

EMBODIED SPIRITUALITY
IN A
SACRED WORLD



MICHAEL WASHBURN

EMBODIED SPIRITUALITY

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SUNY SERIES IN

TRANSPERSONAL AND HUMANISTIC PSYCHOLOGY

RICHARD D. MANN, EDITOR

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MICHAEL WASHBURN

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for

Kirsten, Tracy, and Alison,

with love

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P R E F A C E

Embodied Spirituality in a Sacred World is the third in a series of books in which I set forth a transpersonal theory of human development. *The Ego and the Dynamic Ground* (SUNY Press, 1988; 2nd edition, 1995) presented the theory in broad outline from an essentially Jungian orientation, stressing the depth-psychological bases and the spiral path of human development. *The Ego and the Dynamic Ground* argued that the ego early in life separates itself from the deep psyche (the Dynamic Ground) and, therefore, must later in life spiral back to the deep psyche if, reunited with the original bases of its being, it is to achieve higher, whole-psyche integration.

Transpersonal Psychology in Psychoanalytic Perspective (SUNY Press, 1994) extended the perspective set forth in *The Ego and the Dynamic Ground* to include the interpersonal as well as the intrapsychic side of development. Using psychoanalytic ego psychology and object relations theory, the book argued that the ego's separation from the Dynamic Ground early in life is at the same time a separation from others and that the ego's spiraling reintegration with the Dynamic Ground later in life is at the same time a spiraling reconnection with others. *Transpersonal Psychology in Psychoanalytic Perspective* also investigated more thoroughly the causes and consequences of the ego-Ground, ego-other separation that occurs early in life and made the case that this separation is at once developmentally necessary (because it facilitates ego development early in life) and developmentally problematic (because it impedes spiritual development later in life).

In finishing *Transpersonal Psychology in Psychoanalytic Perspective*, I realized that the spiral perspective needed to be restated in a way that would more effectively establish two points: (1) that mature spirituality, from the spiral perspective, is a grounded, this-worldly spirituality, an "embodied spirituality in a sacred world"; and (2) that the spiral perspective is free of what Ken Wilber calls "pre-trans fallacies," errors that confuse early (prepersonal) with later (transpersonal) forms of experience. The first of these points was made in the earlier books, but it was not the leading theme, as it is here. The second point, too, was made in the earlier books, but it was not presented as

the guiding idea for the formulation of the spiral perspective. Although I had argued generally that the spiral perspective is not based on pre-trans fallacies, I had not set forth the spiral perspective, as I do here, in a way designed to demonstrate, in a stage-by-stage way, that it is free of such errors.

In attempting to establish the two points in question, I have in this book adopted a format that focuses on six important dimensions of development, isolating these dimensions and tracking their unfolding along the spiral path. In thus tracking particular dimensions of development, I have tried to show that the spiral unfolding of these dimensions culminates in a fully embodied, earthly spirituality (the first point) and that the spiral path along which the dimensions unfold is free of pre-trans difficulties (the second point). The dimensions of development selected for consideration reflect the fundamental concerns of depth psychology, ego psychology, and phenomenology. The dimensions are these: (1) the deep psyche or Dynamic Ground, (2) the energy system, (3) the ego system, (4) the perceived other, (5) the experiential body, and (6) the life-world.

Embodied Spirituality in a Sacred World is the product of nearly thirty years of research and reflection. It would be imprudent to say that this book is my last, but as I am approaching my seventh decade, I have written it with this possibility in mind. Whatever the future holds, I believe that *Embodied Spirituality in a Sacred World* presents the spiral perspective in a mature and well-considered way, and I hope the book will be read seriously not only by transpersonal psychologists but also by developmental psychologists more generally and by philosophers, psychologists, and scholars of human spirituality.

