that allows the self to engage in awareness as a present act, even though the content of awareness may be distant, or experience-far. The act of remembering occurs in the here and now, even though that which is remembered does not. Whenever the situation requires attentiveness to the past or future, effective awareness takes this into account. It is for this reason that access to awareness is most effectively accomplished through direct experience.

Ultimately, the interior workings of the psyche can be understood as involved in two principle points of interface: one on the side of entity, the other on the side of identity, and both of which operate through the intellect. Therefore, the emphasis on entity suggests that the various points of interface within the psyche can be augmented by another: *the anterior loop*. Anterior can mean either “situated before or at the front of,” or else “pertaining to or toward the head or forward end of the body” (Webster’s, 1991, p. 58). In this usage, anterior is meant to indicate the latter, in the sense of residing at the pinnacle of the head, or the point of consciousness, as the self is typically thought to be associated with one’s awareness and highest potential (as is said of self-actualization). These arrangements can be incorporated into the integral interface as shown in Figure 6, along with their respective core competencies:<sup>26</sup>

Experience originates within the organism, but is presented to the self via the intellect. It is precisely this process that Freud refers to when he speaks of the ego as serving three masters: the world on the one hand, and the id and superego on the other. As the intellect (primary autonomous ego) interfaces with the world, it (secondary autonomous ego) must likewise interface with the id and superego (bipolar self). In this way it consults with identity. Only after it has engaged in this dual procedure of

---

<sup>26</sup> This arrangement corresponds with another integral account of the individual: “Human experience (or *consciousness*) can be understood in terms of six (intertwining and overlapping) levels...: (1) the physiological, (2) the environmental, (3) the cognitive, (4) the psychosexual, (5) the interpersonal, and (6) the experiential (*being*). These levels (or *spheres*) of consciousness reflect increasing degrees of freedom within an every-deepening domain” (Schneider & May, 1995, p. 136) (emphasis in the original). These levels, depicted as concentric circles, correlate with the ego system as follows (albeit with the outer two levels transposed): the physiological (i.e., body) interacts with and exists within reality; the cognitive is the primary autonomous ego; the psychosexual and interpersonal are the id and superego, respectively; and the experiential refers to experience, as it is experienced by the awareness of entity. A significant difference between the concentric circles of Schneider and the self system proposed here is an account of the interface between the various components of the system.

information processing is experience then presented to one's entity and overlaid as a result with understanding.

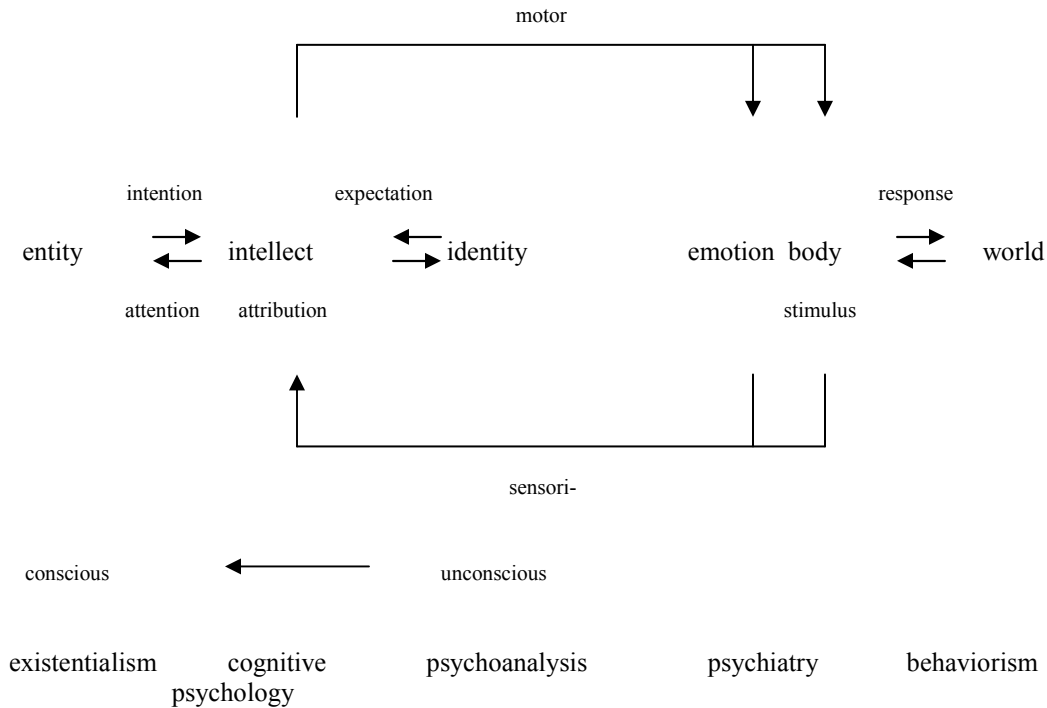


Figure 6: The Integral Interface (Anterior Loop)

As it is the entity that is the living presence of the person, the intellect is the medium by which experience is made known to the self, and the intellect is wholly indifferent *to* that experience. This is why existentialism focuses on the experiential impressions taking place within the cognitive apparatus and perhaps, at times, even eschews the importance of the input coming from psychic structure (perspective and identity). Nonetheless, operations from *both* sides are crucial for the optimum functioning of the psyche. Indeed, it is at the point of interface between entity and intellect that one becomes aware of their experience and, therefore, acts upon it with their will. Indeed, in the absence of awareness and will, the intellect tends to operate out of control and



according to its own directives, which are shortsighted and invariably contrary to the best interests of the self.

### Chapter 3: Ego and God

#### *The S/self and the Twin-Tiers*

Although Freud and Jung disagreed about the greater psychic structure within which the ego is situated (id and superego for Freud and the Self-archetype for Jung), they agreed over the nature of the ego itself. Even though the ego is necessarily comprised of certain different qualities in order to interface with these different structural contexts, its main features remain essentially constant for both theorists. Primary among these features is the fact that the ego is capable of conscious awareness.

Jung puts it this way:

Consciousness is the function or activity which maintains the relation of psychic contents to the ego. Consciousness is not identical with the psyche...because the psyche represents the totality of all psychic contents, and these are not necessarily connected with the ego, i.e., related to it in such a way that they take on the quality of consciousness. (1921, p. 421)

As can be seen, the ego is the only aspect of psychic structure capable of consciousness, which means that the remaining aspects of psychic structure are without this same attribute (at least to one degree or another). Obviously, this represents a significant distinction between the various components of psychic structure. Entity and identity are irreducible in respect to consciousness, in which one possesses consciousness (entity) and the other does not.

Yet, much of the theory on psychic structure conflates entity and identity into a single concept. The following is an example:

By becoming aware, one becomes able to choose and/or organize one's own existence in a meaningful manner (Jacobs, 1978; Yontef, 1982, 1983).... The existential view holds that people are endlessly remaking or discovering themselves. There is no essence of human nature to be discovered "once and for all." There are always new horizons, new problems and new opportunities. (Yontef, 1993, p. 126)

But the situation is better put this way: once a stable sense of awareness is established, *then* one is able to organize their existence in a meaningful manner. Although it is true that identity cannot be discovered once and for all and consists of an endless procession of gestalten entering into awareness, entity is *precisely* the essence of human nature—that awareness into which the various gestalten enter and, as a result of which, are experienced, worked through, and, ultimately, assimilated or integrated back into identity. The two are in no way the same.

Further, this way of understanding consciousness also has significant implications for Jung's concept of the Self-archetype and the unconscious. Jung began with Freud's instincts and worked his way back towards the forms of Augustine and Plato (Malcolm, 1991; Samuels, Shorter, & Plaut, 1986)—that is, from the personal unconscious of repressed desires to the collective unconscious of the archetypes. However, a distinction must be drawn between Jung and Plato: "It is true that many striking parallels existed between Jungian archetypes and Platonic archetypes; but for the ancient mind, Platonic archetypes were cosmic, while for the modern mind, Jungian archetypes were only psychic" (Tarnas, 1991, p. 387).

Although Jungian archetypes are thought of by certain scholars to extend beyond the physical domain into the spiritual domain (e.g., Hillman, 1997), much of Jung's statements on archetypes (especially those in relationship to mandalas and mythology) can be seen to originate in preoedipal levels of consciousness. Indeed, archetypes can be understood as complements to the instincts of Freud (1915a/1957), which arise out of one's most primitive psychic substrate. "We also find in the unconscious qualities that are not individually acquired but are inherited, e.g., instincts as impulses to carry out actions

from necessity, without conscious motivation. In this ‘deeper’ stratum we also find...archetypes” (Jung, 1931/1969, p. 133).

However, these two components of the unconscious are not equal, nor do they exist side by side. Rather, the former rests upon the substrate of the latter and the two together form layers something like sediment within a riverbed. The deeper one delves, the more ensconced they become in the primordial unconscious and penetrate through the layers of the personal unconscious to those of the collective unconscious.

Jung puts it this way:

The deeper “layers” of the psyche lose their individual uniqueness as they retreat farther and into darkness. “Lower down” that is to say as they approach the autonomous functional systems, they become increasingly extinguished in the body’s materiality, i.e., in chemical substances.... Hence “at bottom” the psyche is simply “world.” (1940, p. 173)

For simplicity, it could be said that Jung’s archetypes derive from and are ensconced in *physical* experiences (especially in the sense of being preoedipal, or prepersonal), whereas Plato’s archetypes are essentially *spiritual* in nature (especially in the sense of being prenatal (see Grof, 1985, 2000; Washburn, 1995). Although Jung posits an identity with the world for the archetypes, his descriptions of the archetypes far more often take up with what Wilber refers to as “magico-mythic motifs and ‘archaic images’ ...collectively inherited by you and by me from past stages of development” (2000b, p. 256). Freud and Plato can be seen as exemplifying the two polar opposites of existence: the physical and the metaphysical (spiritual), with Jung attempting to traverse the ground in between.

Jung muddies the water by characterizing archetypes as not only unconscious structures in our psyche, but likewise *transpersonal* (collective), as well, and shared

among all members of our species, perhaps even since the beginning of time. In Jung's view, archetypes are the remnants and cumulative effect of human heritage handed down from our primitive ancestors. Archetypes were thought to be structural components retained within the individual as part of the heritage of their species. "The form of the world into which [an individual] is born is already inborn in him, as a virtual image" (Jung, 1928, p. 188). Such characterizations create the impression that some tacit connection exists between the current individual and past members of the species by virtue of the collective unconscious shared between them.

Nonetheless, Jung is careful to distance the archetypes from an interpretation that suggests literal reproductions of past experiences are somehow passed around as if parents bequeathing to their children a collection of books or CD's, handed down from generation to generation as part of their inheritance. In this sense, archetypes are anything *but* metaphysical entities, somehow hanging around in the unconscious and waiting for their moment to spring into awareness, whether in the form of dreams, neurotic symptoms, or artistic symbols. Rather, they represent the thoughts and feelings of past individuals as a predisposition or potential in present human beings:

The archetype is a kind of readiness to produce over and over again the same or similar mythical ideas. Hence it seems as though what is impressed upon the unconscious were exclusively the subjective fantasy-ideas aroused by the physical process. We may therefore assume that the archetypes are recurrent impressions made by subjective reactions. (Jung, 1917/1971, p. 69)

Archetypes are predispositions to apprehend the world in particular ways. They could be thought of as an irrigation ditch, or nascent channels within the psyche that remain poorly or inadequately formed until experiences wear deeper furrows into their shallow grooves. Jung conceives of archetypes as merely the potential for certain ways of

apprehending the world, but not specific memories of any ancient people. Indeed, this potential will remain dormant unless enticed to emerge fully by the appropriate experiences. “I do not by any means assert the inheritance of ideas, but only of the possibility of such ideas, which is something very different” (Jung, 1917, p, 65).

Jung’s account of the archetypes is both vague and ambiguous, which is perhaps not surprising given the ineffable nature of the phenomenon he is trying to explicate. Nonetheless, there is a way to more clearly depict this phenomenon. Archetypes are better thought of as *not* transpersonal in nature at all. Indeed, although the terms *transpersonal* and *collective* are frequently used as if synonyms in the literature, they actually possess very different meanings:

1. Collective unconscious: those aspects of the unconscious that are similar and shared by different people across different cultures and even across different time period.
2. Transpersonal unconscious\*: those aspects of the unconscious that extend beyond or else originate within some portion of the individual other than their own personal being.

Archetypes, as Jung speaks of them, are merely collective in this way of understanding the unconscious, but not transpersonal. What is in fact handed down is far better thought of as simply a similar *perspective* shared by ancient and contemporary people by virtue of the fact that they encounter *similar* realities which are responded to similarly by virtue of this shared frame of reference. Kirk also addresses this point, citing Piaget: “[It is] Piaget’s...opinion that Jung’s general symbols could in theory be the

result of common processes of symbolic assimilation in childhood, and in practice are...” (1973, p. 276).

The significance of the collective unconscious (i.e., preoedipal perspective) is simply this: everyone shares the archetypes, but not the *exact same ones*. That is, the collectiveness of the archetypes can be thought of as referring to their nomothetic nature—as opposed to that which is idiographic, especially in terms of cultural influences on the particular formation of the archetypes in each individual’s unique case. The idea of the collective unconscious is something of a misnomer. We simply duplicate similar conclusions in our infancy and early childhood as those of our ancestors, precisely because the cognitive architecture is so similar in each at the same stages of development.

Numerous theorists postulate a conception of development involving levels beyond that of the adult human being that even enter into levels of development associated with spirituality and the transcendence of the ego. These theories typically indicate that the progression of human development occurs according to a sequential pattern. Development potentially extends into realms far beyond that which has been commonly attained by humanity. This extended range of development can be described as follows:

The whole trajectory of human development can be parsed...into four tiers (Miller & Cook-Greuter, 1994). The first two—preconventional and conventional development—cover mental growth from infancy to adulthood. About 90% of the general adult population function within these first two tiers.... At present, mental growth to the postconventional tier and beyond is rare in part because it is not supported by society’s prevailing mindset, practices, and institutions.... [T]he two higher tiers, the postconventional and the transcendent, describe rarer and more complex ways of how adults make sense of experience. (Cook-Greuter, 2000, p. 229)

Transpersonal psychology focuses on the second set of tiers, or what is perhaps more properly referred to as the second tier altogether, over against the first tier of conventional development, which includes the basic and being needs of Maslow's (1968, 1971) need hierarchy, or the tiers of Beck and Cowan's (1996) Spiral Dynamics. Not only does the second tier consist of two levels in its own right, these two levels can be further delineated. In keeping with this distinction, Wilber (2000a, b) indicates that there are two fundamental aspects to the transpersonal Self and each occurs in two domains that can be differentiated as follows:

1. The Soul\* (i.e., postconventional).
  - a. Psychic level\*: the observing self, or Witness, that transcends the isolated individual.
  - b. Subtle level\*: the soul and God enter a deeper union, which discloses at its summit a divine union of Soul and Spirit.
2. The Spirit\* (i.e., transcendent).
  - a. Causal level\*: Soul and God are both transcended in the prior identity of Godhead, or pure formless awareness, pure consciousness as such, the pure Self as pure Spirit.
  - b. Nondual level\*: after breaking through the causal absorption in pure unmanifest and unborn Spirit, the entire manifest world arises once again, but this time as perfect expression of Spirit as Spirit.

However, these two main divisions can be better thought of as transpersonal and transcendental, respectively. As used here, transpersonal suggests that the "individual's sense of identity appears to extend beyond its ordinary limits to encompass wider,



broader, or deeper aspects of life or the cosmos—including divine elements of creation” (Krippner, 1998, p. ix). In this view of the self, transpersonal means that the self is in some sense larger or more extensive than ordinarily conceived. Yet, given the above distinction, it is probably useful to contrast the transpersonal Self with another conception not generally acknowledged in the literature: the transcendental Self. In this case, the self as it is ordinarily conceived (a human being, however extensive) is left behind entirely and replaced by a living presence more commonly referred to as God, or the Divine Self. The transcendental Self can be thought of as much more than simply including divine elements to actually being the Divine Itself (see Griffiths, 1973; Loy, 1998).

As a result, entity can be most significantly understood as an amalgam of this whole and the self as it has been described thus far, and referred to as *the S/self*<sup>27</sup>. A number of theories in transpersonal psychology make use of this conception and see the lower self (i.e., ego) as influenced by and in intimate connection with a deeper Self, that include Jung’s (1919/1971, 1964) theory of the Self-archetype principle among them. Similar descriptions include Husserl’s transcendental ego (1931/1960), Sartre’s non-positional consciousness (1957), and Hegel’s soul (1993), as well as those found in the tenets of Eastern spirituality, such as the “big mind” of Zen Buddhism (Muzuka, 1990), or the “buddhi” of yoga psychology (Feuerstein, 2001).

Assagioli (1965, 1973) attempts to articulate a somewhat similar position relative to the S/self. In his view, Self-realization involves a direct link between the Self and the I (or the Self and the ego, in Jung’s terms). By being thus connected, the ego-“I” inheres in the Self. Perhaps better said, the ego-“I” *arises* in the Self, and ever more conforms to the

---

<sup>27</sup> It is suggested that the “S/s” sound in the term “S/self” be pronounced in the same way as the first two syllables of the word “society.” That is, sə’ self. That the word society should share this manner of pronunciation with the word S/self is more than coincidental, for the S/self can be thought of as a society.

attributes of the Self. Because the Self and the ego-“I” are in intimate union at all times, their relationship exists at every level of development—indeed, even including those in which the ego-“I” remains unaware of the presence of the Self. Nonetheless, as Jung (1964) also suggests, the ego-“I” can become aware of the deeper presence of which it is connected and, more, this deeper presence is by far the most significant and relevant to its overall well-being.<sup>28</sup>

Another way of saying this is that Self-realization involves an image or reflection of Self—“I”—becoming a clearer and more accurate image or reflection of Self. . . . Therefore, employing Assagioli’s oval diagram, Self would be understood as distinct but not separate from the entire area mapped by [Figure 7].

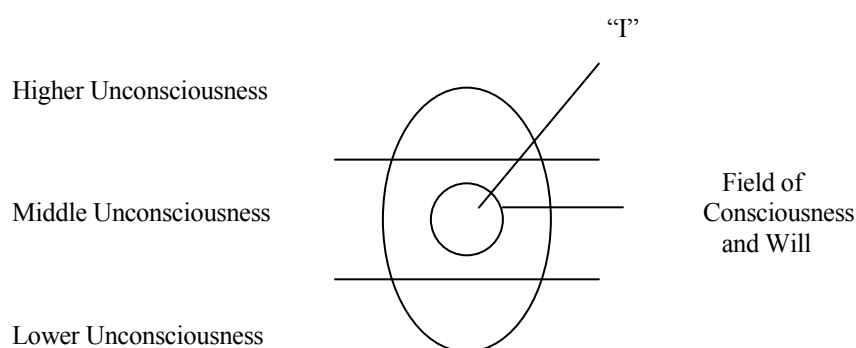


Figure 7: The Ego-“I”

In the above diagram, Self is not represented but is understood to pervade all the areas shown. . . . Thus, in developing an intimate relationship with Self, and so becoming an increasingly accurate image of Self, one may find increasing openness to the heights and depths of experience. (Firman & Gila, 1997, p. 203)

<sup>28</sup> This usage of the term “ego-‘I’” must be contrasted with that of Adi Da, who states: “The ego-‘I’ is not a static (or separate, specific, and unchanging) ‘thing’ or ‘condition’. The ego-‘I’ is the root and constant complex effective act of the self-and-other-defining avoidance of both the condition of relatedness and the conditions of relationship. The self-contraction effort that is the ego-‘I’ is (only and entirely) the seeking effort—which is the psycho-physical (and, therefore, entirely and merely conditional, self-evidently false, and necessarily fruitless) effort of the life-form and the life-consciousness to acquire, achieve, or experience a static (or separate, specific, and unchanging) condition (or even a Permanently Established Condition of Eternal Changelessness)” (2001a, p. 495).

As can be seen, Assagioli's conception puts the ego-"I" into a far greater union, which highlights an important feature of the S/self. It is best thought of as a single, bicameral unit—that is say, a single, bicameral entity.

However, the Self does not merely inspire the lower self to organize the fragments of personality that are shattered in the difficult processes of birth and early life experience. Rather, the Self presents its own, already integrated and organized, transpersonal personality, too—and is doing so *right now*. James refers to the dim awareness in which one typically notices the Self as "fringe," or the "more" than our waking self, which we may nonetheless actively participate in presently: "May not you and I be confluent in a higher consciousness, and confluently active there, tho we now know it not?" (1909, pp. 289-290).

