

ness. Each chapter is basically pragmatic, designed to give the reader (1) a general understanding of the particular level, (2) an experiential taste of that level, and (3) an introduction to the types of “therapies” available today which address that level. These chapters are not designed to actually install one on a particular level, but merely to offer a glimpse of what the therapies on that level are like. To live continuously on one of the deeper levels of consciousness requires a fair amount of work and study. I have therefore included, at the end of each chapter, a list of recommended readings and therapies that deal with that level.

→ Let us begin where most people find themselves—trapped in the persona. The persona is a more or less inaccurate and impoverished self-image. It is created when the individual attempts to deny to herself the existence of certain of her own tendencies, such as anger, assertiveness, erotic impulses, joy, hostility, courage, aggression, drive, interest, and so on. But as much as she may try to deny these tendencies, they don’t thereby vanish. Since these tendencies *are* the individual’s, all she can do is pretend that they belong to someone else. Anybody else, as a matter of fact, just not her. So she does not succeed in really denying these tendencies, but only in denying ownership of them. She thus comes to actually believe that these tendencies are not-self, alien, outside. She has *narrowed* her boundaries so as to exclude the unwanted tendencies. These alienated tendencies are therefore projected as the shadow, and the individual is identified only with what’s left: a narrowed, impoverished, and inaccurate self-image, the persona. A new boundary is constructed, and another battle of opposites is on: the persona vs. its own shadow.

The essence of shadow projection is simple to comprehend but difficult to undo, because it throttles some of our dearest illusions. Nevertheless, we can see how uncomplicated the process itself actually is from the following example.

Jack wants very much to clean out his garage, which is a total and complete mess; besides, he’s been wanting and meaning to clean it for some time. Finally, he decides that now is the perfect time to get the job done, and after climbing into his old work clothes, he heads off with mild enthusiasm to tackle the garage. Now at this point Jack is very much in touch with his own *drive*, because he knows that despite the work involved this is definitely something he *wants* to do. True, part of him doesn’t want to clean up the mess, but the important fact is that *his desire to clean the garage is greater than his desire not to clean it*, or he wouldn’t be doing it in the first place.

But a strange thing begins to happen as Jack arrives on the scene and surveys the incredible mess lying where his garage should be. He starts to have second thoughts about the whole matter. But he doesn't leave. Instead he putters around, reads all the old magazines, plays with his old catcher's mitt, daydreams, fidgets about. At this point, Jack is starting to lose touch with his drive. But again, the important point is that his desire to clean the garage is still present, because if it weren't he would simply leave the job and do something else. He doesn't leave the job because his desire to do it is still greater than his desire not to. But he is starting to forget his own drive, and therefore he will start to alienate and project it.

The projection of his drive works like this: Jack's desire to clean the garage is, as we have seen, still present. It is therefore still active and so it constantly clamors for attention, just as hunger, for example, will constantly demand that you act upon that drive by eating something. Because the drive to clean the garage is still present and active, Jack knows, in the back of his mind, that *somebody* wants him to clean the garage. And that's precisely why he is still puttering around in it. Jack knows that somebody wants him to clean up, but his problem is that at this point he has forgotten *who* it is. Thus he starts to get angry and annoyed with the whole project, and as the hours drag on, he gets more and more upset with his plight. All he really needs to complete the projection—that is, to totally forget his *own* drive to clean the garage—is a likely candidate on whom he can “hang” his own projected drive. Since he knows somebody is pushing him to clean up, and that is annoying the daylights out of him, he'd really like to find the “other” person who is pushing him.

Enter the unsuspecting victim: Jack's wife happens by the garage, pokes her head in, and innocently asks if he has finished cleaning up. In a mild fit, Jack snaps that she should “get off his back!” For he now feels that not *he* but his *wife* wants him to clean the garage. The projection is completed, for Jack's own drive now appears to come from the outside. He has projected it, put it on the other side of the fence, and from there it seems to attack him.