I am grateful to Pamela Washburn, who helped me think through many of the ideas presented here from their earliest inception years ago to their current formulation. Pamela also helped me work through countless impasses in writing. My appreciation also goes to C. Michael Smith, who commented on the manuscript as a whole, saving me from mistakes and guiding me in fruitful directions. It is Michael who suggested that I write a glossary for the book—an excellent idea for which I am thankful. My gratitude also goes to Richard Allen and John Lewis, who looked at passages with which I was struggling and gave me helpful feedback.

Another person to whom special thanks are due is Harold G. Coward, Director of the Centre for Studies in Religion and Society at the University of Victoria, British Columbia. Professor Coward is a scholar of the highest rank and a generous mentor. I have benefited in many ways from his constructive criticism of my work.

The readers for the State University of New York Press made many excellent suggestions about how the manuscript could be improved, suggestions that I have tried my best to implement. I would like here to express my appreciation to them for their thoughtful evaluation of my project.

I am grateful to my school, Indiana University South Bend, for having supported this project with a Faculty Research Fellowship (summer 2000). I am grateful as well to *The Humanistic Psychologist* and to Christopher Aanstoos, editor, for permission to use “Embodied Spirituality in a Sacred World” (1999, 27:133–72), which, substantially revised, appears here under different title as chapter 2.

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ONE

THE SPIRAL PATH: HISTORY AND CRITICISM OF THE IDEA

THIS BOOK PRESENTS an account of human development from a transpersonal, depth-psychological perspective. The perspective is transpersonal because it sees human development as having an ever-present spiritual dimension and in particular as aiming at a spiritual fruition. According to the transpersonal perspective, life can be divided into three groups of stages, the prepersonal (or preegoic), personal (or egoic), and transpersonal (or transegoic) groups.¹ Prepersonal stages extend from birth to about five and a half years of age, the beginning of what psychoanalysis calls the stage of latency. Personal stages extend from the beginning of latency to early or middle adulthood, at least. In turn, transpersonal stages, for those who enter these stages, extend from the time of spiritual awakening—that is, from the time at which spirituality, always at least implicit in life, awakens as the primary dimension of life—to full spiritual maturity. According to the transpersonal perspective, human development can be properly understood only if it is seen as leading beyond the stage of adult ego development to a stage of awakening and ever-deepening spirituality.

The perspective of this book is depth-psychological because it follows the psychoanalytic tradition in acknowledging the reality of hidden psychic depths underlying the ego system, depths including not only a personal unconscious laid down over the course of a person's life but also a deep psychic core (or *deep psyche*), which is inherited and, therefore, universal to the species. Freud, of course, conceived of this psychic core as the id, an exclusively prepersonal (instinctual, prerational) domain. C. G. Jung, in contrast, conceived of the psychic core as the collective unconscious, a source of experience that has both prepersonal (phylogenetic) and transpersonal (telic, spiritual)

inherent expressions. In this book the deep psyche—called the *Dynamic Ground*—is conceived in a way that is closer to Jung’s understanding, for the deep psyche is here understood to have both prepersonal and transpersonal expressions. This point of agreement with Jung, however, is at the same time a point of disagreement, for the prepersonal and transpersonal expressions of the deep psyche are here understood exclusively in a developmental sense. In this book *prepersonal* and *transpersonal* refer only to stage-specific expressions of the deep psyche, not, as in Jung’s understanding, to inherent aspects of the deep psyche.

Views that are both transpersonal and depth-psychological imply that human development follows a spiral course. According to such views, (1) the deep psyche is the seat of essential sources of life; (2) early in life, in the transition from prepersonal to personal stages of development, we close ourselves to the deep psyche, which, to a significant extent, is submerged and quieted; and, therefore, (3) we must reopen ourselves to the deep psyche and allow the sources of life that lie therein to reawaken if, in the transition from personal to transpersonal stages of development, we are to move toward whole-psyche integration. The spiral is evident here in the idea that we must reestablish an open connection with the earliest sources of our existence (the downward loop of the spiral) if we are to move to a higher, transpersonal stage of development (the upward loop of the spiral). The spiral, then, can be formulated as follows: we must spiral back to the deep psyche if we are to spiral up to life lived in its fullness. We must return to sources of life that had expressed themselves in prepersonal ways if, reconnected with those sources, we are to be enlivened and transformed by them in transpersonal ways.