As if to answer this question, Adi Da puts the situation for the S/self this way: "The deeper personality is not really 'high', therefore, and it is not really 'subtle'. It is deeper. It exists prior to the physical, and it is not unconscious. It is functioning, it is conscious, yet the body and the brain have no awareness of it" (1997, p. 38). Yet, the interaction between the two sides of the S/self does not always occur without incident. Despite the intimacy of the connection, its confluence is also being *obstructed* right now, as well. Indeed, the relationship between the two is particularly tentative and fragile. Only enormous strengthening of this relationship allows the deeper Self to enter into and animate the lower self—at least without undue stress and alarm *to* the lower self (Boorstein, 1994; Kasrow & Scotton, 1999).

Conceiving of the S/self in terms of the Twin-Tiers\* has significant implications for Jung's conception of the collective (transpersonal) unconsciousness. Although Jung

speaks of the archetypal perspectives of ancient people as if they somehow get transmitted to present individuals (albeit as potential), it would be more accurate to say that the transpersonal unconscious is the individual's own deeper personality, transmitted to their present state from past lives. The dynamics of this process can be stated as follows:

The deeper personality is the reincarnate, or the reincarnating personality.... In the birth of any individual this deeper personality conjoins with a gross personality, but it functions outside the brain, appearing as tendencies and destinies that it adds to the gross personality. Thus, although this body has inherited many qualities that are like its parents, many other qualities have been demonstrated in the Lifetime of this apparent personality that are nothing like My mother and father.... That deeper personality also has its own destiny, and it has been showing its own signs throughout this life. (Adi Da, 1989, p. 46)

In other words, the human infant, while sliding into the world from the mother's womb (if not at some prior, prenatal point in time), conjoins with the spiritual being of the deeper Self. Together they embark on the journey of one's life. The gross, lower self is comprised of genetic material and any congenital features that might have been formed throughout the gestation period. Soon added to this born human being are the displays of the physical world, impressing upon the infant their necessity and urgency. Yet, the deeper Self has been present too, along with its own personality. Indeed, it is within the deeper Self that all this impressionable display arises. This experiential bombardment occurs, initially, as a figment of the deeper Self's imagination, precisely because the lower self hardly even *exists*, at this point, except for the merest filaments of genetics. The one exists within the other, but only for a while, for the lower self quickly begins to breed and take over the deeper vehicle (McDonnell, 1997).

*The Illusion of Embodiment*

The primary feature by which the self can be defined, or of which it is irreducible, is *conscious awareness*. Strictly speaking, consciousness is ineffable, beyond definition. The reason for this is simple enough: it does not exist within the realm of objects or events by which things are compared, contrasted, or otherwise indicated to be comprised of component parts operating in some manner. That is, unlike manifest phenomenon, consciousness is unmanifest, prior and transcendent to the world, utterly not implicated by life or language. Consciousness is simply awareness, which has absolutely no correlate in the world. Consequently, any attempt to define consciousness inevitably ends up as a self-referring and subjective tautology:

Consciousness (or Mere Feeling-Awareness) Itself—Divinely Self-Realized As Conscious Light Itself, or The Perfectly Subjective, Inherently egoless, and Inherently Indivisible Oneness and Onliness Of Consciousness (or Mere Feeling-Awareness) Itself and Its Own Self-Radiance... Is (Itself) The Real God, and The Truth, and The Reality Of the Total body-mind.... Whatever arises to, in, or as the body or the mind arises To, In, and As Conscious Light (Itself)... Therefore, Conscious Light (Itself) Is (Itself) The Real God, and The Truth, and The Reality Of all objects and all others (or all “things”). (Adi Da, 2004, p. 997)

Only the ultimate nature of subjective being can be equated with consciousness, which is Divine Being. However, this account of consciousness has perhaps surprising implications: consciousness is *motionless*. It simply, merely exists. Therefore, no descriptions can be made of its form or function, nor can there be any definitions, as is otherwise the case with language (e.g., nouns and verbs). Yet, accounts of consciousness in the literature are typically based on an activity present in the concept of intentionality. “All our awareness is directed toward objects.... Every act of consciousness, every experience, is correlated with an object. Every intending has its intended object”

(Sokolowski, 2000, p. 8). According to this view, consciousness is determined by the objects or events that happen to exist within awareness. But this orientation only ends up confusing consciousness for cognition, especially cognition as it exists at a particular level of development:

This mystical way of looking at things, so far from being the special possession of peculiar people called mystics, rather enters into the experience of most men at many times.... The so called great mystics are merely people who carry to the point of genius an absolutely normal, ordinary, indispensable side of human experience. (Findlay, as quoted in Hunt, 1995, p. 1)

This passage can be understood as partly true and partly false. That awareness is present in every human being, no matter their level of development, is true—*yet, only as it is collapsed upon the mind*. Collapsing upon the mind is a way of saying that the self has become identified with mind, and by extension the body that the mind is intended to serve. Unwittingly, Descartes gave perhaps the first formal account of this process: “At least the ‘I’ who is conscious of doubting, the thinking subject, exists.... *Cogito, ergo sum*—I think, therefore I am.... Thus *res cogitans*—thinking substance, subjective experience, spirit, consciousness...was understood as fundamentally different and separate from *res extensa*—extended substance, the objective world” (Tarnas, 1991, p. 277) (emphasis in the original).

But, in so doing, Descartes conflates the two and, thereby, makes a basic error in judgment: he confuses consciousness for cognition. Perhaps more to the point, the duality of mind and body is based upon a mistaken understanding of the actual structure of the psyche—not because it represents the psyche as a duality but, rather, because it represents the psyche as the *wrong kind* of duality. “But it is obvious even to an untrained mind that in uttering the first ‘I’ Descartes had already assumed his conclusion ‘I am’....

[Further] the assertion ‘I am’ is by all measure the one of which I am most certain...: ‘Existence precedes essence’” (Morris, 1990, pp. 12-13).

In other words, there is an unspoken premise in Descartes’ proposal: “*I am aware...that I think, therefore I am*”—which has a perhaps surprising implication for existentialism: “*Entity precedes identity.*” The same is true for the intellect within which identity is situated. Subjectivity is inappropriately affiliated with cognition.

Consciousness is an entirely separate feature of the psyche and existentially *prior* to cognition. Therefore, it is not merely an “epiphenomenon” (Dennett, 1991). Rather, the reverse is actually the case: consciousness is the preeminent reality of one’s being, prior to and apart from the mind that arises within it. Indeed, the doctrine of epiphenomenon is better understood to be an instance of consciousness collapsed upon the mind. It is precisely in this manner that consciousness loses touch with itself as a separate, fully functioning presence in its own right and gets confused for the operation of the cognition.

Although it is true that Descartes introduced an artificial division within the body-mind complex, his real shortcoming was the failure to notice a division that actually exists within the psyche: the difference between the self and the mind. Further, and as a result, he also failed to notice the fundamental paradox of reality: the more the self emancipates from the mind, the more it realizes its inherent state of conscious awareness. Indeed, referring to the resplendent states of mysticism as so called greatly devalues the competency necessary to master them. It is precisely the carrying of awareness to the point of genius that makes all the difference, which takes self-emancipation to its full denouement.

More to the point, it is not that mystics possess something that ordinary people do not, but actually the converse: they *do not* possess something that ordinary people do—intentionality—which only serves to compromise the capacity for mystical states. The absence of identification with the objects of one's experience (attachment to desire) is precisely what most spiritual traditions greatly value and motivate the practices of asceticism and renunciation, and, ultimately, result in a state referred to as the void, or unborn (Bercholz & Kohn, 2002; Wilber, 2000b). Indeed, in the absence of such an absence, the individual could be thought of as gravely disabled relative to mystical states.

Ordinary views of consciousness rely on the following premise: that there is an ongoing external reality as the individual undergoes the various and mysterious transformations entailed by the suspension of waking consciousness, not only during spiritual practices, such as meditation, but also during sleep. Indeed, one's usual waking consciousness is principally a product of the functioning of the lower mind. The limits of this consciousness are the boundaries of I-ness at the level of the intellect. It is outwardly oriented, involves action, and seems to have evolved primarily for the purpose of ensuring individual survival. The individual takes the chaos of the world and makes sense of it. The notion of the world out there is based on how incoming information is selected and processed. Learning to assimilate and handle information in similar ways allows people to arrive at similar notions of what reality is. Nonetheless, alternative ways of constructing reality are also possible.

Our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lies potential forms of consciousness entirely different. We may go through life without suspecting their existence; but apply the requisite stimulus, and at a touch they are there in all their completeness, definite types of mentality which probably somewhere have



their field of application and adaptation. No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded.... At any rate they forbid a premature closing of our accounts with reality. (James, 1958, p. 298)

Notions about how normal waking consciousness is constructed and maintained are not very different in the two systems that comprise yoga and Western psychology. Processes of filtration, selection, and repression are common to both. Indeed, both employ the notion that a large part of the psyche customarily lies outside of awareness. There is disagreement about what exactly is excluded.

The waking consciousness is ordinarily restricted by the limitations of the intellect and more profound levels of consciousness cannot be assimilated by it. As a result, the mind works in shifts, so to speak, and, thereby, lives separate lives. During the waking state, the mind dwells in the consciousness of the lower self. Meanwhile, during dreaming sleep, the cut-off aspects of the deeper Self, negative and positive, enter into awareness. This is the time when consciousness can leave its lower levels and reside in its true form. As lower consciousness drops away and the personal aspects of the mind are temporarily abandoned, the full light of the highest consciousness emerges and suffuses the inner world with universal consciousness. This is why one awakens from deep sleep feeling refreshed and revitalized. Typically, no memory of this state is retained when one awakens. The understanding of one's usual consciousness is too frail to accommodate this universal awareness.

This view relies on the premise that there is an ongoing external reality all the while as the individual undergoes the various and mysterious transformations entailed by the suspension of normal embodiment during sleep. Indeed, as one slips from the waking state into dreams and deep sleep, the sloughing off of the body and perceptual/sensory

awareness could be described as *dream disembodiment*. Yet, the idea that the familiar world of three-dimensional and objective causality is maintained while one sojourns deeply within their interior recesses is in no way necessary, or even tenable, as can be seen by the following account:

The first step in my core argument...was that the dream world and the life we lead in it is not a second-hand production composited together by some fantastic tinkerer, by the syntactical operations of a dream *bricoleur*, but is a continuous, spontaneous, formative production in which the dreaming life-world is constituted *de novo*. The second step...was to argue that dreaming and waking worlds, and the unreflective lives we live in those worlds, are essentially indiscernible. The third step...is to argue that the constitution of the dreaming life-world is anaclitic upon (leans on) the mechanisms that constitute the waking life-world. Indiscernables demand the same explanation on grounds of parsimony and biological evolution. Since the dreaming mechanism is formative, then the waking mechanism is formative too (not syntactical, as the computational theory of mind would have it)... (Globus, 1987, p. 91) (emphasis in the original)

The way to sort out the conundrum is as follows: there are two tiers of mind. Spiritual traditions from Hinduism to Buddhism to Taoism have posited different levels of mind (see Conze, 1962; Sharma, 1974) and only the most sophisticated of which are capable of influencing reality to any degree and operate at a level far beyond that determined by culture or community. “We can sense this bare sensation [nirvikalpa perception], but as soon as we try to know it, this ‘raw unverbilized experience’ (William James) becomes associated with thought-conception and hence determinate (savikalpa)” (Loy, 1998, p. 43). As a result, the impressions of experience *combine* with one’s understanding to form a single account of events.

On the other hand, reality (experience) goes about its own business, regardless of what is happening in the lower mind—that is to say, the mind of constructivism and contextualism. Perhaps it is best said that *reality has a mind of its own*. Dream

disembodiment is not unlike Einstein's elongating and surreal universe, in which objects are malleable and routinely distorting their shapes out of all sense of recognition.

(Although, in dreams, it happens without the individual having to travel at the speed of light—unless, of course, dreams *are* taking place at the speed of light.) Perhaps the example *par excellence* of such an orientation to dream disembodiment is shamanism, in which certain individuals are able to directly enter the dream state from the waking state. Shamans claim to be able to access spiritual realms that are not otherwise available to the remaining members of their community (Eliade, 1964/1974; Krippner, 2000). Such individuals engage in a number of spiritual practices that characterize their role as practitioners, including healer, priest or priestess, diviner or medium, and malevolent practitioner (witch or sorcerer), and are based on this privileged ability for dream disembodiment (Winkelman, 1992).<sup>29</sup>

Although the shaman engages in dream disembodiment as they enter the spiritual realm, they do so by maintaining a clear sense of *being* a shaman as they mingle among other spirit entities. In mysticism, this differentiation is lost. There is no separation *within* the fluid and surreal parameters of the dream state. Otherwise, shamanism and mysticism appear to be accounts of essentially the same spirit realm—albeit as participated in by very different orientations of the respective soul travelers.

Perhaps the simplest way to distinguish the two is:

- 1 Whereas the shaman *goes to* the spiritual realm, the mystic does not, but finds that they are already there.

---

<sup>29</sup> It should be noted that there is a significant difference between simple dreaming and dream disembodiment. Whereas the normal individual enters dreams while asleep, the shaman enters dream disembodiment while awake and engages in the body and world according to the reality of their subtle nature. Clearly, this is quite different than disengaging the body during sleep—much less sloughing off the body during death, for that matter.

- 2 Whereas the shaman interacts with other beings when they get there, in manner similar to that of the earthly realm, the mystic has no need of interaction—precisely because there is no other with which to interact.

Of course, there are all kinds of permutations and shades in between of these types of spiritual masters, creating considerable overlap between them. Nonetheless, these distinctions offer a useful characterization of their fundamental differences.

Overall, the similarity of the two orientations can be seen in a fundamental operation of the psyche: the imagery amalgam. Imagery operates at the core of one's experience and gives the impression of objects while not actually being comprised of objects. The body and world actually exist solely within the imagery amalgam and is itself a component of the primary autonomous ego. This situation is easily seen in dreams, in which the presence of objects is taken very seriously when, in fact, they do not actually exist at all—at least not as three-dimensional *things*. Why presume that waking reality is any different in this respect? Indeed, it is commonly accepted that those who engage in prolonged contemplative practices are likely to have exactly this kind of encounter with reality (Aurobindo, 1973; Shankara, 1979; Walsh, 1990). Obviously, this way of conceiving of the psyche greatly impacts the Dual-Domain, which can be diagrammed as shown in Figure 8.

Obviously, this set of circumstances greatly simplifies the integral interface. As can be seen, what has been the right side of the integral interface (organism interacting with the world) is now subsumed within the experience portion of the imagery amalgam, but still mitigated by understanding coming from identity. However, this pristine state of immersion within the world only happens at the level of the Twin-Tiers that is the deeper

Self and which has its own transcendent memory and self-representations within identity, or what Jung refers to as the collective unconscious (albeit better said, transpersonal unconscious). At such point that the lower self comes into being, the organism and world are projected out into the world. Not only is the individual thrown into the world, as per Heidegger (1927/1962), but even the *world itself* is thrown in exactly the same manner.

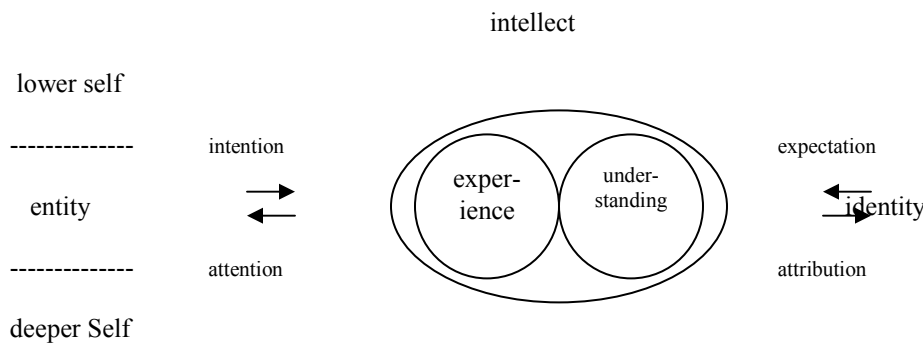


Figure 8: The Integral Interface (Illusion of Embodiment)

It is precisely because of this primordial state that existentialism focuses on the experiential impressions seemingly coming from the organism, often to the point of eschewing the importance or impact of either intellect or identity. Indeed, phenomenology pushes the point with what Husserl (1999) calls the “phenomenological reduction,” the process of stripping away the overlay of interpretation entirely and revealing the pristine substrate of experience underneath. The illusion of embodiment\* can be understood in this context. That is to say, one’s body can be thought of in two entirely different ways, with each indicating a different point of interface that depends on which aspect is meant.

Husserl (1952, p. 374) himself seems to indicate the same by speaking, as it were, of [different] levels: first I have my body in an immediate way (as phenomenal body, in our terms)...and, finally, I take the perceptual organs

as causally related to the things (i.e., I have the body as science conceives it, the completely objective body). (Rojcewicz, 1987, p. 203)

As can be seen, the body can be split in two: one physical that interacts with the causal environment of the object world (but illusory), and one phenomenological that is comprised of the experiences that emerge from such encounters and presents them to entity via the imagery amalgam of the intellect. It is precisely in this manner that one can focus attention on experience and, thereby, live in the “here and now” (Bugental, 1987; Yalom, 1980). Consequently, the transcendence of ego possesses therapeutic properties, and is typically put this way: “This is what I believe is meant in spiritual practice when people talk about ‘losing one’s ego’ .... It is a happy shift, a shift from an inside-out, ‘me-focused’ view to a cosmic or universal overview” (Boorstein, 1994, p. 104).

Indeed, as the self emancipates into Self and, thereby, enters the spiritual domain, a simultaneous process of integration occurs. The individual becomes aware of their inherent interconnectedness, so much so that they include within entity not only bodily experience but also the *environment* being thus experienced, and both in the sense of one’s etheric being (prana or libido) (Rama et al., 1998) and Gaia, or ecopsychology (Roszak, Kanner, & Gomes, 1995). “The Gaia hypothesis postulates that the Earth’s biosphere (that band of air, land, and water that contains life) acts as a super-organism with the ability to regulate environmental conditions to sustain itself.... The Earth is one big body, according to Gaia” (Shannon, 1992, p. 48). Indeed, entity is thought to include a number of extensive concepts in ecopsychology: the ecological self (Roszak, 1992), a “psyche the size of the Earth” (Hillman, 1995), the more-than-human self (Conn, 1995), and the primal matrix (Glendinning, 1994). However they are conceived, the interconnection of these types of entities is best put as *interpenetration*.

According to such a view, one does not exist merely as some internal presence to an external reality. Rather, one exists *as* that reality, without *any* internal or external referents. The notion of being a discrete individual, separate and apart from the Earth, becomes curious and obsolete at this level interpenetration. Indeed, participating in the Earth is just the beginning, for interpenetration can be thought to extend so far as to include not even the whole universe, but all of existence itself. Consequently, the whole is not merely greater than the sum of its parts; it is contained *within* each of its parts. Obviously, this vastly increases the complexity of what could be called the whole person. Likewise it elaborates on Jung's idea of the archetypes and collective unconscious: "Hence 'at bottom' the psyche is simply 'world'" (1940/1969, p. 173).

However, Jung's account of the collective unconscious is inconsistent with the implications of this statement. Although he claims the psyche is at bottom simply the *world*, he situates the psyche within the world of physical embodiment, with the ego mediating between the two. But the psyche cannot *be* the world and, at the same time, situated *in* the world. This commits a category error, which confuses set for subset. As can be seen, the two taken together are untenable and one of these two ways of understanding the world must go. The spiritual processes of shamanism and mysticism exist precisely in order to determine which of the two must be overcome: the illusion of embodiment.

### *The Illusion of Relatedness*

Although Jung (1961) was impressed by the spiritual motifs he saw in the spiritual traditions, especially mandalas (Coward, 1985), he did not incorporate the doctrine of nondualism into his theory of psychic structure. However, the relationship

that exists between the lower self and deeper Self has, at times, been interpreted in just such a fashion. Each in their own way, both Jung and Assagioli attempt to delineate the underlying nature of this relationship. But it is Assagioli's psychosynthesis that has been used as an example of equating the S/self with nondualism: "This abiding dependence of 'I' upon Self amounts to an ontological union of 'I' and Self. . . . So complete is this union that it may be called 'nondual,' a unity transcending any sense of duality, isolation, or separation" (Firman & Gila, 1997, p. 45). Yet, the relationship cannot be so simply stated. This passage indicates the kind of confusion obscuring a true understanding of nondualism. In fact, to use the term in this way is misleading. Although nondualism is sometimes used in this way to refer to the relationship between Self and self, it most accurately refers to the relationship between Self and God.