Jack starts to feel, therefore, that his wife is *pressuring* him. Yet the only thing he is actually feeling is his own projected drive, his own misplaced desire to clean the garage. Jack might yell at his wife that he doesn't want to clean the stupid garage at all, and that she is just nagging and pressuring him. But if Jack really did not want to clean the garage, if he were really innocent of that drive, he would have simply answered

that he had changed his mind and would clean it some other day. But he did not, because in the back of his mind he knew that *somebody* really wanted that garage cleaned, but since it “wasn’t” him, it had to be someone else. The wife, of course, is a likely candidate; and as she enters the scene, Jack throws his projected drive onto her.

In short, Jack projected his own drive and therefore experienced it as *external drive*, as coming from the outside. Another name for external drive is *pressure*. In fact, anytime a person projects some sort of drive, he will feel pressure, he will feel his own drive coming back at him from the outside. Further—and this is where most people blink in utter disbelief—all pressure is the result of projected drive. In this example, notice that if Jack did not possess the drive to clean the garage, he could not have felt any pressure from his wife. He would have felt very calm about the situation and have said he didn’t feel like doing it today or that he had changed his mind. Instead he felt pressured! But he did not actually feel his wife pressuring him—he felt his *own* drive pressuring him. No drive, no pressure. All pressure is at bottom a person’s own displaced drive.

But what if the wife marched into the garage and actually did demand that Jack clean it? Surely that would change the whole story, would it not? If Jack then felt pressured, wouldn’t this be because his wife was pushing him? Wouldn’t Jack be feeling her pressure and not his own? Actually, this does not change the story at all. It will just make it much easier for Jack to hang his projection on her. We say she is a good “hook” because she is displaying the *same* tendency which Jack is about to project onto her. This makes it oh-so-inviting for Jack to project his drive onto his wife, but it is still *his* drive. He must have that drive, and he must project it, or there is just no *feeling* of pressure. His wife might indeed be “pressuring” him to do something, but he won’t actually *feel* pressure unless he *also* wants to do it and *then* projects it. His feelings are just that—*his* feelings.

Thus, therapists on this level will suggest that the person who feels constantly pressured simply has more drive and energy than he knows. If he didn’t have that drive, then he wouldn’t care less. The wise individual, then, whenever he feels some sort of pressure—from the boss, from the spouse, from school, friends, associates, or children—learns to use those feelings of pressure as a *signal* that he has some energy and drive that he is presently unaware of. He learns to *translate* “I feel pressured” into “I have more drive than I know.” Once he realizes that all feelings of pressure are his own unheeded drive, he can then decide afresh

whether to act on his drive, or to postpone acting on his drive. But either way, he finally knows that it is *his* drive.

The basic mechanism of projection itself is thus fairly simple. An impulse (such as drive, anger, or desire) which arises *in* you and is naturally *aimed at* the environment, *when projected*, appears as an impulse originating *in* the environment and aimed *at* you. It's a boomerang effect, and you end up clobbering yourself with your own energy. No longer do you push to action, you feel pushed into action. You have placed the impulse on the other side of the self/not-self boundary, and so naturally it attacks *you* from the outside, instead of helping you attack the environment.

So we can see that there are two major consequences of shadow projection. First, you feel that you completely lack the projected impulse, trait, or tendency. And second, it appears to exist "out there," in the environment, usually in other people. The self is made less and the not-self is made more. But as uncomfortable as this can be, a person who is projecting will vigorously defend his mistaken view of reality. If you approached Jack while he was yelling at his innocent wife and tried to point out that his feelings of being pressured and nagged were really his own drive, you would probably get hit. For it is of the utmost importance that the individual *prove* his projections are really out there threatening him.

At any rate, most people have a very strong *resistance* to accepting their own shadows, a resistance to admitting that their projected impulses and traits *are* theirs. Resistance, as a matter of fact, is a major cause of projection. A person resists his shadow, resists the disliked aspects of himself, and therefore projects them. So wherever there is a projection, there is some sort of resistance lurking close by. Sometimes this resistance is mild, sometimes violent, but nowhere is its operation more plainly evident than in that most common form of projection, the witch hunt.