The idea that human development follows a spiral course gives expression to a group of insights found in folk wisdom, mythology, and religion around the world. For example, it gives expression to the fundamental spiritual intuition that life as we normally experience it is missing something essential, something with which we were intimately familiar at an earlier time and must rediscover if we are to be spiritually fulfilled. It gives expression as well to the mythological notion that a treasure is buried deep beneath the ground or deep within us and must be unearthed if we are to enjoy the riches of life. The spiral idea gives expression, too, to the nearly universal insight that young children, despite and perhaps because of their undeveloped state, are special in being uninhibitedly open to instinctual, spiritual, and other dimensions of life from which we feel estranged. Additionally, the spiral idea gives expression to what Mircea Eliade called the “nostalgia for paradise,” the longing for a kind of happiness and wholeness that we sense we have tasted before. Finally, and perhaps most profoundly, the spiral idea gives expression to the spiritual theme that life is a path, way, or journey that leads us back ultimately to our original home, now gloriously transformed.

The notion of a spiral path of development has a long history in many spiritual traditions. M. H. Abrams (1971), in his classic *Natural Supernaturalism*,

showed that, in Western culture, the notion is rooted in the biblical story of our fall from grace and eventual redemption and that the notion became the principal motif of nineteenth-century romantic literature and philosophy. In its original biblical form, the spiral theme is expressed in the idea that our fall from grace, although a rupture in our relationship with God, was in essential respects a fortunate fall (*felix culpa*).² The fall was a fortunate fall not only because it set the stage for eventual redemption but also because, in expelling us from paradise, it forced us to develop ourselves in the world, caused us to experience an appreciation and unquenchable thirst for what was lost, and, therefore, prepared us for a higher redemption. The redemption to which the fall eventually leads is indeed a redemption in the literal sense of being a recovery of something lost: it is a recovery of our original spiritual nature. This redemption, however, is a higher redemption because, in recovering our original nature, we do not revert to our original state. The redemption to which the fall eventually leads is a progressive rather than regressive redemption, a redemption leading forward to transpersonal wholeness rather than backward to a prepersonal Eden.

If the spiral idea has special affinities with the biblical narrative of the Western tradition, it is not for that reason an exclusively Western idea. The spiral idea is found in non-Western traditions as well, particularly in the two principal Asian religions, Hinduism and Buddhism. The spiral idea is implicit in Hinduism in the notion of “liberation in life” (*jīvan-mukti*). Such liberation is conceived as a reworking (*yoga*) of ourselves to our original spiritual nature (*ātman*, *puruṣha*), which we once knew but have somehow forgotten as a consequence of an inexplicable ignorance (*avidyā*). In achieving liberation in life, we overcome this ignorance and rediscover our original nature, which reemerges in spiral fashion as the spiritual basis of a mature “psychophysical vehicle” (*jīva*). The person who is liberated in life, then, is a person who is at once fully awake spiritually and fully developed psychologically, a person who for this reason is able to lead others to liberation in their lives.

A similar view is found in Buddhism, especially Mahayana Buddhism. Mahayana Buddhism extols the Bodhisattva, a fully enlightened being who declines release from the wheel of birth and death to remain within *samsāra* as a loving guide and model of enlightenment for others. The Bodhisattva, in declining a worldless *nirvāna* beyond *samsāra*, integrates *nirvāna* with *samsāra*. The Bodhisattva integrates fully realized enlightenment with fully developed humanness and in this way gives expression to the higher synthesis of spirituality and personhood that is the goal of the spiral path.