Clearly, this suggests an extremely unusual and perplexing orientation to reality. Indeed, one might wonder how ordinary activities, such as writing this dissertation for example, could possibly occur if the S/self were literally dissolved and expunged from existence. But this overlooks the essential premise of nondualism, in that God is literally one's true and real nature. Even though the S/self is dissolved, the one who the S/self *actually is* remains unaffected. Indeed, it is precisely who one actually is that is left over in the dissolution of the S/self—God. In such a case, all the phenomenological attributes of the individual persist and function as usual, albeit aligned exclusively to the awareness and will that is God.

Indeed, nondual precepts have been used as a base for such ordinary human interactions as therapeutic intervention. For example, in one particular therapeutic orientation, nondualism is defined as follows: "It derives from the Sanskrit word *Advaita*



which means ‘not-two.’ Nondual wisdom refers to the understanding and direct experience of a fundamental consciousness that underlies the apparent distinction between perceiver and perceived” (Prendergast, Fenner, & Krystal, 2003, p. 2). The apparent split between self and other is realized to be an illusion, for there are no objects or others, only the nonseparate sense of self that subsumes all existence within its expansive presence. This state of being is thought to hold enormous therapeutic potential.

However, the idea of union only approximates the state of nondualism. The confusion comes down to mistaking a *larger* sense of self for *no* sense of self at all. As can be seen, the concept of nondualism is quite complicated. Indeed, the term is used in many different, albeit related ways. Loy claims these meanings have never been fully clarified or integrated and attempts to fashion such an integral theory in his work and draws primarily on the concepts of nondualism prevailing in Buddhism, Advaita Vedanta, and Taoism. These concepts can be described according to certain principle features.

The following types of nonduality are discussed here: the negation of dualistic thinking, the nonplurality of the world, and the non-difference of subject and object...although there [are] two other nondualities which are also closely related: first, what has been called the identity of phenomena and Absolute, or the Mahayana equation of *samsara* and *nirvana*, which can also be expressed as “the nonduality of duality and nonduality;” second, the possibility of a mystical unity between God and man. (Loy, 1998, p. 17)

Dualistic thinking separates the nonseparate unity of reality into parts or categories (dualistic perception). Consequently, reversing the process, by *eliminating* this separation, reverses the self/other dichotomy and returns the multitude of discrete objects to their pristine state (the original unity of reality), which is always already the case to begin with. However, the claim is also made that this unity of reality is not only prior to

conventional apprehensions of reality, but also superior. The concept of nondualism serves both an ontological and soteriological function. It criticizes dualistic experience and understanding as delusive and unsatisfactory, in fact, the source of all suffering.

However, the difficulty for most accounts of nondualism, whether they exist within the spiritual traditions or transpersonal psychology, is twofold: (a) they suggest that God is the *goal* of development, and (b) they misrepresent the actual *mechanics* whereby God manifests into human beings. For example, Wilber (2000a, b) attempts to account for the mechanics of incarnation through the process of involution and evolution, or what could be referred to as the Great Path of Return (see Adi Da, 2004). Such mechanics are found both in Eastern and Western spiritual revelations (e.g., Aurobindo, 1973; Plotinus, 1956/1992). It is the very dynamic of these mechanics that makes God a goal of development. Wilber's ambivalence can be seen in these two essentially contradictory passages from his integral theory:

1. "Thus Spirit is *both* the highest *goal* of all development and evolution, and the *ground* of the entire sequence, as present fully at the beginning as at the end. Spirit is prior to this world, but not other to this world" (1997, p. 44) (emphasis in the original).
2. "You always already ARE enlightened Spirit, and therefore to seek Spirit is simply to deny Spirit. You can no more attain Spirit than you can attain your feet or acquire your lungs.... [T]hus seeking Spirit is exactly that which prevents realization" (1997, p. 26) (emphasis in the original).

Yet, setting God up as a goal is precisely what inserts seeking into the equation—and eliminates God thereby. Further, Wilber makes a different sort of error in his

comments, suggesting “you always already are enlightened Spirit.” However, the truth is that even though you are always already God, you are *not* always already enlightened (at least in terms of “radical” non-dualism). The fact you are suffering a veil of ignorance indicates your need to *be* enlightened. Although God is your true state, the illusion of relatedness is also true of you and what requires elimination in nondual enlightenment.

According to “radical” non-dualism of Adi Da (2000b, 2004), the ultimate nature of nondual reality can be put like this: *There is only God*. And this nondual reality can be described according to the following attributes: *Love-Bliss Awareness*. However, at the most profound level of existence, this couplet of attributes is utterly inseparable from one another (see Loy, 1998). Traditionally, this idea has been put this way: “This is the term *saccidananda*. . . . The ultimate reality, the ultimate truth, is ‘sat’—being, ‘cit’—consciousness, and ‘ananda’—bliss. This is as near as we can come to an affirmation of the nature of the Godhead” (Griffiths, 1973, pp. 10-12). Yet, separation is precisely what gets introduced into this pristine scene of Divine Unity. The causal Self comes into being as a spontaneous contraction occurring in the pure state of Love-Bliss Awareness that is God, separating these two attributes asunder.

Because this state of contraction arises spontaneously, there is no cause or reason for it.<sup>30</sup> Yet, it tends to persist and to be repeated. It is a disturbance *in* Consciousness, or a permutation within it. As a result of this divisive wedge, Awareness and Love-Bliss become separated as attributes. It is in this manner that intentionality is introduced into Consciousness, for it is only under these conditions that Consciousness becomes aware of its

---

<sup>30</sup> It is precisely because traditional accounts of this resplendent state of pristine being regard it to be the highest level or most fundamental ground of being, out of which all of existence arises, that it is referred to as “causal,” which is to say, the source condition according to which all of existence is “caused.” Yet, it is itself merely another level of being and can be thought of in relation to all other levels as their causal source; while, in itself, existing utterly spontaneously, without cause or reason.

objects, which is, at this point, Love-Bliss itself. Indeed, objects literally *are* Love-Bliss, or better said, mitigations of Love-Bliss. According to this view, therefore, the psyche is really something of a myth, or an explanatory fiction. Only divine Love-Bliss Awareness actually exists. It is as a result of this illusion that one develops desire, because they are now seemingly separate from the ultimate object of desire—Love-Bliss—and can only observe it from across the chasm of their separation. As can be seen, it is the phenomenon of intentionality that attempts to bridge this (apparent) gap.<sup>31</sup>

Yet, Consciousness is no different from its objects. Adi Da puts it this way, in a formal computation: “ $C = E = mc^2$ .... Consciousness (Itself) Is Identical To The Self-Existing Energy (or Indestructable Light, or Perfectly Subjective Spiritual-“Brightness”) That is all “things” (or all conditional forms, conditions, and states)” (2004, p. 1219) (emphasis in the original). In “radical” non-dualism, everything is recognized in these terms. There is no difference between any object and self-existing, self-radiant consciousness itself. It is merely an apparent modification of that, without limitation. There is only one absolute condition. And there is no illusion in “radical” non-dualism. It is, in the most positive sense, dis-illusioned, or free of illusion.

---

<sup>31</sup> This account of nondualism can be compared to process of involution that appears in certain spiritual traditions (see Aurobindo, 1973). Wilber puts the process of involution this way: “Spirit manifests a universe by ‘throwing itself out’ or ‘emptying itself’ to create soul, which condenses into mind, which condenses into body, which condenses into matter, the densest form of all. Each of those levels is still a level of Spirit, but each is a reduced or ‘stepped down’ version of Spirit. At the end of that process of *involution*, all of the higher dimensions are enfolded, as potential, in the lowest material realm” (1999, p. 10) (emphasis in the original).

Likewise, this account of nondualism can be compared to the Judeo-Christian doctrine of the Holy Trinity: God as the Father exists in the transcendental, causal level entity, capable of emanating into being all of manifest existence. However, the Judeo-Christian tradition conceives of this act of emanation in a more circumscribed manner: as creation. Yet, they could be thought of as indicating essentially the same process. The Holy Trinity speaks of the Father in terms of the causal realm of emanation/creation, which could be equated with the illusion of relatedness (i.e., Awareness). The Holy Spirit, on the other hand, can be equated with Love-Bliss: “The Holy Spirit is the Gift of mutual love between Father and Son.... In God we find not just an I-Thou relationship of reciprocal love but also the Holy Spirit as the ‘Co-Beloved’ (*Condilectus*). There is a ‘movement’ from self-love (the Father) to mutual love (the Father and Son) to shared love (the Father, Son, and Holy Spirit). This view of God as absolute communion of love takes a little further Augustine’s Trinitarian theology of love” (O’Collins, 1999, p. 137).

But if Consciousness identifies with the self-contraction, it will falsely presume that it is no longer itself but, instead, an illusion of itself. It will regard itself to be other than or separate from itself, and exist as the painful activity of self-contraction. Consequently, it will tend to resolve the discomfort of this separate state of being through attention and falsely presume that it is paradoxically *related* to itself, across the non-existent gulf of this (merely apparent) separateness. By this act of contraction and subsequent identification, Consciousness presumes to be a Self, diminishing, thereby, its own bliss of radiant “Brightness,” scaling itself in the (apparent) reality of what is nothing other than its own, lost love.

Having, thus (apparently) separated from Consciousness, and created a divisive wound in its place, this process of identification with contraction continues and a (false) impression of difference from Consciousness is likewise created, based on this sense of separation. Yet, there is still only prior reality (which the Self continues to actually be). The tension of separation goes both ways, like a rubber band stretched taut, simultaneously pulled both toward and away. As a result, the Self can only feel its own, inherent feeling of Love-Bliss when it *relaxes* this contracted state, releasing the illusion of relatedness into what is its own, true state of Consciousness—as God, meanwhile (not *other* than its own true Self), continues to merely exist in a blissful state of Awareness of all that is arising.<sup>32</sup>

All that appears to be not-Consciousness (or an object of Consciousness) is an apparition produced by apparent modification (or spontaneous contraction and perturbation) of the inherent Radiance (or Native Love-

---

<sup>32</sup> It is precisely for this reason that God cannot simply eradicate the suffering that is the ego. In a sense, the ego can be thought of as if a tumor growing within God. But God cannot just go see a doctor and have it removed, precisely because there is only God. Consequently, God can only implore the tumor to willingly abate on its own accord. Therein lies the irony: for the sake of God’s well-being, which is not other than its very own well-being, the ego must comply.

Bliss) of Consciousness Itself... All of this arising is (in itself—or separately) an illusion—the principal signs of which are the presumption of relatedness (and of “difference”), the presumption of a separate self... (Adi Da, 2001a, pp. 346, 347)

As a result, two aspects of reality come to exist and are engaged in an intense paradox of God and Self—the latter tussling with the former in a struggle over the sovereignty of its assumed identity. Because Self *is* God, it takes itself to *be* God, but only as a false version *of* God. In this way God is reduced and limited to finite being (however immense) rather than Being itself. The paradox is that Self both is God and is not God, trying to *be* God (which it actually already *is*). This is the fundamental dynamic that defines the state of narcissism that characterizes humanity, merely pretending to be that which one actually is.

This dynamic tension gives rise to a further process taking place within its midst. Based on attention and intentionality, the (apparent) space thus created between Self and God is filled with the forms of God’s own presence, which is to say, all and every *thing* that arises. However, this (imagined) Other actually comes between Self and God by filling the space that separates them. In a manner presaging the illusion of embodiment, the illusion of relatedness projects a false image of the Self and Other within conscious awareness. As a result, the Self is defined in relation to the Other and becomes attached to it (perhaps even addicted) as a substitute for God, which it has forgotten it actually is. Without this Other, the Self fears that there would be nothing left of the universe, which would leave it to go helplessly spinning off, adrift in an unspeakable realm of darkness and horror. Therefore, it clings tightly to the Other, as its only savior—from the very creation of this Other (an activity which is actually its own doing).

The presumption (or idea) of the separate “I” (or the ego-“I”) does not arise independently—but it always (necessarily, and inherently) arises coincident with the presumption (or idea) of the separate “other” (related to the separate “I”).... Therefore, egoity (or the ego-“I”) is not merely (or originally) an independent entity, category, idea, perception, or experience, but it is the primary consequence of the uninspected feeling of relatedness.... The ego-“I” is, simply, a reaction to the implied “other” (or the presumed and otherwise experienced object or context of relatedness) in any moment, and there is no ego-“I” (or separate self idea) without (or except as) a reaction to the implied “other”. (Adi Da, 2001a, pp. 342, 343)

Consequently, the two aspects of the paradox originally defined as God and Self are further delineated into that of Self and Other, with the latter compensating the former for its comprised identity. Because the Other *is* God, the Self takes it to *be* God, but only as a false version *of* God. In this way God is reduced and limited to finite being rather than Being itself. The paradox is that Other *is* God, but *not* the Self, who is forced into appeasing God (for not being God, although it actually *is*). As can be seen, nondualism is not a matter of eliminating the distinction between Self and Other (much less Self and self). Rather, it is a matter of eliminating the distinction between Self and God.

From here, the duality of this simultaneous paradox (God/Self and Self/Other) further extends and diminishes the Divine Self through all the levels of being (e.g., involution, see Aurobindo, 1973; Wilber, 2000b). The entire range of the human individual’s various levels of being are nothing but a diminution of the fundamental reality that is God, that actually labor against itself and what is its own true and real state. This diminution takes place within the mind, that serves the illusions of Self that attenuate it. Self exists as an alternative to God, no matter the level of diminution (causal, subtle or gross). However, there is a price to be paid for this matter, which is continually lived out in the suffering of every human life. The activity of self-contraction taking

place in the midst of Love-Bliss Awareness is painful and results in the loss of happiness. Further, it is an activity that every individual is presently doing—*even right now*.

This sequence of simultaneous paradox ultimately traces out the agony of humanity's suffering. The two are self-contained, one within the other, like the hard and brusque case of a nut, with the worm in its seed. The two unfold in their turn, like steps ever diminishing—one turning away, even in facing itself; while the other, in turning away, turns against itself. Each is writhing upon the pillars of its own dichotomy. Indeed, even as the causal Self emerges into awareness, this fundamental separation is present. However, this activity is ultimately an illusion. This account of nondualism has significant implications for the integral interface, and can be diagrammed as shown in Figure 9.

Most accounts of spirituality and nondualism are problematic because they attempt to resolve the paradox inherent to the illusion of relatedness from the side of the ego-“I,” but not the greater condition which is God. In other words, they try to make sense of the paradox from within the parameters of the paradox, which is, certainly, a futile effort. God can be understood only on the other side of the paradox that is prior to its formation.

If you merely look at the gross physical, if you merely take the point of view of the gross physical (or of ‘matter’) in and of itself, you have chosen a ‘dark’ and ‘empty’ vision of Reality. That is the philosophy of the ‘dog’, the futility of the ‘tail end’. In and of itself, conditional existence (in any form) is not Happiness. It is an illusion of Broken Light, of ‘matter’-only, without What Is Great....

[T]he “radical” approach to Realization of Reality (or Truth, or Real God) is...to Realize Reality, Truth, or Real God In Place (or As That Which Is Always Already The Case, Where and As you Are, Most Perfectly Beyond and Prior to ego-“I”, or the act of self-contraction, or of “differentiation”, which act is the prismatic fault that Breaks the Light, or



envisions It as seeming two, and more). (Adi Da, 2000a, p. 276) (emphasis in the original)

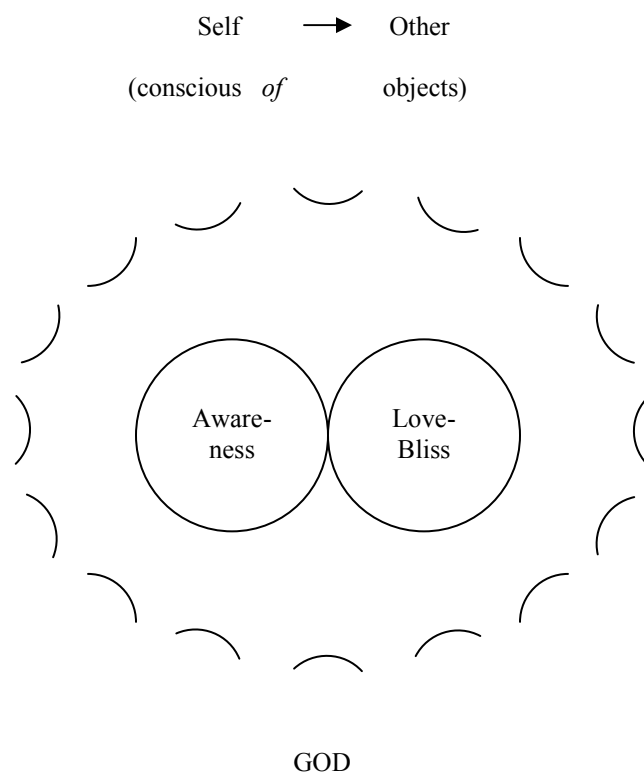


Figure 9: The Integral Interface (Illusion of Relatedness)

Theories of development based on nondualism typically focus on the Self/Other duality to the exclusion of the God/Self duality underlying the illusion of relatedness. For example, conceiving of consciousness as if a spectrum (see Wilber, 2000a, b) only ends up undermining the nondual reality it is intended to advocate. It is by virtue of the illusion of relatedness that the nondual state of “Brightness” is corrupted and transmuted into a spectrum, as if by a prism. Traditional accounts of nondualism typically describe this prior unity *while within the prism* (e.g., Shankara, 1979; Sprung, 1979). Even though this witnessing of reality exists prior to the Light transmuting into a spectrum, it does not exist prior to the Light *entering the prism*. As a result, such accounts actually focus on the

mechanics of the prism, as the nondual “Brightness” exists within it. Although the Light has not yet transmuted into the spectrum, nonetheless, the forces are building by which it will do so. Yet, the divine reality of “Brightness” exists on the other side of the prism, before its dreadful mechanics of incarnation even come to exist, and remains even after the fact in the event that they do.<sup>33</sup>

### *The Grid of Attention*

Consciousness in its most pristine state is referred to in the spiritual traditions as “*witness consciousness*” (Aurobindo, 1973; Shankara, 1979). Here, the individual no longer perceives and understands experience from the point of view of the ego or personal self. Rather, the individual participates in experience as the very consciousness that is observing all that exists—even *while* they continue to participate in the events of life. It is within this expansive state of sublime awareness that the most fundamental domain of being exists.

In a somewhat similar manner, this state of simple awareness can also take the form of “*mindfulness*” (Gunaratana, 1993). Mindfulness is often described as a focusing of attention on experience, such that the individual is so immersed in experience they lose awareness of themselves and become the awareness itself. Mindfulness is not the focus of awareness but the awareness itself. In that free awareness, reality can be observed—as *it* is—without anything added. In mindfulness, one observes all contents of experience without preference. No mental operations are performed on them. Rather, they are simply allowed to *be*, just as they are. “When we realize that everything we see is a part of

---

<sup>33</sup> Neither Freud nor Jung speaks of the mechanics of incarnation as dreadful, although Freud typically has a more pessimistic orientation overall. Indeed, neither of speak of the mechanics of incarnation in any terms as these metaphysics are thought by them to be outside the scope of their metapsychology. Nonetheless, according to Adi Da, these mechanics represent the dynamic underlying all manifest existence, and, more to the point, this dynamic is precisely the source of all human suffering. Consequently, it is for this reason that the mechanics of incarnation can be thought of as dreadful.

emptiness, we can have no attachment to any existence. . . . Our mind should be soft and open enough to understand things as they are. When our thinking soft, it is called imperturbable thinking” (Suzuki, 1986, pp. 113-115).

However, the act of focusing attention has perhaps an unexpected effect on awareness. In the philosophical traditions, awareness is based on an orientation toward consciousness that can be found in the phenomenological concept of intentionality in which consciousness is always directed toward its objects. “*Consciousness* is the essence of experience. . . . It has no structure of its own but only essence. It is not static nor is it in motion. Consciousness, however, is always *about* something” (Combs, 2002, p. 7) (emphasis in the original). But consciousness can be understood in radically different terms. In and of itself, consciousness is not aware *of* things. It is more primal than that. It simply *is* awareness—whether the objects of mind arise within its field or not: “Consciousness is not attention, it’s not the mind. Those are objects of Consciousness, merely Witnessed. Consciousness is just That, Consciousness. . . . Finally you Realize that attention is object to you as well, where you’re merely in the Witness-Position” (Adi Da, 1996, pp. 35-36) (emphasis in the original).