Almost everybody, at one time or another, has seen, heard, or participated in some form of a witch hunt, and as grotesque as these things can be, they nevertheless illustrate the disasters of projection and the persistent blindness of people to their own foibles. At the same time, the witch hunt offers the very clearest example of the truth of projection, the truth that we loathe in others those things, and only those things, that we secretly loathe in ourselves.

The witch hunt begins when a person loses track of some trait or tendency in herself which he deems evil, satanic, demonic, or at least

unworthy. Actually, this tendency or trait could be the most inconsequential thing imaginable—a bit of human perversity, orneriness, or rascality. All of us have a dark side. But “dark side” does not mean “bad side”; it means only that we all have a little black heart (“There’s a little bit of larceny in everybody’s heart”), which, if we are fairly aware and accepting of it, actually adds much to the spice of life. According to the Hebrew tradition, God himself placed this wayward, whimsical, or perverse tendency in all people at the very beginning, presumably to prevent humankind from perishing from boredom.

But the witch hunter believes that she has no little black heart. She assumes to some degree a peculiar air of righteousness. It isn’t that she lacks a little black heart, as she would like to believe and like to have you believe, but that she is extremely uncomfortable with her little black heart. She *resists* it in herself, tries to deny it, attempts to cast it out. But it remains, as it must, and it remains *hers*, persistently clamoring for some attention. The more her little black heart clamors for attention, the more she resists it. The more she resists it, the more strength it acquires, and the more it demands her awareness. Finally, because she can deny it no longer, she does start to see it. But she sees it in the only way she can—as residing in *other* people. She knows *somebody* has a little black heart, but since it just can’t be her, it must be someone else. All she has to do now is find this somebody else, and this becomes an extremely important task, because if she can’t find someone onto whom she can project her shadow, she will be left holding it herself. It is here that we see the resistance playing its crucial role. For just as the person once hated and resisted her own shadow with unbridled passion, and sought to eradicate it by any means, she now despises, with the very same passion, those onto whom she casts her own shadow.

Sometime the witch hunting takes on atrocious dimensions—the Nazi persecution of Jews, the Salem witch trials, the Ku Klux Klan scapegoating of blacks. Notice, however, that in all such cases the persecutor hates the persecuted for precisely those traits that the persecutor displays with a glaringly uncivilized fury. At other times, the witch hunt appears in less terrifying proportions—the cold war fear of a “Commie under every bed,” for instance. And often, it appears in comic form—the interminable gossip about everybody else that tells you much more about the gossiper than about the object of gossip. But all of these are instances of individuals desperate to prove that their own shadows belong to other people.

Many men and women will launch into tirades about how disgusting

homosexuals are. Despite how decent and rational they otherwise try to behave, they find themselves seized with a loathing of any homosexual, and in an emotional outrage will advocate such things as suspending gay civil rights (or worse). But why does such an individual hate homosexuals so passionately? Oddly, he doesn't hate the homosexual because he is homosexual; he hates him because he sees in the homosexual what he secretly fears he himself might become. He is most uncomfortable with his own natural, unavoidable, but minor homosexual tendencies, and so projects them. He thus comes to hate the homosexual inclinations in other people—but only because he first hates them in himself.

And so, in one form or another, the witch hunt goes. We hate people “because,” we say, they are dirty, stupid, perverted, immoral. . . . They might be exactly what we say they are. Or they might not. That is totally irrelevant, however, because we *hate* them only if we ourselves unknowingly possess the despised traits ascribed to them. We hate them because they are a constant reminder of aspects of ourselves that we are loathe to admit.

We are starting to see an important indicator of projection. Those items in the environment (people or things) that strongly *affect* us instead of just *informing* us are usually our own projections. Items that bother us, upset us, repulse us, or at the other extreme, attract us, compel us, obsess us—these are usually reflections of the shadow. As an old proverb has it,

I looked, and looked, and this I came to see:
That what I thought was you and you,
Was really me and me.