The ox-herder of the Zen ox-herding pictures also gives expression to this goal. The ox-herding pictures convey the idea that we are in search of something that unbeknownst to us is an essential part of us, something that, as such, is never truly lost even when missing from view. In searching for the ox, we are searching for our “face before our parents were born,” our buddha-nature, the inner dynamic emptiness from which the spontaneities of life

spring forth. In finding the ox, we rediscover this inner emptiness *on a higher level*. The ox that we find, having been left on its own for so long, is wild, and for this reason we must be patient and cautious in its presence. We must establish a mutually trusting relationship with the ox before we can mount it and ride it home, thus completing the spiral synthesis. In finding the ox, we rediscover sources of our existence that, having been absent from consciousness, are initially wild in their expression but become progressively more calm as we reconnect with them and ultimately become harmoniously integrated with them.

Like the ox that turns out to be the ox-herder's original nature, the home to which we return at the end of the spiral path turns out to be the very home from which we first set out, now experienced on a higher level. The sacred ground from which the spiral path takes leave and to which it returns is precisely this earth, and our shared, incarnate lives on earth. At the beginning of life we are fully embodied beings participating in a profoundly intimate relationship and living in an enchanted realm. In the beginning our bodies are vehicles of ecstasy, our basic relationship is one of unconditional love, and our world is a garden of delight. This auspicious beginning, however, is only a beginning because we soon face the challenges of the world: the reality principle. In facing these challenges, we develop ourselves as independent persons, we forge worldly identities, and we accomplish worldly goals. We also, however, pay a price according to the spiral view, for in struggling to establish ourselves in the world, we lose touch with fertile, sacred depths, with our original nature. This nature, however, like the ox, remains ever with us, even if out of view. It is, therefore, recoverable when, having completed worldly developmental tasks, we are ready to return to it on the way to psychospiritual awakening and to life lived in its fullness.

Ken Wilber (1980, 1990, 1995, 1998), a leading theorist in the area of transpersonal psychology, is a well-known critic of spiral views.³ According to Wilber, any view that holds that we must return to sources experienced early in life in order to move toward higher, transpersonal stages of development commits what he calls a "pre-trans fallacy." Specifically, any such view mistakenly assumes that what is earliest in development (i.e., prepersonal or, for short, *pre*) is also what is highest (i.e., transpersonal or, for short, *trans*). Spiral views, Wilber maintains, unavoidably mistake pre for trans levels of experience and, therefore, in effect confuse regression for transcendence. In Wilber's terms, spiral views are really "U-turn" views, views that naively romanticize the infantile or archaic past in thinking that they are opening the way to a superior individual or collective future. All such views Wilber brands with the label "retro-Romanticism."

Wilber's criticism of the spiral perspective presupposes a structural-hierarchical conception of development. According to Wilber, normal human development is a process of sequential emergence of levels of a hierarchy of "basic structures" (Wilber's term). Basic structures, as Wilber conceives them, are abilities, capacities, and powers that are inherent to the psyche and emerge

in a level-by-level way, with lower-level basic structures serving as both bases and functional components of higher-level basic structures, for example, as the rudimentary sensorimotor cognition developed in the first two years of life is both a basis and a functional component of higher levels of cognition. Wilber adopts Piaget's account of cognitive development and extends it beyond personal to transpersonal (postformal) levels. He also adopts the findings of a great many other developmental theorists who have tracked particular dimensions of development (e.g., emotions, needs, interpersonal relationships, sense of self), extending their findings, too, beyond personal to transpersonal levels. In his recent work Wilber (2000) has taken pains to explain that different dimensions of development—which he calls developmental “lines” or “waves”—do not always unfold at the same rate. Depending on the person and circumstances, some developmental lines unfold more quickly and others more slowly. Still, Wilber holds, all developmental lines unfold along the same basic path: the hierarchy of basic structural levels.⁴

Because lower-level basic structures are not only bases but also functional components of higher-level basic structures, they are, in normal development, preserved when development moves to a higher level. Normal development, then, according to Wilber, is a process of ever-increasing structural complexity and inclusiveness, a process that, in moving to higher basic structures, does not leave lower, transcended basic structures behind. Wilber acknowledges that development, in moving to higher basic structures, can suppress or repress rather than incorporate lower basic structures, but he holds that this is not the normal pattern. The normal pattern, rather, is one of transcendence *and* preservation of lower basic structures within higher basic structures. In normal development, all basic structures—although not all stage-related or culture-specific expressions of basic structures—are retained as development moves to higher levels. Prepersonal basic structures are preserved within personal basic structures, which in turn are preserved within transpersonal basic structures.