Awareness exists utterly *independent* from attention, and the objects upon which it may be focused. As a result, intentionality must be reconceived along these lines: whenever there is an apparent object, it is already one with attention. Consequently, there is no difference between attention and objects. Although objects are merely apparent to awareness, they are not different from attention:

You can think of attention this way, then—an unmoving point on a grid, a grid of infinite size. Or, in other words, made up of an infinite number of possible points. If attention appears to move, or is willed to move, it’s the grid that moves. The point of attention is the same, it never moves. And

apparently, then, attention has shifted to another point on the grid. That point coincides with any object of attention in any moment. Fundamentally, then, in terms of the mechanics of attention, that is all there is—the point of attention and this grid, apparently modified energy taking on the form of apparent objects, or points in space/time. . . . [But], in truth, there is neither attention nor the grid, there is only consciousness itself and its inherent radiance. (Adi Da, 1995, from a talk)

One perceives the grid consist of objects and spatial conditions and time conditions and so on. But it is an illusion made by this apparently fixed point of separate attention and the mechanical grid. If one was not identified with the body and, therefore, with a spatial concept of existence, all they would see is this grid. Yet, it is an illusion or a conditional representation of consciousness, which is one with its own energy.

It is in this fashion that attention is one with its every object. There is no difference between consciousness and energy. Likewise, there is no difference between attention and its object. But to have an experience of an object, one must put stress on the point of attention itself, and then a thought, sensation, or perception appears. Although this operation is being done in every moment, typically the individual does not notice this is what they are doing. For example, one does not think in order to think. If such were the case, they would be caught in an infinite regress. Thinking simply occurs as a result of tension (will) being applied to the point of attention and the grid. And the same is true with everything else that appears to arise. One does not do something physical in order to feel the body. They directly feel the body while allowing stress on the point of attention to generate that appearance in the field of attention. By putting stress on the point of attention, an object spontaneously arises that corresponds to that particular stress. It is the field that appears to change, or the grid that appears to change. Attention does not create

it, nor does attention move. It is always one with that grid of energy. None of that is *in* attention itself.

It is not attention that creates anything. It is the mechanisms that are in the grid that make the changes, generate the thoughts, the feelings, the sensations, the ideas, and the perceptions. This is why it is important for one to realize that they are not attention but, rather a witness. To exist as attention is to be bound to the illusions in the grid. Attention does not know any meaning. The mind knows meaning, but the mind is simply another apparent object of attention. To find thought meaningful, one has to stand in the position of mind. They have to relinquish the position of attention and, as a result, lose their position as the Self. This puts them into the paradoxical position where they are required to go back to their source in order to reclaim what is only their own inherent presence. One of the traditional ways of doing that is to simply observe the mind, or exist as witness consciousness. Consequently, the nondual Divine Domain is augmented by the Dual-Domain, and can be diagrammed as shown in Figure 10:

As can be seen in the figure, Freud's tripartite assembly of agencies is essentially an account of the contents of the imagery amalgam, in which the exterior quadrants affiliated with experience and the interior quadrants affiliated with the cognitive apparatus by which understanding is achieved. This psychic structure appears within the grid of attention and is situated in the larger spiritual context of the illusion of relatedness, and, ultimately, the nondual context of Love-Bliss Awareness.

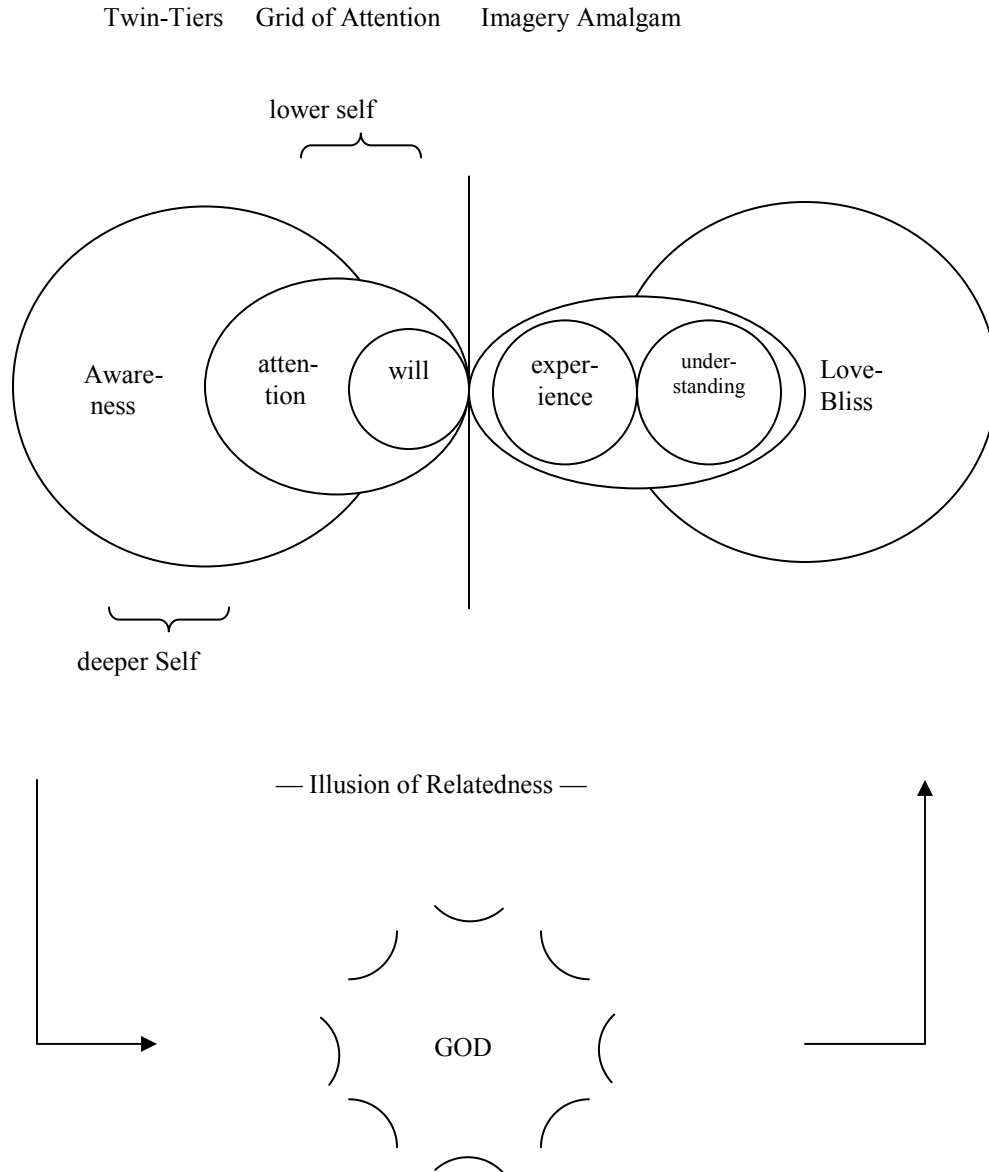


Figure 10 The Integral Interface (Grid of Attention)

Further, an important way in which the S/self is conceived is according to its layered nature. However, this depiction is somewhat misleading, as the layered nature of the S/self only exists according to the Twin-Tiers. Although the two layers of the Twin-Tiers coexist, they do not exist *simultaneously*. Rather, they exist *serially*, the one giving way to the other. Whereas the deeper Self is the aggregate of awareness, attention, and

will—but only as the Self operates primarily according to awareness and the witness consciousness—the lower self is the aggregate of awareness, attention, and will as it exists ordinarily, as attention collapsed upon the mind (i.e., intentionality). The two do not exist at the same time. The former gives way to the latter. It is only because this seriality occurs repeatedly that the impression is given that the two could possibly be simultaneous. Therefore, the two exist as a kind of parallel universe to one another, each sharing and occupying the same space.

Intellect does not actually broadcast experience to awareness (as per Baars & Franklin, 2003). Rather, the reverse is the case: attention broadcasts experience to the intellect, precisely because the entire apparatus of intellect and identity are all merely features of the grid. Broadcasting *to* is something of a misnomer (i.e., illusion), for the broadcasting is actually the occurrence of permutations taking place within the grid, as opposed to a transmission going out to some other apparatus apart from the grid. In this manner, the intellect does not simply process the incoming stimuli coming from the environment through the organism into experience. It likewise *produces* this incoming stimuli, that is to say, broadcasts it through the tension operating at the focal point of attention, where the will elicits the experiences taking place in the grid.

Indeed, the very idea of an intellect engaging in cognitive processing (e.g., interpreting on-going experiences via memories such as identity) is misleading and in the same way as the illusion of embodiment, for the *entire operation* is generated spontaneously from the beginning. It does not make sense to postulate a memory system to the intellect, whereby copies of life's experiences and the conclusions drawn from them, are stored and accessed at a later date. Rather, the process of attention and will

provides the only necessary dynamics for such an operation. Such a boot-strapping operation could be put this way:

Returning to Jungian archetypes, let us note that the most credible modern explanation of them would seem to be in terms of something like Laszlo's psi-field or Sheldrake's morphic resonance.... For the sheer sake of speculation, let us imagine that such enormously complex structures might evolve semi-autonomous self-organizing dynamics of their own. In other words, that they are self-organizing systems, existing perhaps in a symbiotic relationship to the physical brain. Going this far, we might further suppose that they could even interact with each other. (Combs, 2002, p. 219)

Indeed, it is in precisely this way that the deeper Self is transformed into the lower self, as a mitigation of its own features. At this point, the intellect begins to process experience as ordinarily described, such that it overlays understanding upon experience (the imagery amalgam).<sup>34</sup>

While the imagery amalgam exists at the level of the deeper Self, it consists of the raw sensory input (and motor output), and what Washburn (1995) refers to as the dynamic ground. It is at this point that the imagery amalgam undergoes a transformation whereby this raw experiential data gets overlaid with understanding, as determined by the gross personality of the lower self. It is only at this point that the imagery amalgam can

---

<sup>34</sup> In this manner, the grid of attention can also account for the process of involution that appears in certain spiritual traditions (see Aurobindo, 1973). Wilber puts the process of involution this way: "Spirit manifests a universe by 'throwing itself out' or 'emptying itself' to create soul, which condenses into mind, which condenses into body, which condenses into matter, the densest form of all. Each of those levels is still a level of Spirit, but each is a reduced or 'stepped down' version of Spirit. At the end of that process of *involution*, all of the higher dimensions are enfolded, as potential, in the lowest material realm" (1999, p. 10) (emphasis in the original).

According to the view espoused here, however, this process should be adapted as follows: the grid of attention manifests a universe by "throwing itself up" on the screen of the grid, generating the imagery amalgam; which, through the illusion of embodiment, manifests as the contents of intellect and deeper Self identity, and then the contents of organism and environment; which then generates experiences that result in lower self identity. None of these levels are enfolded within the others so much as they are all simply different levels of manifestation appearing in the grid, none any more enfolded than the other. Although there is a sequence to this process, the structure is not necessarily embedded in the way that Wilber claims, anymore than different television programs are embedded throughout an evening's entertainment. However, certain patterns do appear within the grid, even reciprocally related to one another. Nonetheless, all of this is just another aspect of the illusion.



be thought of as broadcasting its contents to conscious awareness. But this is an illusion, for its base contents are produced by the imagery amalgam to begin with as it emerges from the grid. In this way, the entire apparatus of cognitive architecture and psychic structure can be conceived as being generated *de novo* in every moment (both experience and the understanding that mitigates it) emerging as a spontaneous and arbitrary manifestation of the grid. Indeed, it is precisely this illusory manifestation within the grid that constitutes *samsara*. Perhaps better said, *samsara* is not so much the contents of the grid (which are innocent, so to speak), but the very grid itself.

In this way, the entire apparatus of the grid, brought on by the illusion of relatedness, can be seen as held in the embrace of the larger context of Love-Bliss Awareness (*nirvana*). The two are utterly inseparable from one another, except under the illusory conditions of the self-contraction. Awareness can be thought of as the living presence of the human being, precisely because of its intimate affiliation with Love-Bliss. Attention, on the other hand, results from the self-contraction operating in the midst of Love-Bliss Awareness directed toward its objects of interest. Indeed, objects literally *are* Love-Bliss, or better said, mitigations of Love-Bliss thrown up on the grid as a diminution and distortion of Love-Bliss. It is in this sense that the grid of attention could be thought of as devoid of intelligence. Indeed, the defining condition by which intelligence appears is how much it is aligned to Love-Bliss.

As can be seen, the self can be understood in terms beyond that of the entity, intellect, or identity, and whether in terms of the lower self or deeper Self. The S/self can be understood in terms of the entire assembly of psychic structure altogether and all of which situated in a more expansive and ecstatic condition of reality: God. From this point

of view, Awareness and Love-Bliss act as if hinges, either swinging in the direction of ego or God. As the ego, the two attributes are compromised and convoluted into an illusion appearing in the grid, which entices human beings into a chimera of existence cycling endlessly in a self-defeating round of desire and seeking (*karma* and *samsara*). But as God, they exist as the ultimate, primordial condition of reality, the very source and substance of which every human being is comprised, out of which every human being arises.

This account has important implications for a perplexing conundrum appearing within the nondual spiritual traditions: *self versus no-self*. That is, nondualism can be understood to be comprised of a dualistic account overall: Awareness (self) versus Love-Bliss (no-self).

Loy (1998) puts the issue this way:

1. The Upanishads and Vedanta deny the object completely, by conflating it into the subject. There is nothing external to *Brahman*, or the One without a second. Since *Brahman* is nondual consciousness, everything is the Self.
2. Buddhism denies the self completely, by conflating it into the object. Consciousness is something conditioned and arises only when certain conditions exist. Therefore, the self is merely an illusion and shrinks to absolutely nothing, or the Void.

Mahayana and Vedanta circle around each other, vying over their respective accounts of nondualism, which leaves scholars and spiritual aspirants to pick and choose among them. But traditional accounts confuse the issue of enlightenment and nondual reality by positing these views as if they were oppositional. Some scholars believe that

Sankhya is the oldest Indian metaphysical system, which suggests that a certain kind of transformation may have occurred historically. When the inadequacy of the dualism of that system was recognized, it bifurcated into the diametrically opposed alternatives of Advaita Vedanta and Buddhism. These contrasting views of nondualism can be summarized as follows:

There are two main currents of Indian philosophy—one having its source in the *atma*-doctrine of the Upanishads and the other in the *anatma* doctrine of Buddha. They conceive reality on two distinct and exclusive patterns. The Upanisads and the systems following the Brahmanical tradition conceive reality on the pattern of an inner core or soul (*atman*), immutable and identical amidst an outer region of impermanence and change, to which it is unrelated or but loosely related.... The other tradition is represented by the Buddhist denial of substance (*atman*) and all that it implies. There is no inner and immutable core in things; everything is in flux. Existence (the universal and the identical) was rejected as illusory; it was but a thought-construction made under the influence of wrong-belief. (Murti, 1955, pp. 10-11)

Buddhism claims the self is merely an illusion created by the interaction of objects. In other words, the self shrinks to nothing and only a Void is left (*sunyata*). In contradistinction, Advaita Vedanta claims *Brahman* is nondual consciousness, and consciousness may be said to expand and encompass the entire universe, which is nothing but the appearance of *Brahman*. As a result, everything is the Self. Consequently, all beings have (or rather are) the same Self. But these two orientations toward nondualism can be subsumed within a larger more encompassing revelation, as appears in the “radical” non-dualism of Adi Da. Indeed, “radical” non-dualism could perhaps be thought of as the resolution of the two absolute positions suggested by *atma* and *anatma* whereby their inherent opposition is dissolved in a larger nondual embrace.<sup>35</sup>

---

<sup>35</sup> In a sense, Hinduism and Buddhism could be thought of as splitting up the territory between them. Hinduism prefers to ascend into the other-worldly domain of Awareness and Buddhism prefers to immerse into the domain of this world, which is a mitigation of Love-Bliss. It is for this reason that Adi Da refers to

## Chapter 4: Conclusion

### *Strengthening the Ego*

The principle conclusion of this dissertation is that the fundamental conceptions of the ego can be thought of as taking place within ever greater contexts, starting with Freud and extending to include Jung, with both subsumed within the nondualism of Adi Da. The principle outcome of this embedded arrangement is that an understanding of the ego is increased as each context becomes apparent. These orientations toward the ego are not equal. Each progressive orientation adds something to the understanding of the ego, as well as the larger system of psychic structure within which the ego is situated. Consequently, Freud's orientation is greatly enriched by the extended understanding of the ego presented by Jung, and both Freud and Jung's orientations are greatly enriched by the extended understanding of the ego presented by Adi Da. Until this dissertation, no single framework has been put forward whereby these conceptions of the ego could be united into a single integrated theoretical framework. This framework can be diagrammed as shown in Figure 11.

As can be seen, the Freudian and Jungian egos align with either side of the Dual-Domain, with Freud's ego and tripartite assembly of agencies aligning specifically with the imagery amalgam, and Jung's ego and Self-archetype aligning specifically with the Twin-Tiers. Freud and Jung's egos represent the two ways in which the grid of attention manifests as human beings: as Awareness is focused through the attention of the deeper

---

the religion based on his teaching not only as Adidam, but also Advaitayana Buddhism: "Therefore, the Way that I Teach effectively Realizes the Buddhist ideal of the transcendence of conditional existence as well as the Advaitic ideal of Identification with the Transcendental Reality.... And this Way of Advaitayana Buddhism is inherently free of the exclusiveness that tends to be associated with the classical Buddhist and Advaitic goals. (That is, it does not argue itself into the corner of either denying the existences of the Transcendental Identity or the natural association between that Identity and the conditional or phenomenal process of manifest existence)" (1982, p. 99).

Self by the tension of the will to manifest the grid, the grid that gets manifested takes the form of the imagery amalgam (itself a mitigation of Love-Bliss), which projects out the image of a world through the illusion of embodiment.

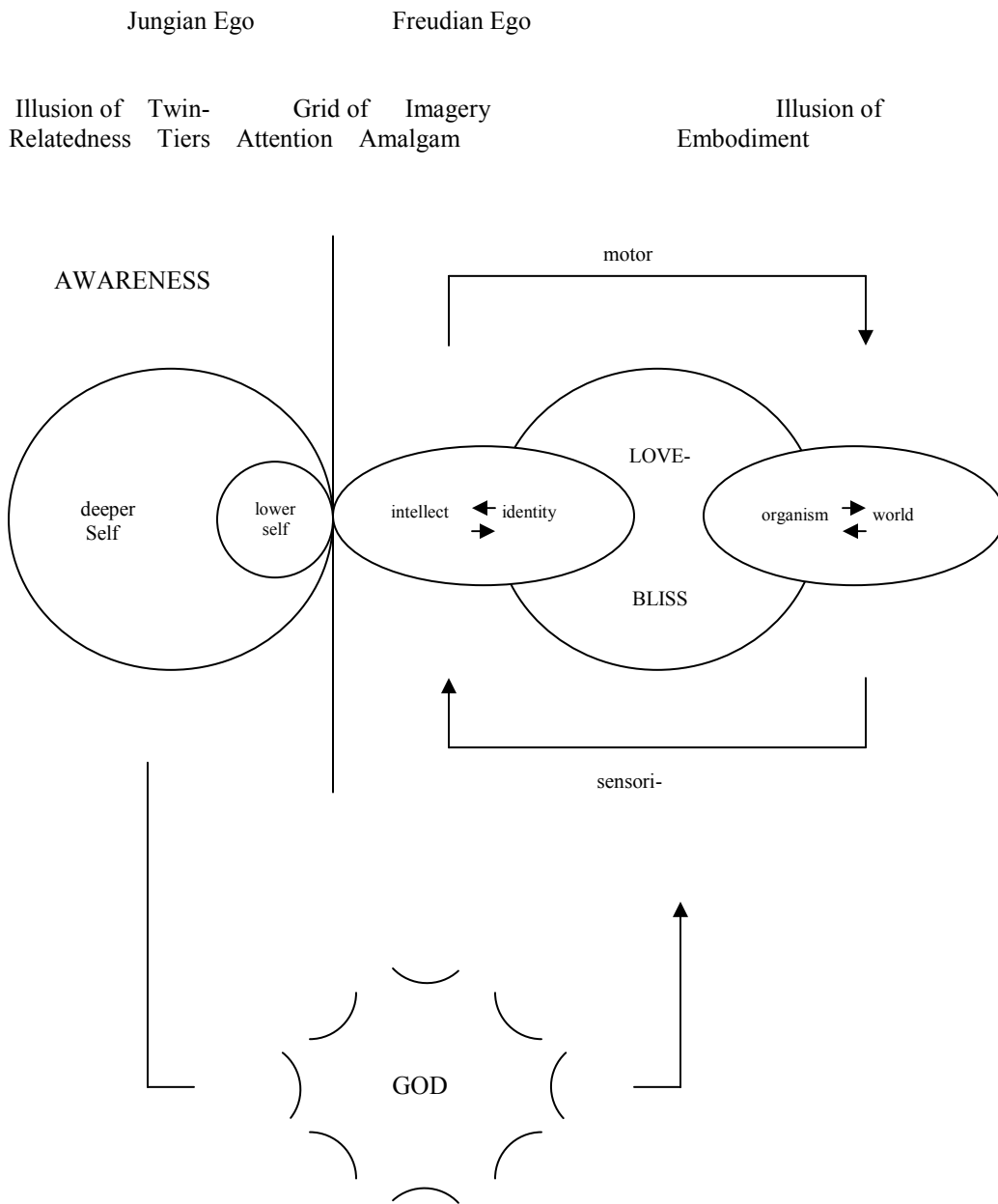


Figure 11: The Integral Interface (Love-Bliss Awareness)

Ultimately, the entire assembly of egos, with their attenuating structures of the psyche, is illusory. This begins with the illusion of relatedness and ends with the illusion of embodiment. Freud and Jung give the most general accounts of these two sides of the Dual-Domain in the literature and, therefore, make extremely useful exemplars of the psyche overall. Yet, their positions essentially represent accounts of non-existent phenomena. Indeed, nondual spiritual revelations such as *Adi Da* advocate simply ignore these types of accounts, for they are no more than siren calls distracting one from the pristine, authentic reality that forms their existential substrate. But this is not easy to do. Despite the ultimately illusory nature of reality, people generally take their illusions very seriously and the brute confrontation with truth is not always found acceptable.<sup>36</sup> In fact, historically, most spiritual traditions provide tests to determine which spiritual aspirants are able to receive and practice the esoteric revelations of these traditions, with those unqualified urged to prepare themselves further. If understood in this context, the therapies based on the Freudian and Jungian egos can be extremely useful. Although, ultimately, these clinical practices must be exchanged for spiritual practices, at least if one wishes to encounter nondual reality directly, they can still serve a useful preparatory purpose until then.