With this basic understanding of the shadow, we can now unravel some other common projections. Thus, just as pressure is projected drive, obligation is projected desire. That is, persistent feelings of obligation are a signal that you are doing something that you don't admit you *want* to do. Feelings of obligation, feelings of “I have to for *your* sake,” arise most often in the family situation. The parents feel obligated to take care of the kids, the husband feels obligated to support the wife, the wife feels obligated to accommodate the husband, and so on. People, however, eventually begin to resent obligations, no matter how delightful they may seem to an outsider. As this resentment grows, the individual is likely to revert to witch hunting, and thus he and his spouse usually end up at the witch doctor, commonly called the marriage counselor.

The person who feels he is under terrible obligations to do such-and-such is simply projecting his real desire to do such-and-such. Yet this is exactly what he won't admit (in his resistance to the shadow). In fact, he will tell you precisely the opposite: he will claim that he feels obligated because he really *doesn't* want to do such-and-such. But that can't be quite true, because if he really lacked all desire to help, he wouldn't feel obligated at all. He wouldn't care less! It is not that he doesn't want to help, it's that he wants to and won't admit it. He wants to help others, but projecting this desire, he then feels that *others* want him to help. Thus, obligation is not the weight of demands from others, but the weight of one's own unacknowledged friendliness.

Let's examine another common projection. Perhaps nothing is more painful than the feeling of acute self-consciousness, the feeling that everybody is staring at us. Maybe we have to give a speech, or act in a play, or receive an award, and we freeze because we feel that everybody is looking at us. But many people don't freeze in public. So the problem must lie not in the situation itself but in something we are doing in the situation. And what we are doing, according to many therapists, is projecting our own interest in people, so that *everybody* seems interested in us. Instead of actively looking, we feel looked at. We give our eyes to the audience, so that their natural interest in us seems blown out of proportion into a massive amount of interest zeroed-in on us personally, watching every move, every detail, every action. And so naturally we freeze. And will stay frozen until we dare to take back the projection—to look instead of feeling looked-at, to give attention instead of being clobbered by it.

Along the same line, imagine what might happen if a person projected a bit of hostility, a bit of her desire to aggressively attack the environment. She would feel that people were being unnecessarily hostile and provocative toward her, and she would consequently start to become intimidated, fearful, perhaps even terrified by the amount of hostile energies zeroed-in on her. But this fear would be the result not of the environment, but of her projection of hostility into the environment. Thus, in most cases a person's unrealistic fear of people or places is just a signal, a tip-off, that she is angry and hostile but doesn't know it.

In a similar vein, one of the most common complaints of people seeking emotional counseling is that they feel rejected. They feel that nobody really likes them, that nobody cares for them, or that everybody is highly critical of them. Often they will feel that this is doubly unfair because basically they like everybody. They feel that they pretty much lack any

rejecting tendencies themselves. They bend over backwards to be friendly and uncritical of others. But these are exactly the two distinguishing marks of projection: you lack the trait, everybody else has lots of it. But, as every child knows, “It takes one to know one.” The person who feels everybody is rejecting him is really one who is totally unaware of his own tendencies to reject and criticize others. These tendencies could be a minor aspect of his total personality, but if he is unaware of them, he will project them on *everybody* he sees and knows. This multiplies the original impulse, and so the world begins to look ominously critical of him in proportions that simply are not there.

The point, true of all projections, is that some people may indeed be very critical of you. But this won’t overwhelm you unless you add to their real criticism your own *projected* criticism. Thus, any time you feel intense feelings of inferiority and rejection, it would be wise to look *first* for a projection, and admit that you can be a little bit more critical of the world than you know.

It should be apparent by now that shadow projection not only distorts our view of reality “out there,” it also greatly changes our feeling of self “in here.” When I project some emotion or trait as shadow, I still continue to perceive it but only in a distorted and illusory fashion—it appears as an “object out there.” Likewise, I still continue to *feel* the shadow, but only in a distorted and disguised fashion—once the shadow is projected, I *feel* it only as a *symptom*.