With this conception of development, we can see why Wilber rejects spiral theories. Spiral theories are mistaken, according to Wilber, because (1) nothing essential to the psychic inventory is lost during the course of normal development, and therefore a return to sources as described in spiral views is unnecessary; and (2) if such a return were to occur, it would result only in a descent from higher-level basic structures to lower-level, inherently prepersonal basic structures and, therefore, only in a U-turn of regression rather than a spiral to transcendence. According to Wilber, the nostalgia for a lost paradise of the past that might be rediscovered on a higher level is a lure to regression. It is a misdirected longing that falls prey to pre-trans errors and to retro-Romanticism.

Wilber's criticism of the spiral perspective, although incisive and of heuristic value, is flawed because Wilber, in correcting one pre-trans fallacy, commits a pre-trans fallacy of his own. In exposing the error of equating “earliest” with “highest,” Wilber falls prey to the opposite error of equating “earliest”

with “lowest.” That is, he mistakenly assumes that everything that, in normal development, is *developmentally* pre must therefore also be *inherently* pre. Now of course there *are* inherently pre structures, and many of these, as Wilber explains, are both bases and preserved functional components of later or higher structures. A great deal of research supports this point. An immense amount of evidence supports the structural-developmental perspective generally and Wilber’s structural-hierarchical perspective in particular. There is no question that Wilber’s structural-hierarchical theory describes important dimensions of human development. There is a question, however, whether it accurately describes *all* of human development, for Wilber’s assumption that everything that normally emerges in prepersonal stages of development is inherently—and, therefore, merely—pre is suspect. Indeed, according to spiral theorists, this assumption is false.

In this book, then, care is taken to distinguish between psychic resources that are inherently pre and psychic resources that, although expressing themselves in a pre way early in life, are not. Among these latter resources are dynamic potentials—here called *nonegoic potentials*—of the deep psyche or Dynamic Ground: energy, instinctual drives, sources of affective response, and the creative imagination or autosymbolic process.⁵ Attention is given to these nonegoic potentials because, in the spiral view, they are the original sources of life from which we depart and to which, at a higher level, we return. They are sources of life that (1) express themselves in a pre way early in life, (2) are then quieted to a significant extent in the transition from prepersonal to personal stages of development, and (3) can, if reawakened later in life, begin to express themselves in a trans way. Because nonegoic potentials are inherently neither pre nor trans but can have both pre (early) and trans (later) developmental expressions, they are psychic resources that can be revisited *on a higher level*. They are resources that, having been experienced as pre, can be revisited as trans as part of a spiraling, rather than merely regressive, return to origins.

The reawakening of nonegoic potentials in the course of adult life is, in the spiral view, an essential dimension of the transition from personal to transpersonal stages of development. The nonegoic potentials of the Dynamic Ground, which had been subdued during the course of ego development, begin to reawaken in the fullness of their power; and the ego, which had developed its functions in relative isolation from the Dynamic Ground, begins to be reconnected with the Ground. This reconnection is a return to origins that, to be sure, has a dangerous, regressive aspect in its initial phases, for it is a return to sources of life that had been banished and limited to a pre expression. This reconnection, however, despite its initial regressive aspect, is by no means a merely regressive U-turn. It is rather a spiraling return to nonegoic potentials that, having earlier expressed themselves as pre, are about to begin expressing themselves as trans. It is, then, a return to origins that is the beginning of transpersonal stages of development. To modify an expression coined by psychoanalyst Ernst Kris, this return to origins is a *regression in the service of transcendence*.