Due to the space limitations of this dissertation, several significant implications of this integrated account of the ego have not been included in the text, for example, a

---

<sup>36</sup> An obvious and extreme example of this situation is Jesus of Nazareth, who is claimed to have been tortured and murdered as a result of offering his spiritual wisdom to the people of ancient Israel. Indeed, the situation became so grim that such practices were commonplace in the Middle Ages: “Subtle-level mysticism was condemned, or at least barely tolerated, because it brought the soul *up too close* to God. And the Church became absolutely apoplectic if anybody expressed a causal-level intuition of supreme identity with Godhead—the Inquisition would burn Giordano Bruno at the stake and condemn the theses of Meister Eckhart on such grounds” (Wilber, 2000b, p. 362) (emphasis in the original). The revelations of spiritual masters from Eastern traditions have managed a somewhat less hostile reception in the West—rather than condemned, they are either discredited or simply ignored.

discussion of the relationship between the cognitive architecture of cognitive psychology and psychodynamic structural theory. Historically, the two have produced decidedly different accounts of the same psychic structure by emphasizing different features of the psyche in their accounts—but to poor effect:

[T]hese understandings are essentially stranded from each other intellectually and professionally.... While it can be pretended that this division of labor is an appropriate consequence of the separate tasks to which each theory is best suited, the fact remains that no whole theory of personal functioning will be possible in the absence of some higher order psychology in which to integrate the wisdom of each. (Kegan, 1982, p. 14)

Whereas cognitive psychology emphasizes intellect and perspective, psychodynamic structural theory emphasizes the other side of the Dual-Domain, with Freud preferring intellect and identity and Jung preferring entity and thereby fragmenting a full understanding of the ego. Cognitive architecture began as an account of memory, highlighting certain features of the memory system: sensory store, short-term memory, and long-term memory (Atkinson & Shiffrin, 1968). The major embellishment to this theory was the working memory of Baddeley (1986, 2002), which included a central executive to allocate attentional resources to the memory process. Overall, cognitive architecture operates as part of the primary autonomous ego, which includes cognitive functions such as intuition and reason (primary and secondary process, Freud, 1900/1953, 1933).

Likewise, cognitive psychology stresses the memory structure that exists within long-term memory, such as procedural, episodic, and semantic memory (Parkin, 1993; Squire, 1994; Tulving, 1995), as well as schema and script theory (Schacter, 1996; Schank & Abelson, 1977; Thorndyke, 1984). All of these memory structures can be understood as existing within the secondary autonomous ego, and extending into identity,

in which they are augmented by autobiographical memories (e.g., self memory system, Conway et al., 2004). In this way, the integral account of the ego presented in this dissertation is capable of accommodating the psychic structure of cognitive psychology. As the details of this account have been omitted from the dissertation, this would make a useful future study.

In this same manner, the bipolar self of identity could likewise be elaborated in far greater detail. Indeed, along with Freud's (1923/1961) concepts of the id and superego, numerous concepts are indicative of the bipolar self: Cooley's (1902) looking-glass self; Horney's (1942) real, ideal, and despised selves; Sullivan's (1953) good-me, bad-me, and not-me; Roger's (1961) organismic valuing process and conditions of worth; May's (1969) eros and agape; Berne's (1972) child and parent ego states; Markus and Ruvulo's (1989) possible selves; and Conway et al.'s (2004) self memory system. In fact, included in identity is Jung's (1921/1971, 1928/1953) character typology and many of the archetypes (e.g., anima, animus, persona, shadow), which had to be omitted from this dissertation. For an account of how these various theoretical positions can be integrated into a single, all-inclusive concept, see Daniels (2004a).

Further, the integral framework presented in this dissertation suggests solutions to several seemingly intractable controversies in humanistic and transpersonal psychology. For example, there is an implicit conflict within humanistic psychology, which can be understood to arise from two of the fundamental principles by which the field is usually defined (Bugental, 1964):

1. Humanism: human beings exist in a uniquely human context.



2. Holism: human beings are greater than the sum of their parts (i.e., irreducible to their parts).

However, these principles are ultimately incompatible. As a result, the challenge for humanistic psychology is to acknowledge an exceedingly difficult set of circumstances: *humanism has a hole in its holism*. So long as the individual is understood according to their uniquely human context, the universal Divine context of their being goes unappreciated, and at times even unacknowledged altogether. In humanism the spiritual dimension of the individual is reduced to one's experiential being. "The existential-phenomenological level is not just confined to an individual; it can (if a person is evolved enough) encompass collective experiences, deeply spiritual or transcendental moments, indeed, many of the moments [ascribed] to mystics" (Schneider, 1987, p. 198). But it is precisely because the self *actually is* the Divine Reality ascribed to mystics that this is true. More to the point, the humanist position overlooks the fact that the existential-phenomenological level of the individual is only the tip of the iceberg of their entity. Consequently, a significant part of the problem currently confronting humanistic psychology comes from its account of what it means to be a human being in their *entirety*.

There is no God [for the humanists]...toward whom mystical impulses are drawn; there is only the mystical impulse.... In the absence of God, human beings assumed God's theoretical place.... Ironically, although humanistic psychology began as a revolt against modernism and its reductionisms, it ended up sharing with modernism its fundamental agenda of deifying human potential, making humans the ultimate agency in the universe. (Garrison, 2001, p. 94)

This captures the essence of the tension nicely: the holism of humanism is not big enough for the two of them—human and God. Consequently, one has to go. Yet, this is

an unnecessary conclusion, and, obviously, one with grave implications. Indeed, the alternative to this conclusion is every bit as cogent and draws upon the one unassailable virtue of humanistic psychology: *the whole person*. The error of humanistic psychology has been to define the whole person in terms of human beings, who are only *part* of the whole person. In other words, what psychoanalysis has done with the ego, humanism has done with the self, that is, stripped it of its most meaningful part.<sup>37</sup>

The nondualist approach to the ego dramatically reverses this orientation, for in this case the ego is subsumed within God. Nondualism is not simply another account of the ego. It is a *criticism* of the ego, and at two levels: the lower self and the deeper Self, or the epitome of Freud and Jung's schemas. In other words, nondualism serves both an ontological and soteriological function: criticizes dualistic experience and understanding as delusive and unsatisfactory and in fact, the source of all suffering. The prime directive of clinical practice is usually put this way: "*Do the client no harm.*" But any approach to therapy that does not include the fundamental nature of suffering as part of its diagnostic protocol, much less a treatment plan designed to offset its primary symptomology, acts contrary to this essential imperative. Again, exploring the specific ways in which clinical practice could benefit from the integral account of the ego offered in this dissertation would make an important study.

For example, many clinical interventions involve enhancing one's awareness, such as focusing attention of one's experience, engaging in imagery, or even mindfulness practices. But these types of interventions all direct or focus attention. To access or

---

<sup>37</sup> This bias does not necessarily dispute the presence of a spiritual dimension but, even so, wants spirituality understood strictly within the context of the human being. "The existential-phenomenological level is not just confined to an individual; it can (if a person is evolved enough) encompass collective experiences, deeply spiritual or transcendental moments, indeed, many of the moments [ascribed] to mystics" (Schneider, 1987, p. 198). However, this point of view does not allow for the possibility of an individual so evolved that there is no individual any more.

invoke God, one must *reverse the flow* of attention and put attention not on one's S/self (much less the body or world) but on God. The reason for this is simple. In so doing, one's conscious awareness travels along the path of the integral interface to Love-Bliss attenuating Awareness. Reversing the flow cuts out the middleman, so to speak, not only putting one in direct, immediate contact with conscious awareness, but divine Love-Bliss. Simply put, "radical" non-dualism is the direct perception of reality in its ultimate and unadulterated state—whether it arises spontaneously in the form of phenomenal experience or not. As a result, one is put in a most auspicious position:

At first, this Realization Shines in the world and Plays "Bright" Demonstrations on the waves.... At last, The "Brightness" Is Indifferent (Beyond "difference") In the Deep—There, Where Primitive relatedness Is Freely Drowned. And, When "Bright" Self-Recognition Rests Most Deeply In Its Fathomless Shine, the Play of motions Is Translated In Love-Bliss, Pervasive In the Water-Stand—and, like a Sea of Blankets, All the Deep Unfolds To Waken In the Once Neglected (Now Un-Covered) Light of Self-Illuminated and Eternal Day. (Adi Da, 2001a, pp. 344-347) (emphasis in the original)

Therefore, the recommendation of "radical" non-dualism is to put your attention on God, for this is the source of Love-Bliss. The usual understanding of love could be put like this: the conditions under which one experienced love and happiness growing up (e.g., antecedent conditions, oedipal complex) are those which allow them to experience love and happiness now, as they are replicated. As a result, love and happiness are thought to be contingent upon these conditions, and these conditions are, themselves, contingent upon choices made relative to them. But, in truth, these are merely the conditions upon which the individual consents to release their illusion of relatedness, and even at that, usually only temporarily. They are the conditions under which love occurs,

but not the very *substance* of love. Precisely because Love-Bliss is actually the very nature of the individual, it is unconditional.

However, the therapeutic effect of accessing this fundamental reality is not limited merely to this experience. As one surrenders and releases (transcends) their identification with the ego, the contents of the grid of attention simultaneously align with the underlying substrate of Love-Bliss. The prior reality of Love-Bliss naturally asserts its own influence and aligns the contents of the grid accordingly. In a manner of speaking, as one releases their hold on the ego, the tension within the rubber band snaps one back into place. As a result of this process one's native state is simply revealed. "Real God Is Reality, and Truth, or That Which Is Always Already The Case" (Adi Da, 2000a, p. 141) (emphasis in the original). It is in this way that one's well-being is most directly connected to their greatest succor.<sup>38</sup>

It is precisely around this issue that transpersonal psychology has become polarized and committed to two different ways of describing the psychic structure operating at spiritual levels of being (*the deeper Self and higher Self*) with no way to account for the two within a single depiction. To address this issue, Washburn compares these two divergent positions:

Similar to the views of Jung, Grof, and Levin, the view presented here is one that postulates the existence of an original dynamic, creative, spontaneous source out of which the ego emerges, from which the ego then becomes estranged, to which, during the stages of ego transcendence, the ego returns, and with which, ultimately, the ego is integrated....

---

<sup>38</sup> It is for this reason that altered states of consciousness are thought to be pivotal in transpersonal therapy, for they are precisely what occurs as the grid aligns to Love-Bliss Awareness: "The use of ASCs [i.e., altered states of consciousness] is perhaps the oldest healing technique (Eliade, 1964/1974; Walsh, 1990), yet contemporary psychotherapy operates largely within the realm of ordinary consciousness. Some techniques, such as the analyst's use of the couch or hypnosis, undoubtedly induce ASCs, and it is likely that ASCs play a larger part in the therapeutic process than is generally recognized" (Kasprow & Scotton, 1999, p. 9). The only question is what level of being the ASC originates—psychic, subtle, causal, or nondual.

Basically, I think Wilber loses sight of the transpersonal potentials of the deep unconscious and consequently mistakenly conceives of the course of (ontogenetic) development as a straight ascent to higher levels rather than as a spiral loop that, after departing from origins, bends back through origins on the way to transpersonal integration. (1995, p. 4)

Whereas Wilber advocates ascending to higher consciousness (a view extending the basic position of Maslow), Jung, Grof, and Washburn (not to mention Assagioli, in a manner of speaking) advocate descending to deeper consciousness. However, neither side represents a more accurate portrayal of consciousness, because both are actually two sides of the same coin. Perhaps better said, the two are not properly conceived of as alternatives to one another. Rather, the fundamental dynamics of existence encompass them both. Indeed, “an essential task for transpersonal theory will be to set Wilber’s paradigm in dialogue with those of Grof (1985) and Washburn [1995], currently the two most substantial alternatives to Wilber’s paradigm” (Kelly, 1998, p. 128). The integration of the ego presented in this dissertation can be used to overcome this distinction (and rift) in transpersonal psychology.

The deeper Self and higher Self pertain to different aspects of the conflation frame: entity and identity, respectively. That is, there are two essential dynamics of operation taking place within the psyche, with each aligning to a particular aspect of psychic structure.

1. Identity and Self-Actualization: the ever-evolving emergence of the individual’s inherent potential.
2. Entity and Self-Emancipation: the here-and-now encounter with the individual’s innate presence.

Whereas the higher Self pertains to the self-actualization of identity, the deeper Self indicates the self-emancipation of entity. And an important relationship holds between them. The more there is of one, the more there is of the other. The way in which one accesses this equation is typically a matter of which side their theoretical orientation values most. For example, existentialism is strongly oriented toward establishing the individual in the presence of their entity (e.g., Bugental, 1981, 1987; Yalom, 1980; Yontef, 1993). Yet, this approach only addresses the tip of the iceberg of the S/self, or the lower self. The deeper and higher Selves, on the other hand, are typically addressed only in transpersonal psychology (e.g., Assagioli, 1973; Cook-Greuter, 2000; Jung, 1964; Wilber, 2000a, b). For a further discussion of how the deeper and higher Selves might be integrated see Daniels (2004b).

### *Transcending the Ego*

Transcendental psychology\* also has its controversies. Indeed, the entire notion of nondualism has been called into question. Therefore, in certain quarters, the principle subject of this inquiry could be thought of as a limitation of the dissertation. For example, Ferrer (2002) critiques what he perceives to be a serious threat and danger: the reductionistic bias toward experience and the penchant to accounting for human beings in perennial (universal or ultimate) terms, which is another way to say nondualism. The problem is defined as (a) experientialism, which is the assumption that transpersonal phenomena are fundamentally individual inner experiences; and (b) perennialism, which is the assumption that spiritual knowledge, spiritual liberation, and spiritual ultimates are most basically universal.

Ferrer feels these two orientations are linked together, each of which dependent upon and facilitating the other. Further, these orientations lead to a host of troubles that tend to compromise the potential spiritual outcomes for the individual. “I argue that this experiential understanding not only afflicts transpersonal theory with unnecessary Cartesian anxieties and pseudo-problems, but also has pernicious consequences for the ways in which transpersonal and spiritual phenomena are engaged and integrated in everyday life” (Ferrer, 2002, p. 2).

However, Ferrer’s antidote appears to be nothing more than a preference for one side the issue over the other, which can be seen as a perplexing inconsistency within nondual spiritual traditions: *self versus no-self*. That is, Ferrer seems to land on the no-self side of the equation, advocating what he calls “multilocal participatory events,” which seem to be the immersion of the individual into their experiential surround.<sup>39</sup> But nondualism must be understood as comprised of a dualistic account overall, or Awareness (self) versus Love-Bliss (no-self). Indeed, it is only by abiding as both that nondual enlightenment occurs, and not by preferring one over the other. By these means, the ego is eliminated, absorbed into the greater reality of God.

Although the integral account of the ego presented here eliminates the ego in principle, it does not do so in practice. Simply understanding that the integration of the ego naturally leads to the elimination of the ego does not produce relief, because the ego is not actually eliminated in that process. Nonetheless, the reluctance to embrace an

---

<sup>39</sup> As can be seen, this concept is similar to the grid of attention, except that the grid has two sides to it. One is triggered by attention taking place within Awareness, with the other resulting in the mitigation of Love-Bliss. This arrangement could be thought of like the membrane of the eardrum, or a regular drum for that matter. As one side is struck, vibrations are generated that produce a certain kind of experience on the other side. Ferrer’s multilocal participatory events seem to take place exclusively on the experience side of the equation. Indeed, Ferrer’s extensive critique of nondualism and the perennial philosophy actually seem intent on disassociating transpersonal phenomena from consciousness.

integral account of the ego can in all likelihood be traced to its inherently eliminative properties. Integral theory requires one to not only embrace all points of view, but an equally unpalatable preliminary endeavor, which is to give up one's own preferred point of view. This is often thought to be the same as death.

Simply put, elimination is precisely what the ego loathes to do, and for good reason. The ego is purposed toward survival. Consequently, there is a difference between enlightenment and the misguided judgment of so many unfortunate souls who have made headlines in recent years, which is defined by what must die. It is *the ego*, not the living human being. Indeed, for enlightenment to ensue, the elimination of ego must happen while one is yet alive. Suicide brings no relief from the ego. It merely *reduces* the ego. Although death does in fact eliminate the lower self, it leaves the deeper Self in its wake, which must then suffer the trammels of the ego and continue the karmic round of reincarnation.

On the other hand, since the ego is actually illusory, it makes no sense to try and integrate the ego in practice—*it does not exist*. Consequently, Adi Da recommends bypassing the ego altogether, in its entirety and at the root, and thereby exist in the direct and immediate, ecstatic rapture that is Divine Enlightenment instead. However, the process whereby this transcendence might occur is controversial. As it is usually understood, transcendence of the ego is thought to be a process whereby self-actualization proceeds into the spiritual realms of higher consciousness. But this way of describing transcendence and self-actualization has created a conflict within the field of transpersonal psychology. For example, the process of self-transcendence is sometimes erroneously equated with self-actualization:



*Self-transcendence* (or self-transformation)...is not just a communion, self-adaptation, or association.... In self-adaptation or communion, one finds oneself to be *part* of a *larger* whole; in self-transformation one *becomes* a *new whole*, which has its own new forms of agency (relative autonomy) *and* communion.... [S]elf-transcendence [is] the very motor of Ascent or development or evolution: the finding of ever-higher self-identity with ever-wider embrace of others. And the *opposite* of that was regression or dissolution, a move downward to less unity, more fragmentation... (Wilber, 2000b, pp. 49-50, 340) (emphasis in the original)

As can be seen, the choice for Wilber is either to ascend or descend, that is, develop into greater embrace and unity or else disintegrate into greater fragmentation and regression. What he fails to appreciate, however, is that to transcend is actually a third option, which is the direct and immediate communion with God. In this sense, transcendence has more in common with self-emancipation than it does with self-actualization.

However, transcendence can be thought of as one simply *releasing* their hold on life, or any commitment to a developmental process. The error in theories advocating self-actualization is to have the process go a step further and *attaching* to the next higher level of development. But the whole point of transcendence is the release, or disengaging one's affiliation and identification with their particular level of being (*all* levels of being), precisely so they might affiliate and identify with God instead. In this manner, God is able to enter the world *through* the individual and, thereby, auspiciously affect their life and circumstances. Although that self-actualization results from self-emancipation, it does not cause self-emancipation. The dynamics of self-emancipation happen elsewhere: "You need not necessarily enter into the sphere of mind outside the brain and start wandering in it, you see.... You do not transcend these deeper parts by entering into them. You transcend them by surrendering them" (Adi Da, 1997, p. 55, 56).