Thus, as we have just seen, if I project my own hostility toward people, I will imagine that people are harboring hostile feelings for me, and thus I will begin to feel a creeping fear of people in general. My original hostility has become my projected shadow. So I “see” it only in other people and I feel it in myself only as the symptom of fear. My shadow has become my symptom.

So when I try to cast out my shadow, I do not become free of it. I am not left with a vacancy, a gap, or a blank space in my personality. I am left with a symptom, a painful reminder that I’m unaware of some facet of myself. Further, once my shadow has become my symptom, I will then *fight my symptom as I once fought my shadow*. When I try to deny any of my own tendencies (shadow), these tendencies show up as symptoms, and I then dislike the symptoms with the same force I once disliked the shadow. I will probably even try to hide my symptoms (of trembling, inferiority, depression, anxiety, etc.) from other people, just as I once tried to hide my shadow from myself.

So each symptom—a depression, anxiety, boredom, or fear—contains

some facet of the shadow, some projected emotion or trait or characteristic. It is important to understand that our symptoms, as uncomfortable as they may be, must not be resisted, despised, or avoided, because they contain the key to their own dissolution. To fight a symptom is merely to fight the shadow contained in the symptom, and this is precisely what caused the problem in the first place.

As the first step in therapy on this level, we need to make room for our symptoms, give them space, actually start to befriend the uncomfortable feelings, called symptoms, that we have heretofore despised. We must touch our symptoms with awareness and as much open acceptance as we can command. And this means to *allow* oneself to feel depressed, anxious, rejected, bored, hurt, or embarrassed. It means that where formerly we resisted these feelings in all sorts of ways, we now simply allow these feelings to display themselves. Indeed, we actively encourage them. We invite the symptom right into our home, and we let it move and breathe freely, while we simply try to remain aware of it in its own form. That, very simply, is the first step in therapy, and in many cases it is all that is required, for the moment we truly accept a symptom we also accept a large part of the shadow concealed in that symptom. The problem then tends to disappear.

If the symptom is persistent, we proceed to the second step of therapy on the persona level. The instructions for the second step are simple, but its execution demands time and perseverance. All we do is begin to consciously *translate* any symptom back to its original form. For this translation, you might use as a dictionary the broad guidelines set forth in this chapter (see table) and in the recommended readings. The essence of this second step is to realize that any symptom is simply a *signal* (or symbol) of some unconscious shadow tendency. Thus, for example, you might feel that you are under some very strong pressures at work. Now, as we have seen, the *symptom* of pressure is always an indication, a simple *signal*, that you have more drive for the job than you know or are willing to admit. You might wish not to openly admit your real interest and desire so that you can extort guilt from others for all the thankless hours of work you “have” to perform for “their” benefit. Or you might wish to parlay your “selfless” devotion into a bigger payoff. Or you might have innocently lost track of your drive. Whatever the reason, the symptom of pressure is a sure sign that you are more eager than you know. Thus, you can translate the symptom back to its original and correct form. “I have to” becomes “I want to.”

Translation is the key to therapy. For instance, in order to dispel pres-

THE COMMON MEANING OF VARIOUS SHADOW SYMPTOMS
*A Dictionary for Translating Symptoms
 Back to Their Original Shadow Forms*

<i>Symptom</i>	TRANSLATED TO	<i>Its Original Shadow Form</i>
Pressure		Drive
Rejection (“Nobody likes me.”)		“I wouldn’t give them the time of day!”
Guilt (“You make me feel guilty.”)		“I resent your demands.”
Anxiety		Excitement
Self-consciousness (“Everybody’s looking at me.”)		“I’m more interested in people than I know.”
Impotence/frigidity		“I wouldn’t give him/her the satisfaction.”
Fear (“They want to hurt me.”)		Hostility (“I’m angry and attacking without knowing it.”)
Sad		Mad!
Withdrawn		“I’ll push you all away!”
I can’t.		“I won’t, damnit!”
Obligation (“I have to.”)		Desire (“I want to.”)
Hatred (“I despise you for X.”)		Autobiographical gossip (“I dislike X in myself.”)
Envy (You’re sooo great.)		“I’m a bit better than I know.”