Although Wilber's argument against the spiral view does not achieve its aim, it nonetheless has heuristic value because the idea of the pre-trans fallacy presents a needed caution to spiral theorists, alerting them to an error to which many have been prone. Mistaking pre for trans, although not inherent to the spiral perspective, is an error to which many spiral theorists have in fact fallen prey. The prepersonal and the transpersonal, in being alike nonpersonal, are easily confused. If, then, Wilber is incorrect in holding that the spiral perspective is based on a pre-trans fallacy, he is correct in holding that many spiral theorists have mistaken prepersonal levels of experience for transpersonal levels, with most unfortunate, merely regressive consequences. Too many spiral theorists have indeed been retro-Romantics. Too many romantically oriented writers have fallen prey to glorifying young children or "noble savages" for the wrong reasons, as if earlier were necessarily better, when it is not earlier that is better but rather reconnection with earlier, lost psychic resources that is better.

The caution, then, is this: those who espouse spiral views should be extremely careful to avoid pre-trans errors. In particular, they should exercise caution in the following two chief ways: (1) by being careful to distinguish between psychic resources that, like some of Wilber's pre basic structures, are inherently pre and psychic resources that, like the nonegoic potentials discussed in this book, are not; and (2) by being careful to distinguish between pre and trans developmental expressions of resources of the latter type. Lack of care in making either of these distinctions can—indeed, has—led to serious mistakes by spiral theorists. Such mistakes, however, do not detract from the merit of the spiral perspective itself, let alone warrant its dismissal.

The spiral and structural-hierarchical perspectives are not inherently in conflict. Conflict arises only when a proponent of one or the other of the perspectives insists that *only* the spiral or *only* the structural-hierarchical perspective describes *all* of normal development. Such an exclusivist position is self-limiting and traps the proponent in pre-trans fallacies. The person who exclusively endorses the spiral perspective, unmindful that much that is developmentally pre is also inherently pre, falls prey to the kind of pre-trans fallacy that Wilber imputes to the spiral perspective itself. This person does indeed mistake inherently pre structures or potentials for inherently or potentially trans structures or potentials, thus falling prey to the lure of regression. On the other hand, the person who exclusively endorses the structural-hierarchical perspective, unmindful that much that is developmentally pre is not for that reason inherently pre, falls prey to the kind of pre-trans fallacy of which Wilber is guilty. This person mistakes developmentally pre but potentially trans structures or potentials for inherently pre structures or potentials, thus repressively obstructing transcendence.

The implication for transpersonal psychology is clear: an inclusive "both-and" position with respect to the spiral and structural-hierarchical perspectives is needed in order to clear away errors and make progress in mapping human

development. Neither the spiral nor the structural-hierarchical perspective is based on a pre-trans fallacy. Wilber commits a pre-trans fallacy only because he holds that all normal development follows a structural-hierarchical course and, therefore, that all that is developmentally pre must also be inherently pre. He commits no fallacy in adopting the structural-hierarchical perspective itself. The challenge for the future, then, will be for transpersonal theorists to explore how the spiral and structural-hierarchical perspectives might be brought into fruitful collaboration on matters of concern to transpersonal inquiry. Initial steps toward such a collaboration were taken in an earlier book, *Transpersonal Psychology in Psychoanalytic Perspective*, and in a recent journal article (Washburn, in press). The focus of this book is primarily on the spiral perspective, and the task is to demonstrate, in concrete and carefully considered fashion, that the spiral perspective can be formulated without committing pre-trans errors. In thus focusing on the spiral perspective, the purpose of this book is to give additional theoretical support to the spiral perspective and to shed light on why it has been compelling to so many people in diverse traditions.

Table 1.1 is a map of the terrain to be explored. The first column, "Stage of Life," presents major stages of development divided into prepersonal, personal, and transpersonal groups. The reader will see that the stages listed in this column are based to a large extent on psychoanalytic and Jungian developmental theories. The prepersonal stages reflect psychoanalytic theory, the transpersonal stages Jungian theory. Psychoanalysis from its beginnings has focused on the first half of life, stressing the ego's differentiation from the deep psyche and its subsequent development in the world in relation to significant others. Jungian analytical psychology, in contrast, has always focused primarily on the second half of life, stressing the ego's response to the call of the deep psyche and to the challenges of spiritual life. The stages listed in the first column of table 1.1 reflect an attempt to tie these developmental accounts together, especially in the middle, personal, stages of life, where the two accounts meet.