Whereas the spiritual traditions frequently advocate the emergence of higher consciousness and the higher Self, the real significance of the spiritual process is something very different: the purification of the deeper Self. As can be seen, these two orientations are differently purposed, and yield decidedly different results. Only by surrendering to God can one ultimately ensure their liberation from the ego-“I.”

Because each and all of the first six stages of life are based on (and identical to) egoity (or self-contraction, or separate and separative point of view) itself, not any one (or even the collective of all) of the first six stages of life directly (and Most Perfectly) Realizes (or Is the Inherently egoless and Inherently Most Perfect Realization and the Inherently egoless and Inherently Most Perfect Demonstration of) Reality, Truth, or Real God.

I Say Only Reality Itself (Which Is, Always Already, The One, and Indivisible, and Indestructible, and Inherently egoless Case) Is (Self-Evidently, and Really) Divine, and True, and Truth (or Real God) Itself.... I Say the only Real God (or Truth Itself) Is the One and Only and Inherently Non-Dual Reality (Itself)—Which Is the Inherently egoless, and Utterly Indivisible, and Perfectly Subjective, and Indestructibly Non-Objective Source-Condition and Self-Condition of All and all. (Adi Da, 2000a, pp. 250, 295) (emphasis in the original)

Any other understanding only confuses the matter. Looking for love somewhere in the ladder, indeed, even at its summit, is ultimately misleading and even misguided. Yet, Wilber speaks of the ladder metaphor in this manner: “But according to the traditions, it is exactly (and only) by understanding the hierarchical nature of samsara that we can in fact climb out of it, a ladder discarded only after having served its extraordinary purpose” (1997, p. 45). Perhaps nowhere is the contrast between these spiritual traditions and “radical” non-dualism more evident than in this passage, for enlightenment only occurs based upon an entirely different dynamic.

[T]he “radical” approach to Realization of Reality (or Truth, or Real God) is not to go gradually “higher and higher” (and, thus, more and more “away”), but (by surrendering your “self”, or total body-mind, to Me [i.e., God]—just as it is, in place) to directly enter into heart-Communion with

Me (the Avataric Self-Revelation of the Reality, or Truth, That Is the Only Real God), and (in this Manner) to Realize Reality, Truth, or Real God In Place (or As That Which Is Always Already The Case, Where and As you Are, Most Perfectly Beyond and Prior to ego-“I”...). (Adi Da, 2000a, p. 276)

Self-actualization (going higher and higher) is a subordinate process to self-emancipation (surrendering self, or ego). The real significance of this arrangement suggests that there is only one way to realize God, or “radical” non-dual enlightenment: *one must leave the ladder*. Yet, to do so involves one in a concomitant and ecstatic activity: *submit to being absorbed back into the ocean*. It is the ego-“I” that stands between S/self and God, and does so at *every* stage of life, including the causal sixth stage (however subtle its presence at that point). In other words, to overcome the illusion of relatedness one must come to a dual understanding:

1. Realize that the ego-“I” is actually an obstruction to God (and, therefore, a painful denial of one’s own real nature—ecstatic Love-Bliss).<sup>40</sup>
2. Realize that this is something you are doing—*even right now*.

Consequently, the most effective means to God-realization is simple: *stop doing it!* No amount of development will ever ease or replace this obligation, for even the causal, sixth stage of life has its own sense of ego-“I” to overcome. The S/self in its entirety must accept and submit to being absorbed into God. In a manner of speaking, there is really only one means to God-realization: one must take the *plunge!*

The error of the spiritual and transpersonal traditions upon which Wilber bases his theory is that in having climbed the ladder, one only reaches the *top rung*. There is nowhere else to go in scaling the ladder but the top rung. But even more to the point, mistakenly thinking that God-realization involves climbing out of samsara obscures the

---

<sup>40</sup> Adi Da refers to this joint realization as “*dual sensitivity*” (see Adidam, 2003, pp. 143-155).

real process of liberation. Although Wilber claims you must first climb the ladder, so as to position yourself to discard it, the truth is you must discard the ladder *right now*, and nevermind your apparent unpreparedness to do so. And the same is true at every stage of life, indeed, even that of the causal, sixth stage sage. You do not need to experience the ladder first to discard it (at any or all of its rungs). You need only to *understand* it. It is at this point that you discard the ladder, that is, when you understand that it is unnecessary.

In fact, contrary to the account of the spiritual traditions, at the point of one's highest climb, a surprising development could be said to occur, and that is that the ladder is *not* actually discarded. Rather, it *collapses*, something like a telescope, each rung simply enfolding within the others until only one is left. To think that no more ladder exists simply because only one rung is left is an illusion. The causal sage, no matter how truly illustrious and profound, is simply perched upon their final plank of wood, so close to the ocean that they are everything except immersed within it. It is all around them, yet, this one, final piece of wood keeps them buoyed. Such is the supreme irony of the ego—"I": "Water, water everywhere—but not a drop to drink." Jesus is reported to have said that "Heaven is at hand," so close, in fact, that you could reach out and touch it—if you only would. (For a further discussion of self-transcendence and God-realization as it appears in the work of Wilber and Adi Da, see Daniels, in press.)

As can be seen, without the nondualism of Adi Da as a context for understanding the ego (and, therefore, transcending the ego) one is inevitably caught in the enticing wail of the samsara siren. Yet, in my experience, the potential for such a dismal outcome exists for only one reason: whereas the siren call of samsara blares with intense persistence, the voice of God merely whispers. If one is not so fortuitous as to have been

blessed with a direct encounter with Love-Bliss Awareness, the nature of God is very hard to understand. Divine reality is frequently said to be ineffable. But ineffability is not that something cannot be talked about so much as that when it is talked about, you cannot understand it unless you already have had the experience of it. In this respect, it is not unlike a period of development common to us all, that is, puberty.

My own encounter with puberty was a confusing brush with agonizingly intense and oppositional feelings. Further, hitherto unquestioned ideas about life were suddenly thrown into conflict with new experiences. A perfect example of this kind of conflict involved an incident in which my best friend and I were teasing my older brother about his girlfriend. In this incident, I was betrayed by best friend, or so I thought. Our idea was to annoy my brother with taunts based on the inherent undesirability of girls (they are “yucky”). But rather than agree, my friend stunned me with the following revelation: *he now liked girls too!* Later, I found out for myself that girls can be a mysterious source of delight, however unimaginable that was prior to the direct experience.

Similarly, I grew up shunning religious life. Even from the beginning, religion had little appeal. In fact, as a young child, I was expelled from Sunday school for claiming I was like Christ. To prove it, I opened the Bible and showed the Sunday school teacher a picture of Christ. Then I opened the Bible to a page of text, and reopened it to the original picture again, claiming thereby to have reenacted the resurrection. I never took religious life seriously and eventually even referred to myself as an existential psychoanalyst, and summed up my views in a simple aphorism: religion is a crutch for people obsessed with infantile wish fulfillment. It was not until my own life became gravely at risk that I reevaluated these views, and returned to school in order to learn the

wisdom of my culture. Indeed, I even thought it might save me. But, to my dismay, there was no wisdom to sooth what was ailing me, at least not in the university I was attending. It was precisely at this time that I had my first encounter with my guru, Adi Da Samraj.

It was too much for me then to understand then that I had fallen in love with Him, even though it was clear at the time that He was an enlightened being, capable of engaging me in the spiritual process of enlightenment. When He took me into *samadhi* later in my practice (as did Sri Ramana Maharshi), the exquisite nature of the reality discussed in spiritual literature was made patently obvious. But, until then, there was no way to comprehend the mystery of the divine. There are many people who likewise lack a full understanding of divine reality, indeed, perhaps even lack any understanding at all. Beliefs and values develop commensurate with particular levels of understanding. I can honestly say that without the direct revelation of Love-Bliss Awareness (*samadhi*), and the miracle healing that dramatically altered my deeply ingrained and impoverished views on spirituality, I would now be languishing in a horrific depression, if not simply dead.

It is for this reason that I advocate the inclusion of spiritual masters in clinical practice to augment the efforts of scholars and therapists. Unfortunately, however, the profession of psychology is noticeably lacking in saints or mystics of any kind. Although there are those who would keep it that way, this situation represents a loss for psychology and one keenly felt. But enlightenment and God-realization are viable treatment goals. Certainly they are included in my treatment plan. It is in this context that I urge the acceptance of the following mission statement to guide the profession: psychology is a bridge to spirituality, and spirituality is a bridge to God. It could be said that the various

spiritual traditions have only intuited “radical” non-dualism. But they have not fully embodied it as is the case with Adi Da Samraj. Therefore, Adi Da Samraj represents a treatment method unique to the profession: the only means to “radical” non-dual God-realization, because He literally *is* that very Divine Reality to be realized.

Yet, such claims sometimes appear to be another kind of limitation. After all, it is commonplace to hear devotees speak of their gurus as being the ultimate manifestation of Divine Being. The objection to such claims goes like this: since they cannot all be true, and there is no way to adjudicate which, if any, are true, none can actually be true. But the fallacy is in the second premise, for Adi Da offers the exact means whereby the divinity of different gurus might be assessed: the seven stages of life.<sup>41</sup> All gurus represent the manifestation of God. It is just that they represent God at different levels of being. In this manner, God could be thought of as a plurality of divinity, that is to say,

---

<sup>41</sup> Adi Da’s revelation of nondual reality takes place as part of an overall schema that accounts for all aspects of human development and incarnate being: *the seven stages of life*. These stages progress through a potential sequence of human maturation, spiritual growth, and divine enlightenment in any given individual’s life (see Adi Da, 2000b, pp. 103-131, 385-390):

1. First Stage of Life (0-7 yrs.): gross physical individuation associated with oral (or nutritive) function and a feeling separation.
2. Second Stage of Life (7-14 yrs.): emotional-sexual socialization associated with anal (or eliminative) function and a feeling of being rejected, or need to reject or punish others.
3. Third Stage of Life (14-21 yrs.): mental and willful integration associated with genital function and a conflict between impulses toward childish dependence and adolescent willfulness or rebelliousness.
4. Fourth Stage of Life (21+ yrs.): surrender to and into the Source that Pervades the world associated with the left side to middle station of the heart and the tendency to believe that the divine and the personal self are separate from one another.
5. Fifth Stage of Life (21+ yrs.): ascent of self-awareness union with the Source associated with the middle station of the heart and the tendency to seek for or cling to subtle phenomenal objects.
6. Sixth Stage of Life (21+ yrs.): inversion of attention from gross and subtle objects to its root—Consciousness Itself—associated with the right side of the heart and the tendency to hold on to the subjective position of Consciousness Itself.
7. Seventh Stage of Life (21+ yrs.): native identification with Self-Existing and Self-Radiant Transcendental, Divine Being associated with amrita nadi and the ability to recognize the transparent, or merely apparent and unnecessary, inherently non-binding modifications of Itself.

As can be seen, a strong correlation exists between Wilber’s differentiation of the soul and spirit into four principle domains of spiritual reality (psychic, subtle, causal, nondual) and that of the fourth through seventh stages of life of Adi Da.

lesser to greater purity of Spirit: psychic, subtle, causal, and nondual. It is for this reason that the spiritual traditions present a plethora of different versions of God, for each aligns with one or another of these various levels.

In this way, the concept of God develops along the same continuum as the transformations possible for the individual generally. In other words, not only do people change over time along a developmental continuum, but so do their concepts of God. Chopra (2000) identifies the many concepts of God this way: God the Protector, God the Almighty, the God of Peace, God the Redeemer, God the Creator, the God of Miracles, and the God of Pure Being—that is, “I Am.” As can be seen, the earliest versions of God correlate to visions of divinity likely to appeal to or impress individuals at early stages of development, while the later versions indicate a recognition of divinity as it actually occurs to people at later stages of development, or those who have realized God, which are spiritual masters (saints, shamans, mystics, and sages).

Adi Da equates these varieties of God with the stages of life and the different orientations to reality, as well as a principle limitation.

1. First Three Stages of Life: Conventional monism, the God of nature and the physical domain, but no further.
2. Fourth Stage of Life: Conventional dualism, splitting reality into a conditional dualism involving God and human, but no further.
3. Fifth Stage of Life:
  - a. Primary dualism, splitting reality into an absolute dualism involving the attributes of God: Awareness and Love-Bliss, but no further.



- b. Secondary non-dualism\*, aligning with the Love-Bliss side of the primary dualism, but no further.
- 4. Sixth Stage of Life: Ultimate non-dualism, aligning with Awareness side of the primary dualism, but no further.
- 5. Seventh Stage of Life: “Radical” non-dualism, aligning with the “Bright” source condition of God, or Consciousness Itself, and there is no further.

As can be seen, each of the stages is committed to its orientation, while excluding all orientations that follow it, indeed, even seeing each more sophisticated version as perhaps even threatening or dangerous. However, at the seventh stage, there are no further, more sophisticated orientations. In fact, the seventh stage does not appear within the spiritual traditions of humanity at all, except as premonitory accounts presaging the full revelation appearing in the work of Adi Da (see Adi Da, in press).

It is curious that scholars typically regard the sources appearing within the spiritual traditions to be the only representation of spiritual revelation, overlooking the contemporary source of revelation that appears in the work of Adi Da. Indeed, even a treatment of the subject as trenchant as Loy’s (1998) is remiss in this regard, for no reference to Adi Da appears in his work, despite the exquisitely nondual nature of Adi Da’s work.

It seems that two biases are operative in scholarly accounts of spirituality: (a) for a spiritual revelation to have any legitimacy, it must be mentioned somewhere in the existing spiritual traditions, therefore (b) no contemporary spiritual revelation can significantly elaborate on or be an innovation of any existing spiritual tradition. Although science is predicated upon the ever-evolving development of theory, the broad tenets of

spirituality admissible to scholarly discourse often appear as if set in stone. Yet, the spiritual revelation of Adi Da is precisely an elaboration on and innovation of nondualism. Even if it were possible for an elaboration on or innovation of Adi Da's own spiritual revelation to occur at some future time, the point remains the same. At this time, his account of ego and God represent the unique and culminating treatment of the subject to be found anywhere in the nondual literature, whether psychological, philosophical, or spiritual. More to the point, Adi Da's communication about nondualism and the seventh stage of life is not just another theory. It is God's own revelation about God.

## Glossary

**Archetypes:** Jung's term for the structural component of the mind that involves the accumulated experience of humanity that serves as a frame of reference by which the world can be perceived (pp. 131-134).

**Bipolar Self:** Kohut's term for the conjoining of the two fundamental aspects of self that are comprised of ambition and ideals (pp. 115-116).

**Causal Level:** Wilber's term for the developmental level of the psyche that emerges immediately following the subtle level, and which is the root of attention or the sense of being a separate self existing at the most profound level of manifest being (p. 136).

**Collective Unconsciousness:** Jung's term for the predetermined part of the unconscious that is common to all humanity and comprised of ancestral experiences (pp. 131-136).

**Conflation Frame:** The collapsing of the different aspects of the psyche involving entity, intellect, and identity into a single conceptual understanding (pp. 78-90).

**Consciousness:** Adi Da's term for simple awareness, or perfectly subjective, inherently egoless being, and the ultimate nature of subjective being (pp. 141-147).

**Deeper Self:** The aspect one's subjective being that provides the spiritual substrate for their lower self, that is indicative of the Self-archetype and the intellect and identity associated with the soul and spirit (pp. 137-141).

**Distal Self:** Wilber's term for that aspect of the psyche which pertains to attributes of the self, that exists solely as representations within memory (pp. 85-88).

**Dream Disembodiment:** The differentiation of the dreaming state from physical embodiment, such that the dreaming states exists independently from it (pp. 146-148).

**Dual-Domain:** The two main divisions of the psyche that are indicated by entity (i.e., self) on the one hand, and intellect and identity (mind) on the other (pp. 119-133).

**Ego:** Freud's term for the locus of conscious awareness and structure of the psyche that mediates the unconscious drives of the id and the internalized social mores of the superego, as well as the demands of reality (pp. 81-84, 92-96).

**Entity:** That aspect of the psyche indicating the living presence of the human being, of which the principle attributes are being awareness and will (pp. 119-131).

**God:** The ultimate nature of reality, existence, or being, as indicated by the attributes of Love-Bliss Awareness, that is all-pervasive and all-inclusive of all that arises (pp. 152-162).

**Grid of Attention:** Adi Da's term for the aspect of the psyche in which one's experience and understanding are displayed (pp. 162-175).

**Id:** Freud's term for the locus of instinctual drives that are oriented toward self-serving pleasure and narcissism (pp. 92-93).

**Identity:** The representation of one's abilities and attributes within memory, comprised of two fundamental aspects: ambitions and ideals (pp. 111-120).

**Illusion of Embodiment:** The projection of experience into the illusory façade of an independently existing, corporeal world (pp. 141-151).

**Illusion of Relatedness:** Adi Da's term for the illusory impression that the nondual reality of God is split into two parts—Awareness and Love-Bliss—such that one is related to the other (pp. 151-164).

**Integral Interface:** The aggregate of the various points of interaction either between the organism and the environment or within the individual's psychic structure (pp. 88-89).

**Intellect:** The cognitive functions of the mind, which include memory and imagery, and intuition and memory (pp. 99-108).

**Lower Self:** That aspect of the self involved in the ordinary information processing, problem solving, and decision making of the individual (pp. 99-108, 111-120).

**Nondual Level:** The primordial aspect of being that indicates one's most fundamental nature, or the absolute and indivisible unity of reality that is God (p. 151-155).

**Perspective:** The structure of beliefs within memory by which one interprets and makes expectations relative to reality (pp. 108-110).

**Primary Autonomous Ego:** Hartmann's term for that aspect of the mind indicated by cognitive functions and faculties (memory and imagery, intuition and reason) (pp. 113-115).

**Proximate Self:** Wilber's term for that aspect of the individual most closely indicating their actual, living presence (pp. 85-88).

**Psychic Level:** Wilber's term for the developmental level of the psyche that emerges immediately following the adult level and which is comprised of explicitly spiritual experiences (p. 136).

“Radical” Non-Dualism: Adi Da’s term for the level of nondualism in which ultimate reality merely exists as it is and which, not only is the distinction between self and other is transcended, but even the very intention toward transcendence (pp. 155-158).

Secondary Autonomous Ego: Hartmann’s term for that aspect of the mind that is indicated by the content of memory, especially those involving perspective (pp. 113-116).

Secondary Non-Dualism: Adi Da’s term for the level of spiritual awareness that indicates the aggregate of manifest existence (pp. 193, 198).

Self: The generic term for either the lower self or deeper Self, but used primarily with the former, especially in terms of entity, intellect, and identity (pp. 78-90).

Self-archetype: Jung’s term for the aspect of the living being that is unattached to manifest existence, which reincarnates and interacts with the lower self (pp. 131-135).

Soul: Wilber’s term for the overall term for the two spiritual levels that immediately follow adulthood developmentally and that are indicative of the psychic structure that interfaces with the lower self (p. 136).

Spirit: Wilber’s term for the overall term for the two spiritual levels that immediately follow the emergence of the soul developmentally and indicate the ground of existence within which psych structure exists (p. 136).

S/self: The term indicating the structural relationship between the lower and deeper Selves (pp. 130-143).

Subtle Level: Wilber's term for the developmental level of the psyche that emerges immediately following the adult level and comprises shamanistic or mystical experiences (p. 136).

Superego: Freud's term for the internalization of social strictures existing in conflict with the id and reflects the values and standards of one's larger social context, particularly those of one's parents (pp. 84-86).

Transcendental Psychology: Psychology that refers to the causal and nondual levels of existence, or the ultimate nature of reality (pp. 182-185).

Transpersonal Psychology: Psychology that refers to the psychic and subtle levels of existence, or the nature of the psyche extending beyond human reality (pp. 136-138).

Transpersonal Unconsciousness: That aspect of the deeper Self that exists outside the conscious awareness of the lower self (pp. 134-135).

Tripartite Assembly of Agencies: Freud's term for the aggregate of psychic structure represented by the id, ego, and superego (pp. 91-93).

Twin-Tiers: The overall attributes associated with the S/self, or the lower and deeper Selves (pp. 130-143).