sure, you do not have to *invent* drive, or try to feel drive that isn’t there, or conjure up drive you now seem to lack. I am not saying that if you can force yourself to feel drive and interest in a job, that you will then feel no pressure. I am saying that *if* you feel pressure, the necessary drive *is already present* but is disguised as the symptom of pressure. You do not have to conjure up drive and place it next to the feelings of pressure. Those feelings of pressure are already the drive you need. You simply have to call those feelings of pressure by their original and correct name: *drive*. It’s a simple translation, not a creation.

So, in just this way, symptoms—far from being undesirable—are opportunities for growth. Symptoms point very accurately to your unconscious shadow; they are infallible signals of some projected tendency. Through your symptoms you find your shadow, and through your shadow you find growth, and expansion of boundaries, a path to an

accurate and acceptable self-image. You have, in short, descended from persona level to ego level. It's almost as simple as this: persona + shadow = ego.

It would be remiss of me to close this chapter without offering a simple key for understanding the essence of the therapeutic work to be done on this level. If you disregard the technical jargon of any shadow therapist, and just listen to the overall drift of his conversation, you will find that what he says follows a certain pattern. If you say you love your mother, he will say you unconsciously hate her. If you say you hate her, he will say you unconsciously love her. If you say you can't stand being depressed, he will say you actually court it. If you say you hate being humiliated, he will say you secretly love it. If you are passionately involved in a religious, political, or ideological crusade to convert others to your beliefs, he will suggest that you don't really believe in them at all, that your crusading is merely an attempt to convert your own disbelieving self. If you say yes, he says no. If you say up, he says down. If you say meow, he says bark. And then if you say that you always suspected that you hated psychologists and now you're sure, he'll say you're really a frustrated psychologist and that you secretly envy all therapists.

This starts to sound silly, but under all the apparently convoluted logic, therapists, whether they realize it or not, are simply *confronting you with your own opposites*. We can look at all the examples in this chapter from this angle, and the fact is, in each of these situations, the individual was aware of only one side of the opposites. The individual refused to see *both* opposites, to realize the unity of these polarities. Since the opposites cannot exist without each other, if you aren't aware of both of them, you will send the rejected pole underground. You will render it unconscious, and thus project it. You will, in short, create a boundary between the opposites, and thus generate a battle. But this is a battle that can never be won, only perpetually lost in way after painful way, because the two sides are actually aspects of each other.

The shadow, then, is simply your unconscious opposites. Thus, a simple way to contact your shadow is to assume the very opposite of whatever you now consciously intend, wish, or desire. That will show you exactly how your shadow looks at the world, and it is this view which you will want to befriend. This does not mean to *act* on your opposites, merely to be aware of them. If you feel you intensely dislike someone, be aware of the side of you that likes the person. If you are madly in love, be aware of the part of you that couldn't care less. If you hate a

particular feeling or symptom, be aware of that aspect of yourself which secretly enjoys it. The moment you are truly aware of your opposites, of both the positive and negative feelings toward any situation, then many tensions connected with that situation drop out, because the battle of opposites which created that tension is dissolved. On the other hand, the moment you lose the unity of opposites, the awareness of both sides in yourself, then you split the opposites apart, erect a boundary between them, and thus render the rejected pole unconscious where it returns to plague you as symptom. Since the opposites are always a unity, the only way they can be separated is by unconsciousness—selective inattention.