The other columns of table 1.1 focus on particular dimensions of development and indicate how these dimensions are expressed at each of the stages of spiral development. The six dimensions selected for consideration reflect fundamental concerns of depth psychology, ego psychology, and phenomenology. The deep core of the psyche and its energy are studied by depth psychology; the ego, of course, is the "subject" of ego psychology; and the perceived other, the experiential body, and the life-world are concerns of phenomenology. The ego is placed in the central column of table 1.1 because it has a Janus character: it faces both the inner world of the psyche and the outer world of social and material reality. Moreover, the ego is given the central column because this book is written from the ego's point of view. Looking inward, we consider the ego's unfolding interaction with the Dynamic Ground and its energy, the power of the Ground; and looking outward, we consider the ego's unfolding experience of others, the body, and the world.

TABLE 1.1
THE SPIRAL PATH

	STAGE OF LIFE	DYNAMIC GROUND (psychic core)	ENERGY (power of the Dynamic Ground)	EGO (subject of consciousness)	OTHER (perceived other)	BODY (experiential body)	WORLD (life-world)
PREPERSONAL	Neonatal stage	Primordial source of life	Primordial reservoir	Incipient ego	Caregiver as wholly immanent other	Precosmic universal body	Ouroboric sphere
	Early preoedipal stage (approx. 4 to 16 months)	Intrapsychic dimension of Great Mother	Reservoir opens; freely mobile plenipotent energy	Prepersonal body ego	Immanent-transcendent Great Mother	Body of polymorphous sensuality (oral stage)	Garden of delight
	Late preoedipal stage (approx. 16 months to 3 years)	Split, nurturant-dangerous Ground	Power of the Ground split into forces of light and darkness	Split body ego	Split Good-Terrible Mother	Splitting of pleasures into good and bad pleasures (anal stage)	Split enchanted-haunted world
	Oedipal stage (approx. 3 to 5½ years)	Closing of Ground	From the splitting of the power of the Ground to the repression of the power of the Ground	From a split body ego to a unified mental ego	Oedipal change of object; final steps on the way to object constancy	Initial phases of repressive quieting of body ("phallic" or infantile genital stage)	Transition from plenipotently charged world to natural world

THE SPIRAL PATH (CONTINUED)

	STAGE OF LIFE	DYNAMIC GROUND (psychic core)	ENERGY (power of the Dynamic Ground)	EGO (subject of consciousness)	OTHER (perceived other)	BODY (experiential body)	WORLD (life-world)
PERSONAL	Latency (approx. 5½ years to puberty)	Ground submerged and quieted at prepersonal level by primal repression: the id	Division of power of the Ground into latent libido (plenipotent, instinctually organized energy of the id) and active psychic energy (nonplenipotent, neutral energy of consciousness)	Fully formed ego system: self-representation, ego ideal, and superego; repressed shadow	Transcendent others; private self and private others	Subdued latency body; recreational body	Natural world I: playground of youth
	Puberty and adolescence	Id stirred by awakening sexuality	Libido awakens as intermittently active energy of sexual experience	Latency ego system outgrown and disowned; shadow derepressed	Sexually attractive others; transitional ego ideal figures (idols, mentors)	Sexual awakening of body; presentational body	Natural world II: rehearsal stage for adult life
	Early adulthood	Id restabilized on basis of mature genital sexuality	Stable differentiation of awakened libido and psychic energy	Ego system reconstituted on basis of identity project	Partner in life's tasks	Mature genital sexuality; instrumental body	Natural world III: arena of responsible action
	Crossroads	Mysterious gravitational attractor	Introversion of psychic energy	Ego "dies to the world"; self-representation deanimated; shadow derepressed	Inauthentic actors	Depersonalized body	Natural world denaturalized: existential desert