## References

- Achterberg, J. (1985). *Imagery in healing*. Boston: Shambhala.
- Adi Da (1982). *Nirvanasara*. Clearlake, CA: Dawn Horse Press.
- Adi Da (1989). *The Love-Ananda Gita*. Clearlake, CA: Dawn Horse Press.
- Adi Da (1992). *The knee of listening*. Clearlake, CA: Dawn Horse Press.
- Adi Da (1993). Your heart must be moved. In *Heart Conversion Talk Series, 1(8)*, 1-22. Middletown, CA: Dawn Horse Press.
- Adi Da (speaker) (1995). *The grid of attention* (Cassette Recording No. 1-57097-169-2). Middletown, CA: Dawn Horse Press.
- Adi Da (1996). The torque of attention. *The "Brightening" Way Talk Series*. Middletown, CA: The Dawn Horse Press.
- Adi Da (1997). In M. McDonnell (Ed.) *The Scale of the Very Small*. Clearlake, CA: Vision of Mulund Institute.
- Adi Da (1999a). The "Bright" blessing of the heart. In Adidam (Eds.), *The Adidam Revelation, 1*, 35-41.
- Adi Da (1999b). The forerunners. In Adidam (Eds.), *The Adidam Revelation, 1*, 43-49.
- Adi Da (2000a). Hridaya Rosary (Four Thorns of Heart-Instruction). In *The Five Books of the Adidam Revelation* (Book 4). Middletown, CA: Dawn Horse Press.
- Adi Da (2000b). The seven stages of life. In *The Seventeen Companions of the True Dawn Horse* (Book 10). Middletown, CA: Dawn Horse Press.
- Adi Da (2001a). Eleutherios. In *The Five Books of the Adidam Revelation* (Book 5). Middletown, CA: Dawn Horse Press.
- Adi Da (2001b). Real God is the indivisible oneness of unbroken light. In *The Five Books of the Adidam Revelation* (Book 1). Middletown, CA: Dawn Horse Press.
- Adi Da (2001c). Santosha Adidam. In *The Five Books of the Adidam Revelation* (Book 14). Middletown, CA: Dawn Horse Press.
- Adi Da (2003a). *Adidam*. Middletown, CA: Dawn Horse Press.
- Adi Da (2003b). In L. Stern (art dealer), *The Quandra Loka suite* (art catalog). West Hollywood, CA: Louis Stern Fine Arts.



- Adi Da (2004). *The Dawn Horse Testament of the Ruchira Avatar*. Middletown, CA: Dawn Horse Press.
- Adi Da (in press). The unique sixth stage foreshadowings of the Only-By-Me revealed and demonstrated and given seventh stage of life. In *The Basket of Tolerance*. Middletown, CA: Dawn Horse Press.
- Adidam (Eds.) (2003). *Adidam: The true world-religion given by the Promised God-Man, Adi Da Samraj*. Middletown, CA: Dawn Horse Press.
- Adidam (2004). Glossary. In *The Dawn Horse Testament of the Ruchira Avatar*. Middletown, CA: Dawn Horse Press.
- Adler, A. (1929). *The science of living*. Garden City, NY: Doubleday/Anchor.
- Adler, A. (1939). *Social interest*. New York: G.P. Putnam.
- Allport, G. (1961). *Pattern and growth in personality*. New York: Holt, Rinehart, and Winston.
- Allport, G. (1968). Traits revisited. In G. Allport (Ed.), *The Person in Psychology* (pp. 43-66). Boston: Beacon Press.
- Alperin, R. M. (2001). Barriers to intimacy: An object relations perspective. *Psychoanalytic Psychology, 18*(1), 137-156.
- American Psychological Association (2000). *Diagnostic and statistical manual of mental disorders [DSM IV-TR]* (4<sup>th</sup> ed.). Washington, D.C.: American Psychological Association.
- Anderson, J. R. (2000). *Cognitive psychology and its implications* (5<sup>th</sup> ed.). New York: Worth Publishers.
- Arlow, J. A. (1991). Summary comments: Panels on psychic structure. In T. Shapiro (Ed.), *The Concept of Structure in Psychoanalysis*. Madison, CT: International University Press.
- Arlow, J. A., & Brenner, C. (1964). *Psychoanalytic concepts and the structural theory*. New York: International University Press.
- Ashmore, R. D., & Jussim, L. (Eds.) (1997). *Self and identity*. New York: Oxford University Press.
- Assagioli, R. (1965). *Psychosynthesis*. New York: Viking.

- Assagioli, R. (1973). *The act of will*. New York: Penguin Books.
- Atkinson, R. C., & Shiffrin, R. M. (1968). Human memory: A proposed system and its control processes. In K. W. Spence (Ed.), *The Psychology of Learning and Motivation: Advances in Research and Theory* (pp. 89-195). New York: Academic Press.
- Aurobindo (1973). *The synthesis of yoga*. Pondicherry, India: Sri Aurobindo Ashram.
- Baars, B. J., & Franklin, S. (2003). How conscious experience and working memory interact. *TRENDS in Cognitive Sciences*, 7(4), 166-172.
- Bacal, H., & Newman, K. (1990). *Theories of object relations*. New York: Columbia University Press.
- Baddeley, A. D. (1986). *Working memory*. Oxford, UK: Oxford University Press.
- Baddeley, A. D. (2002). Is working memory still working? *European Psychologist*, 7(2), 85-97.
- Baldwin, J. M. (1897). *Social and ethical interpretations in mental development*. New York: MacMillan.
- Batie, H. (2003). *Healing body, mind, and spirit*. St. Paul, MN: Llewellyn Publications.
- Beck, A. T. (1976). *Cognitive therapy and the emotional disorders*. New York: International University Press.
- Beck, D. E., & Cowan, C. C. (1996). *Spiral dynamics*. Oxford, UK: Blackwell Publishers.
- Becker, E. (1997). *The denial of death* (2<sup>nd</sup> ed.). New York: Free Press.
- Bellak, L., Hurvich, M., & Gediman, H. K. (1973). *Ego functions in schizophrenics, neurotics, and normals*. New York: John Wiley & Sons.
- Bercholz, S., & Hohn, S. C. (2002). *The Buddha and his teachings*. Boston: Shambhala.
- Berne, E. (1972). *What do you say after you've said hello?* New York: Grove Press.
- Berrios, G., Porter, R., & Berrios, G. E. (1999). *A history of clinical psychiatry*. London: Athlone Press.
- Boesky, D. (1995). Structural theory. In B. E. Moore & B. D. Fine (Eds.), *Psychoanalysis* (pp. 494-507). New Haven, CT: Yale University Press.

- Bohart, A. C., O'Hara, M. M., Leitner, L. M., Wertz, F., Stern, E. M., Schneider, K., et al. (2003). *Recommended principles and practices for the provision of humanistic psychosocial services: Alternative to mandated practice and treatment guidelines*. Retrieved November 1, 2005, <http://www.apa.org/divisions/div32/pdfs/taskfrev.pdf>.
- Boland, R. J. (1985). Phenomenology: A preferred approach to research in information systems. In E. Mumford, R. A. Hirschheim, G. Fitzgerald, & A. T. Wood-Harper (Eds.), *Research Methods in Information Systems* (pp. 193-201). Amsterdam: North-Holland.
- Boorstein, S. (1994). Insight: Some considerations regarding its potential and limitations. *Journal of Transpersonal Psychology, 26*(2), 95-105.
- Brennan, J. F. (2003). *History and systems of psychology* (6<sup>th</sup> ed.). Upper Saddle River, NJ: Prentice Hall.
- Brenner, C. (1973). *An elementary textbook of psychoanalysis*. New York: International University Press.
- Brenner, C. (1994). The mind as conflict and compromise formation. *Journal of Clinical Psychoanalysis, 3*(4), 473-488.
- Bruffee, K. A. (1993). *Collaborative learning*. Baltimore: Johns Hopkins University
- Bugental, J. F. T. (1964). The third force in psychology. *Journal of Humanistic Psychology, 4*(1), 19-25.
- Bugental, J. F. T. (1981). *The search for authenticity* (enlarged ed.). New York: Irvington.
- Bugental, J. F. T. (1987). *The art of the psychotherapist*. New York: Norton.
- Carmody, D., & Carmody, J. (1985). *Shamans, prophets, and sages*. Belmont, CA: Wadsworth Publishing.
- Chopra, D. (2000). *How to know God*. New York: Random House.
- Coffey, A. (1999). *The ethnographic self*. London: Sage.
- Combs, A. (2002). *The radiance of being* (2<sup>nd</sup> ed.). St. Paul, MN: Paragon House.
- Conn, S. (1995). When the earth hurts, who responds? In T. Roszak, M. E. Gomes, & A. D. Kanner (Eds.), *Ecopsychology* (pp. 156-171). San Francisco: Sierra Club Books.
- Conway, M. A., Singer, J. A., & Tagini, A. (2004). The self and autobiographical memory: Correspondence and coherence. *Social Cognition, 22*(5), 491-529.

- Conze, E. (1962). *Buddhist thought in India*. London: Allen and Unwin.
- Cook-Greuter, S. R. (2000). Mature ego development: A gateway to ego transcendence? *Journal of Adult Development*, 7(4), 227-240.
- Cooley, C. H. (1902). *Human nature and the social order*. New York: Scribner's.
- Cooper, D. E. (1996). *World philosophies*. Cambridge, MA: Blackwell.
- Coward, H. (1985). *Jung and Eastern thought*. Albany, NY: SUNY Press.
- Dandekar, R. N. (1987). Vedanta. In *The Encyclopedia of religion* (Vol. 15, pp. 207-214). New York: MacMillan Co.
- Daniels, B. (2004a). *The ego and the "apex" paradox*. Lincoln, NE: Writer's Showcase.
- Daniels, B. (2004b). The trans/trans fallacy and the dichotomy debate. *The International Journal of Transpersonal Studies*, 23, 75-90.
- Daniels, B. (in press). Nondualism and the divine domain. *The International Journal of Transpersonal Studies*, 24.
- Dennett, D. (1991). *Consciousness explained*. Boston: Little, Brown.
- Denzin, N. K., & Lincoln, Y. S. (1994). *Handbook of qualitative research*. London: Sage.
- Dilthey, W. (1988). *Introduction to the human sciences*. (R. J. Betanzos, Trans.). Detroit: Wayne State University Press. (Original work published 1833)
- Dockett, K. H., Dudley-Grant, G. R., & Bankart, C. P. (2002). *Psychology and Buddhism*. New York: Springer.
- Eagle, M. (1984). *Recent developments in psychoanalysis*. Cambridge, MA: Harvard University Press.
- Eggert, L. L. (1994). *Anger management for youth*. Boomington, IN: National Education Service.
- Eisenhardt, K. M. (1989). Building theories from case study research. *Academy of Management Review*, 14(4), 532-550.
- Eliade, M. (1974). *Shamanism*. (W. Trask, Trans.). Princeton, NJ: Princeton University Press. (Original work published 1964)
- Ellenberger, H. (1970). *The discovery of the unconscious*. New York: Basic Books.

- Ellis, A. (1994). *Reason and emotion in psychotherapy revised*. Secaucus, NJ: Birch Lane.
- Encyclopedia Britannica (2002). *Angels and demons*. Retrieved March 21, 2002, <http://www.britannica.com/eb/article-33966?query=deceive&ct=eb>.
- Ferrer, J. N. (2002). *Revisioning transpersonal theory: A participatory vision of human spirituality*. Albany, NY: SUNY Press.
- Feuerstein, G. (2001). *The Yoga tradition*. Prescott, AZ: Hohm Press.
- Firman, J., & Gila, A. (1997). *The primal wound*. Albany, NY: SUNY.
- Follette, V. M., Ruzek, J. I., & Abueg, F. R. (1998). A contextual analysis of trauma: Theoretical considerations. In V. M. Follette, J. I. Ruzek, & F. R. Abueg (Eds.), *Cognitive-Behavioral Therapies for Trauma* (pp. 3-14). New York: Guilford Press.
- Freedman, J., & Combs, G. (1996). *Narrative therapy*. New York: W. W. Norton & Co.
- Freud, S. (1933). *New introductory lectures in psychoanalysis*. London: Hogarth Press.
- Freud, S. (1953). The future of an illusion. In J. Strachey (Ed. & Trans.), *The Standard Edition* (Vol. 21, pp. 3-56). London: Hogarth Press. (Original work published 1927)
- Freud, S. (1953). The interpretation of dreams. In J. Strachey (Ed. & Trans.), *The Standard Edition* (Vols. 4 & 5, pp. 1-338, 339-621). London: Hogarth Press. (Original work published 1900)
- Freud, S. (1955). Beyond the pleasure principle. In J. Strachey (Ed. & Trans.), *The Standard Edition* (Vol. 18, pp. 1-64). London: Hogarth. (Original work published 1920)
- Freud, S. (1957). Repression. In J. Strachey (Ed. & Trans.), *The Standard Edition* (Vol. 14, pp. 146-158). London: Hogarth. (Original work published 1915)
- Freud, S. (1957). The unconscious. In J. Strachey (Ed. & Trans.), *The Standard Edition* (Vol. 14, pp. 159-215). London: Hogarth. (Original work published 1915)
- Freud, S. (1959). Inhibitions, symptoms, and anxiety. In J. Strachey (Ed. & Trans.), *The Standard Edition* (Vol. 20, pp. 75-174). London: Hogarth Press. (Original work published 1926)
- Freud, A. (1960). Discussion of Dr. John Bowlby's Paper [Grief and mourning in infancy and early childhood]. *Psychoanalytical Study of the Child*, 15, 53-62.

- Freud, S. (1961). Civilization and its discontents. In J. Strachey (Ed. & Trans.), *The Standard Edition* (Vol. 21, pp. 59-145). London: Hogarth Press. (Original work published 1930)
- Freud, S. (1961). The ego and the id. In J. Strachey (Ed. & Trans.), *The Standard Edition* (Vol. 19, pp. 1-66). London: Hogarth Press. (Original work published 1923)
- Freud, S. (1963). Introductory lectures on psychoanalysis. In J. Strachey (Ed. & Trans.), *The Standard Edition* (Vols. 15 & 16, pp. 1-239). London: Hogarth. (Original work published 1916)
- Freud, S. (1964). An outline of Psychoanalysis. In *The Standard Edition* (Vol. 23, pp. 139-207). London: Hogarth. (Original work published 1940)
- Freud, S. (1966). Draft G. Melancholia. In J. Strachey (Ed. & Trans.), *The Standard Edition* (Vol. 1, pp. 200-206). London: Hogarth Press.
- Freud, S. (1985). Project for a scientific psychology. In J. Strachey (Ed. & Trans.), *The Standard Edition* (Vol. 1, pp. 281-397). London: Hogarth Press. (Original work published 1966)
- Freud, S., & Jung, C. G. (1974). In W. McGuire (Ed.), *The Freud/Jung letters*. Princeton, NJ: Princeton University Press.
- Fromm, E. (1941). *Escape from freedom*. New York: Avon Books.
- Fromm, E. (1976). *To have or to be?* New York: Harper & Row.
- Garrison, A. (2001). Restoring the human in humanistic psychology. *Journal of Humanistic Psychology*, 41(4), 91-104.
- Gay, P. (1987). *A godless Jew*. New York: Yale University Press.
- Giddens, A. (1976). *New rules of sociological method*. New York: Basic Books.
- Gill, M. (1963). *Topography and systems in psychoanalytic theory*. New York: International University Press.
- Glendinning, C. (1994). *My name is Chellis and I'm in recovery from Western civilization*. Boston & London: Shambhala.
- Globus, G. (1987). *Dream life, wake life*. New York: SONY Press.
- Goldberg, B., Anderson, J. W., & Trivieri, L. (2002). *Alternative medicine* (2<sup>nd</sup> ed.). Berkeley, CA: Ten Speed Press.

- Gorski, T. T. (1997). *Passages through recovery*. Center City, MN: Hazeldon.
- Griffiths, B. (1973). *Vedanta and Christian faith*. Clearlake, CA: Dawn Horse Press.
- Grof, S. (1985). *Beyond the brain*. Albany, NY: SUNY.
- Grof, S. (2000). *Beyond psychoanalysis*. Retrieved April 12, 2004, <http://www.primal-page/sgrof.htm>.
- Guba, E. G., & Lincoln, Y. S. (1995). *Fourth generation evaluation*. Newbury Park, CA: Sage.
- Gunaratana (1993). *Mindfulness in plain English*. Somerville, MA: Wisdom Publications.
- Guntrip, H. (1964). *Personality structure and human interaction*. New York: International University Press.
- Hamilton, G. (1992). *Self and others*. Northvale, NJ: Jason Aronson.
- Hamilton, G. (1996). *The self and the ego in psychotherapy*. Northvale, NJ: Jason Aronson.
- Hartmann, H. (1939). *Ego psychology and the problem of adaptation*. New York: International University Press.
- Hartmann, H. (1950). Comments on the psychoanalytic theory of the ego. *Psychoanalytic Study of the Child*, 5, 74-96.
- Hartmann, H. (1959). Psychoanalysis as a scientific theory. In *Essays on Ego Psychology*. New York: International University Press.
- Hegel, G. W. (1993). In F. G. Weiss (Ed.), *The Essential Writings*. New York: HarperCollins.
- Heidegger, M. (1962). *Being and time*. (J. Macquarrie & E. Robinson, Trans.). New York: Harper & Row. (Original work published 1927)
- Hewitt, J. (1994). *Self and society*. Needham Heights, MA: Allyn & Bacon.
- Hill, P. (1997). *Lacan for beginners*. New York: Writers and Readers Publishing.
- Hillman, J. (1995). A psyche the size of the earth. In T. Roszak, M. E. Gomes, & A. D. Kanner (Eds.), *Ecopsychology* (xvii-xxiii). San Francisco: Sierra Club Books.
- Hillman, J. (1997). *Archetypal psychology*. Woodstock, CN: Spring Publishers.
- Horney, K. (1942). *Self-analysis*. New York: Norton.

- Horsburgh, D. (2003). Evaluation of qualitative research. *Journal of Clinical Nursing*, 12, 307-312.
- Hull, C. L. (1943). *Principles of behavior*. NY: Appleton-Century.
- Hume, D. (1978). *A treatise of human nature*. In L. A. Selby-Bigge (Ed.). Oxford, England: Clarendon Press. (Original work published 1739)
- Hunt, H. T. (1995). *The nature of consciousness*. New Haven, CT: Yale University Press.
- Husserl, E. (1952). *Ideen zu einer reinen Phänomenologie und phänomenologischen philosophie*. The Hague: Nijhoff.
- Husserl, E. (1960). *Cartesian meditations*. (D. Cairns, Trans.). The Hague: Martinus Nijhoff. (Original work published 1931)
- Husserl, E. (1999). *The idea of phenomenology*. New York: Springer.
- Jacobs, L. (1978). *I-thou relationship in gestalt therapy*. Unpublished doctoral dissertation. Los Angeles: California School of Professional Psychology.
- James, W. (1890). *Principles of psychology*. New York: Holt.
- James, W. (1909). *A pluralistic universe* (Hibbert Lectures at Manchester College). New York and London: Longmans, Green & Co.
- James, W. (1958). *Varieties of religious experience*. New York: The New York Library.
- Janet, P. (1889). *L'Automatisme psychologique*. Paris: Alcan.
- Jaques, E. (1965). Death and the mid-life crisis. *International Journal of Psychoanalysis*, 46, 502-514.
- Jung, C. G. (1953). The relations between the ego and the unconscious. In G. Adler & R. F. C. Hull (Trans.), *The Collected Works of C. G. Jung* (Vol. 7). Princeton, NJ: Princeton Univ. Press. (Original work published 1928)
- Jung, C. G. (1959). Aion. In G. Adler & R. F. C. Hull (Trans.), *The Collected Works of C. G. Jung* (Vol. 9, Part 2). Princeton, NJ: Princeton Univ. Press. (Original work published 1950)
- Jung, C. G. (1961). *Memories, dreams, and reflections*. New York: Random House.
- Jung, C. G. (1964). *Man and his symbols*. New York: Dell.