As you begin to explore your opposites, your shadow, your projections, you will begin to find that you are assuming responsibility for your own feelings and your own states of mind. You will start to see that most battles between you and other people are really battles between you and your projected opposites. You will start to see that your symptoms are not something that the environment is doing to you, but something you are doing to yourself as an exaggerated substitute for what you would really like to do to others. You will find that people and events don't cause you to be upset, but are merely the occasions for you to upset yourself. It is a tremendous relief when you first understand that you yourself are producing your own symptoms, because that also means you can *stop* producing those symptoms by translating them back to their original form. You become the cause of your own feelings, and not the effect.

What we have seen in this chapter is how, by trying to deny certain facets of our ego, we wind up with a false and distorted self-image, called the persona. In general, a boundary is erected between what you like (persona) and what you don't (shadow). We also saw that these denied facets of our ego (the shadow) end up projected so as to appear to exist "out there" in the environment. We then are left shadow-boxing our way through life. The boundary between persona and shadow becomes a battle between persona and shadow, and the war within is felt as a symptom. We then hate our symptoms with the same passion with which we originally hated our shadow; and with the shadow projected onto other people, we hate these people as we once hated the shadow. We then treat others as a symptom: something to be fought. And so the manifold forms of battle proceed across this level's boundary.

To develop a more or less accurate self-image—that is, to descend from persona to ego—is simply to gain a comprehensive awareness of those facets of yourself which you didn't know existed. And these facets

are easily spotted because they show up as your symptoms, your opposites, your projections. To take back your projections is simply to tear down a boundary, to include as yourself things which you thought were foreign; to make room in yourself for an understanding and acceptance of all your various potentials, negative and positive, good and bad, lovable and despicable, and thus to develop a relatively accurate image of everything your psychophysical organism is. It is to shift your boundaries, to remap your soul so that old enemies are allies and secretly fighting opposites become open friends. In the end, while you will not find all of you desirable, you might find all of you likeable.

RECOMMENDATIONS

Although psychoanalysis remains the classic approach to the ego level (i.e., to helping an individual living as persona descend to the ego level), I can no longer recommend this procedure as the therapy of choice, even if you can afford the money and the time. First, there are quicker methods that are at least as effective. Second, analysis itself so often twists the insights that spontaneously arise from the deeper levels of the spectrum that it tends to reduce the depths of the soul to bland uniformity. The theory of psychoanalysis, however, remains essential to an understanding of the dynamics of the ego, persona, and shadow, and a good introduction is Calvin Hall, *A Primer of Freudian Psychology* (New York: Mentor, 1973). The advanced student might try Freud's own *A General Introduction to Psychoanalysis* (New York: Pocket, 1971). Serious readers are directed to Otto Fenichel, *The Psychoanalytic Theory of Neurosis* (New York: Norton, 1972).

Books dealing with more recent approaches to the persona/ego include William Glasser, *Reality Therapy* (New York: Harper, 1965); A. Ellis and R. Harper, *A New Guide to Rational Living* (Hollywood: Wilshire Books, 1975); M. Maltz, *Psychocybernetics* (Hollywood: Wilshire Books, 1960); Karen Horney, *Self-Analysis* (New York: Norton, 1942; Horney had some decidedly centauric/holistic trends in her approach, which makes her works useful on both ego and centaur levels). M. Werthman, *Self-Psyching* (Los Angeles: Tarcher, 1978), is a nice compendium of techniques, most of which aim at egoic problems. Putney and Putney, *The Adjusted American* (New York: Harper, 1966), is a marvelous book; I have drawn many of the examples in this chapter from their volume, a debt I gratefully acknowledge. Gestalt therapy also

deals with the shadow very effectively, but since it also works with the centaur level, I have included the relevant material in that chapter.

The approach of choice seems to be, at least to my mind, Transactional Analysis. It preserves the essentials of Freud, but sets them in a context that is simple, clear, concise. Further, it generally recognizes the possibility of deeper levels of one's being, and thus does not overtly sabotage deeper insights. See T. Harris, *I'm OK—You're OK* (New York: Avon, 1969); and Eric Berne's *Games People Play* (New York: Grove, 1967) and *What Do You Say After You Say Hello?* (New York: Bantam, 1974).