THE SPIRAL PATH (CONTINUED)

	STAGE OF LIFE	DYNAMIC GROUND (psychic core)	ENERGY (power of the Dynamic Ground)	EGO (subject of consciousness)	OTHER (perceived other)	BODY (experiential body)	WORLD (life-world)
TRANSPERSONAL	Awakening	Numinous core of psyche	Awakening of power of the Ground as numinous Spirit	Liminal ego on the threshold of the supernatural	Psychopomps, gurus, guides	Body primed for reawakening	On the threshold of the supernatural
	Regression in the service of transcendence	Psychic underworld or sea	Numinous Spirit intermixed with derepressing instincts	Split between "higher" and "lower" selves; archetypal shadow derepressed	Splitting of others into saints and sinners, angels and demons	Derepression of instincts; "resurrection" of the body	Denaturalized world supernaturalized: realm of numinous powers
	Regeneration in Spirit	Source of renewing life	Transforming Spirit	Ego harnessed to Spirit; Spirit is ego's counselor, guardian, lover	On the way to higher object constancy	"Reincarnation" of the ego	Supernatural becomes natural: world of transforming Spirit
	Ego-Ground integration	Fertile-sacred void	Transparent Spirit	Ego wedded to Spirit; Spirit is ego's higher Self	Siblings in Spirit	"Temple of Spirit"	Native, hallowed ground; "home": world of transparent Spirit

Depending on how one reads table 1.1, horizontally or vertically, one gets a different kind of developmental perspective. If the table is read horizontally, proceeding left to right across each row, one gets a *stage* perspective of spiral development, a perspective that shows how the six selected dimensions of development are intertwined at particular stages along the spiral path. If, however, the table is read vertically, proceeding top to bottom down each column, one gets a *dimensional* perspective of spiral development, a perspective that focuses on a single dimension of spiral development, isolating it from other dimensions and tracking its particular course along the spiral path. The stage perspective and the dimensional perspective complement each other. Both are needed for a proper understanding of the spiral view. The stage perspective provides an aerial view, the dimensional perspective a ground-level view. The stage perspective brings into focus the spiral path as a whole; the dimensional perspective brings into focus particular dimensions of human experience as they unfold along the spiral path.

We begin with the stage perspective. Chapter 2 presents an overview of the spiral path, explaining in general terms how the six dimensions of development selected for consideration are intertwined at principal prepersonal, personal, and transpersonal stages. With the context thus set, the ensuing chapters present the dimensional perspective. The Dynamic Ground, the energy system, the ego system, the perceived other, the experiential body, and the life-world—each of these dimensions, in turn, is tracked as it unfolds along the spiral path.

Proceeding in this manner—beginning with the stage perspective and following with the dimensional perspective—has the benefit of providing both overview and depth of detail, as noted. It also has disadvantages, however, two in particular. First, the presentation of the stage perspective in a single chapter is not easily accomplished, for it requires extreme compaction of ideas. Chapter 2 may for this reason be as much of a challenge to read as it was to write. Readers may find chapter 2 too densely packed and may want to skip directly to chapter 3. This temptation should be resisted, however, because chapter 2, in presenting an overview of the spiral path, presents a perspective from which individual dimensions of development can best be seen in their interconnections.

The second disadvantage of our approach is that the dimensional perspective in a sense tries to do the impossible, namely, to isolate dimensions of development that are inherently intertwined. In focusing on one dimension of development, it is not always possible to disregard other dimensions. This means that discussions of dimensions in earlier chapters must frequently anticipate discussions in later chapters, and discussions of dimensions in later chapters must frequently recollect discussions in earlier chapters. Such forward and backward references have been kept to a minimum. Still, they occur more frequently than style guides would recommend.

An extensive glossary of technical terms has been added at the end of the book. The glossary should help the reader unpack ideas presented in overview in chapter 2 and more fully understand forward or backward references made in chapters 3 through 8. The reader is encouraged to consult the glossary often.