- Jung, C. G. (1969). The psychology of the child archetype. In G. Adler & R. F. C. Hull (Trans.), *The Collected Works of C. G. Jung* (Vol. 9, Part 1). Princeton, NJ: Princeton Univ. Press. (Original work published 1940)
- Jung, C. G. (1969). The structure and dynamics of the psyche. In G. Adler & R. F. C. Hull (Trans.), *The Collected Works of C. G. Jung* (Vol. 8). Princeton, NJ: Princeton Univ. Press. (Original work published 1931)
- Jung, C. G. (1970). Psychological aspects of the mother archetype. In G. Adler & R. F. C. Hull (Trans.), *The Collected Works of C. G. Jung* (Vol. 9, Part 1). Princeton, NJ: Princeton Univ. Press. (Original work published 1938)
- Jung, C. G. (1971). Instinct and the unconscious. In G. Adler & R. F. C. Hull (Trans.), *The Collected Works of C. G. Jung* (Vol. 8). Princeton, NJ: Princeton Univ. Press. (Original work published 1918)
- Jung, C. G. (1971). In J. Campbell (Ed.), *The portable Jung*. New York: Viking.
- Jung, C. G. (1971). Psychological types. In G. Adler & R. F. C. Hull (Trans.), *The Collected Works of C. G. Jung* (Vol. 6). Princeton, NJ: Princeton Univ. Press. (Original work published 1921)
- Jung, C. G. (1972). On the psychology of the unconscious. In G. Adler & R. F. C. Hull (Trans.), *The Collected Works of C. G. Jung* (Vol. 7). Princeton, NJ: Princeton Univ. Press. (Original work published 1917)
- Kabir (1981). *Songs of Kabir*. (R. Tagore, Trans.). New York: Samuel Weiser. (Original work published 1915)
- Kaplan, B., & Maxwell, J. A. (1994). Qualitative research methods for evaluating computer information systems. In J. G. Anderson, C. E. Aydin and S. J. Jay (Eds.), *Evaluating Health Care Information Systems: Methods and Applications* (pp. 45-68). Thousand Oaks, CA.: Sage.
- Kaplan, H. I., & Sadock, B. J. (Eds.) (1998). *Comprehensive textbook of psychiatry* (8<sup>th</sup> ed.). Baltimore, MD: Williams & Wilkins.
- Karasu, T. B. (1995). Conflict and deficit: Toward an integrative vision of the self. *American Journal of Psychoanalysis*, 55(3), 279-288.
- Kaspro, M. C., & Scotton, B. W. (1999). A review of transpersonal theory and its application to the practice of psychotherapy. *Journal of Psychotherapy Practice and Research*, 8, 12-23.
- Kegan, R. (1982). *The evolving self*. Cambridge, MA: Harvard Univ. Press.

- Kelly, S. (1998). Revisioning the mandala of consciousness. In D. Rothberg & S. Kelly (Eds.), *Ken Wilber in Dialogue* (pp. 119-130). Wheaton, IL: Quest Books.
- Kendall, P. C., & MacDonald, J. P. (1997). Cognition in the psychopathology of youth and implications for treatment. In K. S. Dobson & P. C. Kendall (Eds.), *Psychopathology and Cognition* (pp. 387-427). San Diego, CA: Academic Press.
- Kernberg, O. (1976). *Object relations theory and clinical psycho-analysis*. New York: Jason Aronson.
- Killingmo, B. (1989). Conflict and deficit: Implications for technique. *International Journal of Psychoanalysis*, 70(1), 65-79.
- Kirk, G. S. (1973). *Myth*. Berkeley, CA: University of California Press.
- Klaif, C. H. (1985). Emerging concepts of the self: A Jungian view. *Quadrant*, 18, 41-55.
- Klein, H. K., & Myers, M. D. (1999). A set of principles for conducting and evaluating interpretive field studies in information systems. *MIS Quarterly*, 23(1), 67-94.
- Koffka, K. (1935). *Principles of gestalt psychology*. New York: Harcourt, Brace & World.
- Kohlberg, L. (1964). Development of moral character and moral ideology. In M. L. Hoffman & L. W. Hoffman (Eds.), *Review of Child Development Research* (Vol. 1, pp. 381-431). New York: Russell Sage Foundation.
- Kohlberg, L. (1966). Cognitive-development analysis of children's sex-role concepts and attitudes. In E. Maccoby (Ed.), *The Development of Sex Differences* (pp. 72-81). Stanford, CA: Stanford University Press.
- Köhler, W. (1947). *Gestalt psychology*. New York: Liveright.
- Kohut, H. (1971). *The analysis of self*. New York: International University Press.
- Kohut, H. (1977). *The restoration of the self*. New York: International University Press.
- Kohut, H. (1984). *How does analysis cure?* Chicago: University of Chicago Press.
- Koller, J. M. (1985). *Oriental philosophies* (2<sup>nd</sup> ed.). New York: Charles Scribner's Sons.
- Kremer, J. (1994). Shamanic tales of power. In R. van Quekelberghe (Ed.), *Trance, Possession, Healing Rituals, and Psychotherapy/Yearbook of Cross-Cultural Medicine and Psychotherapy* (pp. 153-180). Mainz, Germany: Verlag für Wissenschaft und Bildung.

- Krippner, S. (1998). Foreword. In D. Rothberg & S. Kelly (Eds.), *Ken Wilber in Dialogue* (pp. ix-xi). Wheaton, IL: Quest Books.
- Krippner, S. (2000). The epistemology and technologies of shamanic states of consciousness. *Journal of Consciousness Studies*, 7, 93-118.
- Laing, R. D. (1959). *The divided self*. Baltimore: Penguin.
- Lasch, C. (1979). *The culture of narcissism*. New York: Norton.
- Lee, C. (1999). The forerunners. *The Adidam Revelation*, 1, 42-49.
- Lee, C. (2003). *Adi Da*. Middletown, CA: Dawn Horse Press.
- Levin, J. D. (1992). *Theories of the self*. Washington, D.C.: Hemisphere Publishing.
- Linehan, M. M. (1993). *Cognitive-behavioral treatment of borderline personality disorder*. New York: Guilford Press.
- Loy, D. (1996). *The problem of death and life in psychotherapy, existentialism, and Buddhism*. Amherst, NY: Humanity Books.
- Loy, D. (1998). *Nonduality*. Amherst, NY: Humanity Books.
- Luthar, S. S., Burack, J. A., Cicchetti, D., & Weisz, J. R. (1997). *Developmental psychopathology*. Cambridge, U.K.: Cambridge University Press.
- Mahony, W. K. (1997). The self. In D. R. Brooks, S. Durgananda, P. E. Muller-Ortega, W. K. Mahony, C. R. Bailly, & S. P. Sabharathnam (Eds.), *Meditation Revolution: A History of the Siddha Yoga Lineage* (pp. 347-405). South Fallsburg, NY: Agama Press.
- Malcolm, J. (1991). *Plato on the self-predication of forms*. New York: Oxford University Press.
- Markus, H., & Ruvolo, A. (1989). Possible selves: Personalized representations of goals. In L. A. Pervin (Ed.), *Goal concepts in personality and social psychology* (pp. 211-242). Hillsdale, NJ: Erlbaum.
- Maslow, A. (1964). *Religions, values and peak-experiences*. New York: Viking
- Maslow, A. (1968). *Toward a psychology of being* (2<sup>nd</sup> ed.). New York: Van Nostrand Reinhold.
- Maslow, A. (1971). *The farthest reaches of human nature*. New York: Viking.

- Masterson, J. F. (1976). *Psychotherapy of the borderline adult*. New York: Brunner/Mazel.
- Masterson, J. F. (1985). *The real self*. New York: Brunner/Mazel.
- May, R. (1969). *Love and will*. New York: Norton.
- May, R. (1981). *Freedom and destiny*. New York: Norton.
- May, R. (1992). The problem of evil. In R. B Miller (Ed.), *Restoration of dialogue: Readings in the philosophy of clinical psychology* (pp. 306-313). Washington, D.C.: APA.
- Mayer, R. E. (1992). *Thinking, problem solving, cognition*. New York: W.H. Freeman & Co.
- McDonnell, M. (Ed.) (1997). *The scale of the very small*. Clearlake, CA: The Vision of Mulund Institute.
- McEvelley, T. (2002). *The shape of ancient thought*. New York: Allworth Press.
- Meissner, W. W. (2000). The self as structural. *Psychoanalysis and Contemporary Thought*, 23(3), 373-416.
- Miles, M. B. & Huberman, A. M. (1994). *Qualitative data analysis* (2<sup>nd</sup> ed.). Thousand Oaks, CA: Sage.
- Miller, M. & Cook-Greuter, S. (1994). From postconventional development to transcendence: Visions and theories. In M. Miller & S. Cook-Greuter (Eds.), *Transcendence and Mature Thought in Adulthood* (pp. xv-xxxiv). Lanham, MN: Rowman & Littlefield.
- Millon, T. (1990). Disorders of personality. In L. A. Pervin (Ed.), *Handbook of Personality Theory and Research* (pp. 339-369). New York: Guilford Press.
- Mishler, E. G. (1990). Validation in inquiry-guided research: The role of exemplars in narrative studies. *Harvard Educational Review*, 60(4), 415-246.
- Mitchell, J. (Ed.) (1986). *The selected Melanie Klein*. New York: The Free Press (MacMillan).
- Mitchell, S. A. & Black, M. J. (1995). *Freud and beyond*. New York: Basic Books.
- Modell, A. H. (1993). *The private self*. Cambridge, MA: Harvard University Press.

- Monte, C. (1999). *Beneath the mask* (6<sup>th</sup> ed.). Fort Worth: Harcourt Brace College Publishers.
- Moore, B. E. (1995). *Narcissism*. In B. E. Moore & B. D. Fine (Eds.), *Psychoanalysis*. New Haven, CT: Yale University Press.
- Moore, B. E. & Fine, B. D. (Eds.) (1995). *Psychoanalysis: The Major Concepts*. New Haven, CT: Yale University Press.
- Morris, V. C. (1990). *Existentialism in education* (2<sup>nd</sup> ed.). Prospect Heights, IL: Waveland Press.
- Motoyama, H. (1982). *Theories of the chakras*. Wheaton, IL: Quest Books.
- Murthy, T. S. (1990). *The life and teachings of Sri Ramana Maharshi*. Clearlake, CA: Dawn Horse Press.
- Murti, R. R. V. (1955). *The central philosophy of Buddhism*. London: Allen & Unwin.
- Muzuka, E. (1990). Object relations theory, Buddhism, and the self: Synthesis of Eastern and Western approaches. *International Philosophical Quarterly*, 30(1), 59-74.
- Newell, A. (1990). *Unified theories of cognition*. Cambridge, MA: Harvard University Press.
- Noyes, R. & Kletti, R. (1976). Depersonalization in the face of life-threatening danger: A description. *Psychiatry*, 39, 19-27.
- O'Collins, G. (1999). *The tripersonal God*. Mahwah, NJ: Paulist Press.
- Packer, M. J. (1992). Hermeneutic inquiry in the study of human conduct. In R. B. Miller (Ed.), *Restoration of Dialogue: Readings in the Philosophy of Clinical Psychology* (pp. 271-289). Washington D.C.: APA.
- Paniagua, F. A. (1998). *Assessing and treating culturally diverse clients* (2<sup>nd</sup> ed.). London: Sage.
- Parkin, A. J. (1993). *Memory*. Cambridge, MA: Blackwell.
- Petri, H. (1995). *Motivation*. Belmont, CA: Wadsworth Publishing.
- Piaget, J. (1969). *Judgment and reasoning in the child*. Totowa, NJ: Littlefield, Adams. (Original work published 19924)
- Piaget, J. (1970). Piaget's theory. In P. H. Mussen (Ed.), *Carmichael's Manual of Child Psychology* (3<sup>rd</sup> ed., pp. 703-732). New York: Wiley.

- Piaget, J. (1977). In H. Gruber & J. Voneche (Eds.), *The Essential Piaget*. New York: Basic Books.
- Piaget, J., & Inhelder, B. (1969). *The child's conception of space*. (F. J. Langdon & L. L. Lunzer, Trans.). New York: W. W. Norton. (Original work published 1948)
- Plotinus (1992). *The enneads*. (S. MacKenna, Trans.). Burdett, NY: Larson Publications. (Original work published 1956)
- Polkinghorne, D. (2000). Hermeneutics. In A. Kazdin (Ed.), *Encyclopedia of Psychology* (Vol. 4, pp. 119-122). Washington, D.C.: APA.
- Prendergast, J. J., Fenner, P., & Krystal, S. (Eds.) (2003). *The sacred mirror*. St. Paul, MN: Paragon House.
- Pulver, S. E. (1970). Narcissism. *Journal of American Psychoanalytic Association*, 18, 319-341.
- Rama, S., Ballentine, R., & Ajaya, S., (1998). *Yoga and psychotherapy*. Honesdale, PA : Himalayan Pubs.
- Ricoeur, P. (1974). *The conflict of interpretations*. Evanston, IL: Northwestern University Press.
- Rinsley, D. B. (1978). Borderline psychopathology: A review of aetiology, dynamics, and treatment. *International Review of Psycho-Analysis*, 5, 45-54.
- Rogers, C. (1951). *Individual-centered therapy*. Boston: Houghton Mifflin.
- Rogers, C. (1961). *On becoming a person*. Boston: Houghton Mifflin.
- Rojcewicz, R. (1987). Merleau-Ponty and cognitive child psychology. *Journal of Phenomenological Psychology*, 18(2), 201-222.
- Roland, A. (1996). The influence of culture on the self and selfobject relationships: An Asian-North American comparison. *Psychoanalytic Dialogues*, 6, 461-475.
- Roszak, T. (1992). *The voice of the earth*. New York: Simon & Schuster.
- Roszak, T., Kanner, A. D., & Gomes, M. (Eds.) (1995). *Eco-psychology*. San Francisco: Sierra Club Books.
- Rotenberg, M. (1977). "Alienating-individualism" and "reciprocal-individualism": A cross-cultural conceptualization. *Journal of Humanistic Psychology*, 17, 3-17.

- Russell, B. (1907). Mathematical logic as based on the theory of types. *American Journal of Mathematics*, 24, 222-263.
- Ryle, G. (1949). *The concept of the mind*. London: Hutchinson.
- St. Clair, M. (1996). *Object relations and self psychology*. Pacific Grove, CA: Brooks/Cole Publishing.
- Samuels, A., Shorter, B., & Plaut, F. (1986). *A critical dictionary of Jungian analysis*. London: Routledge.
- Sartre, J. P. (1957). *Being and nothingness*. New York: Citadel Press.
- Schacter, D. L. (1996). *Searching for memory*. New York: Basic Books.
- Schank, R. C., & Abelson, R. P. (1977). *Scripts, plans, goals, and understanding*. Hillsdale, NJ: Erlbaum.
- Schneider, K. J. (1987). The defied self: A “centaur” response to Wilber and the transpersonal movement. *Journal of Humanistic Psychology*, 27(2), 196-216.
- Schneider, K. J. (1999). *The paradoxical self* (2<sup>nd</sup> ed.). Amherst, NY: Prometheus Press.
- Schneider, K. J. (2004). *Rediscovery of awe*. St. Paul, MN: Paragon House.
- Schneider, K. J., Bugental, J. F. T., & Pierson, J. F. (2002). *The handbook of humanistic psychology*. Thousand Oaks, CA: Sage.
- Schneider, K. J., & May, R. (1995). *The psychology of existence: An integrative, clinical perspective*. New York: McGraw-Hill.
- Shankara (1979). *A thousand teachings*. (M. Sengaku, Trans.). Tokyo: University of Tokyo Press.
- Shannon, P. (1992). Gaia without mysticism. *The Skeptical Inquirer*, 17, 1, 48-56.
- Sharma, C. (1974). *A critical survey of Indian philosophy*. Delhi: Motilal Banarsidass.
- Skinner, B. F. (1953). *Science and human behavior*. New York: MacMillan.
- Small, M. (1990). *Cognitive development*. San Diego: Harcourt Brace Jovanovich, Publishers.
- Sokolowski, R. (2000). *Introduction to phenomenology*. Cambridge, UK: Cambridge University Press.

- Spruiell, V. (1995). Self. In B. E. Moore & B. D. Fine (Eds.), *Psychoanalysis* (pp. 421-432). New Haven, CT: Yale University Press.
- Sprung, M. (1979). *Lucid exposition of the Middle Way*. Boulder, CO: Prajna Press.
- Squire, L. R. (1994). Declarative and nondeclarative memory: Multiple brain systems supporting learning and memory. In D. L. Schacter & E. Tulving (Eds.), *Memory Systems 1994* (pp. 203-232). Cambridge, MA: MIT Press.
- Steinberg, J. (1990). *Love of the God-Man*. Clearlake, CA: Dawn Horse Press.
- Sullivan, H. S. (1953). *The interpersonal theory of psychiatry*. New York: Norton.
- Sue, D. W., & Sue, D. (1990). *Counseling the culturally different*. New York: Wiley.
- Suzuki, S. (1986). *Zen mind, beginner's mind*. New York & Tokyo: Weatherhill.
- Tarnas, R. (1991). *The passion of the western mind*. New York: Ballantine Books.
- Tart, C. T. (1981). Transpersonal realities or neurophysical illusions? Towards an empirically testable dualism. In R. S. Valle and R. V. Eckartsberg (Eds.), *Metaphors of Consciousness* (pp. 216-222). New York: Plenum Press.
- Taylor, C. (1976). Hermeneutics and politics. In P. Connerton (Ed.), *Critical Sociology, Selected Readings* (pp. 153-193). Harmondsworth, UK: Penguin Books.
- Thorndyke, P. W. (1984). Applications of schema theory in cognitive research. In J. R. Anderson & S. M. Kosslyn (Eds.), *Tutorials in learning and memory* (pp. 171-177). San Francisco: Freeman.
- Tillich, P. (1952). *The courage to be*. New Haven, CT.: Yale University Press.
- Tulving, E. (1995). Organization of memory: Quo vadis? In M. S. Gazzaniga (Ed.), *The Cognitive Neurosciences* (pp. 839-847). Cambridge, MA: MIT Press.
- Vivekananda (1979). *The life of Swami Vivekananda* (rev. and enlarged ed., Vol. 1). Calcutta: Advaita Ashram.
- Wade, J. (1996). *Changes of mind*. Albany, NY: SUNY Press.
- Walsh, R. (1990). *Spirit of shamanism*. Los Angeles: Tarcher.
- Warnock, M. (1970). *Existentialism*. New York: Oxford University Press.
- Washburn, M. (1990). Two patterns of transcendence. *Journal of Humanistic Psychology*, 30(3), 84-112.



- Washburn, M. (1995). *The ego and the dynamic ground* (2<sup>nd</sup> ed.). Albany, NY: SUNY.
- Watkins, C. E. & Watts, R. E. (1995). Psychotherapy survey research studies: Some consistent findings and integrative conclusions. *Psychotherapy in Private Practice, 13*, 49-68.
- Watzlawick, P. (Ed.) (1984). *The invented reality*. New York: Norton.
- Webster's (1991). *Random House Webster's college dictionary*. New York: Random House.
- Weiner, B. (1988). Attribution theory and attributional therapy: Some theoretical observations and suggestions. *British Journal of Clinical Psychology, 27*, 93-104.
- Weston, D. & Gabbard, G. O. (2001). Psychoanalytic approaches to personality. In L. A. Pervin & O. P. John (Eds.), *Handbook of personality, theory, and research* (2<sup>nd</sup> ed., pp. 57-101). New York: Guilford Press.
- White, M. & Epston, D. (1990). *Narrative means to therapeutic ends*. New York: Norton.
- White, R. W. (1959). Motivation reconsidered: The concept of competence. *Psychological Review, 66*, 297-333.
- Wilber, K. (1996). *A brief history of everything*. Boston & London: Shambhala.
- Wilber, K. (1997). *The eye of spirit*. Boston & London: Shambhala.
- Wilber, K. (1998). *The marriage of sense and soul*. New York: Broadway Books.
- Wilber, K. (1999). Introduction. In *The Collected Works* (Vol. 2). Boston & London: Shambhala.
- Wilber, K. (2000a). *Integral psychology*. Boston & London: Shambhala.
- Wilber, K. (2000b). *Sex, ecology, spirituality*. Boston & London: Shambhala.
- Wilber, K. (2005a). *Excerpt A: An integral age at the leading edge: Part II: Kosmic habits as probability waves* (prologue). Retrieved March 25, 2005, from <http://wilber.shambhala.com/html/books/kosmos/index.cfm/>.
- Wilber, K. (2005b). *Excerpt B: Three principles helpful for any integrative* (Part 1). Retrieved March 25, 2005, from <http://wilber.shambhala.com/html/books/kosmos/index.cfm/>.

- Wilber, K. (2005c). *Excerpt B: Three principles helpful for any integrative* (Part 3). Retrieved March 25, 2005, from <http://wilber.shambhala.com/html/books/kosmos/index.cfm/>.
- Willick, M. S. (1995). Defense. In B. E. Moore & B. D. Fine (Eds.), *Psychoanalysis* (pp. 485-493). New Haven, CT: Yale University Press.
- Winkelman, M. (1992). *Shamans, priests, and witches*. Tempe: Anthropological Research Papers, Arizona State University.
- Wolf, A. J. (1965). Psychoanalysis and the temperaments of man. In A. J. Wolf (Ed.), *Rediscovering Judaism*. Chicago: Quadrangle Books.
- Yalom, I. (1980). *Existential psychotherapy*. New York: Basic Books.
- Yontef, G. M. (1993). *Awareness, dialogue, and process*. Highland, NY: Gestalt Journal Press.