

We live in a time when the Divine Echo within our Souls has been so dimmed by the cacophony and frenzied pace of the profane world that it is difficult for a calm voice of sanity to be heard above the madding crowd. Desperately needed today is a universal guiding ethos which is intelligible to large groups of people across religious, sociocultural, and educational strata, has the potential to inspire cross-cultures toward a common higher good, and has the hope of unifying the Collective Psyche of humankind since it is only through unification that psychological health and well-being are even remotely possible. The model of the Soul describes psychological maturity and optimal health in terms which link the Soul with philosophy and spiritual principles. This higher level of Soul consciousness, in turn, relates to the transcendence of the ego and demonstrates a process whereby a Transcendent Psyche manifests. When this occurs, the Soul, by definition, is synonymous with the Transcendent Psyche.

The model of the Soul is easily comprehensible, inspires and guides humankind to a level of consciousness *beyond the ego* and also builds a bridge between multiple disciplines, thus, beginning the process of authentic integration and synthesis on both psychological (*intrapsychic*) and social (*interpsychic*) levels. It is a guiding ethos taking us beyond the partial truths in Freudian and neo-Freudian theory of the ego. While past psychologists such as Jung, Fromm, Maslow, May, Rogers, and Assagioli have posited theories that give us excellent regional maps of the Psyche with Jung and Frankl making explicit references to the Soul in their works, the field of Western psychology has failed to provide a global map of the authentic Psyche or Soul which can, within its core model, achieve six objectives simultaneously:

1. provide a fuller, broader, and more authentic definition and exegesis of “Psyche” which incorporates and subsumes the traditionally defined masculine, Western definition of Psyche (mind and behavior), yet, most importantly, moves beyond it to one more congruent with Eastern philosophy, psychological theory, and ancient Greek thought (the Soul or mind/heart/will),
2. articulate a model and its concepts in an easily intelligible manner such that lay people can grasp the model and be inspired and guided by its ethos,
3. provide a model of ego transcendence,
4. provide a model of mature and immature feminine and masculine psychology,
5. explicitly link multiple disciplines of Eastern and Western psychology, philosophy, and religion, spirituality, mysticism, and science
6. examine the Soul in a non-partisan manner which highlights the truths in most religions, spiritual traditions, and philosophies

Historically, with perhaps the exception of Rogers and May, most psychologists have developed concepts, and written, primarily for scholarly and well-educated audiences. Sadly, lay people have been unable to comprehend many of the fundamental concepts in psychology and the fullness of their meaning because of the dense, complex language used. Hence, the majority of the wider audience which needs to understand the concepts and move toward some incorporation of them into their lives reacts with incredulity, boredom, indifference or disagreement. It is for this reason, *The Anatomy of the Soul* was written principally for lay people. One strength of the theoretical model of the Soul is that it accomplishes a paradoxical, yet crucial, objective by providing, on the one hand, an explanation whose simplicity allows for intelligibility to a readership uninitiated into psychology and philosophy yet, simultaneously, an exegesis to academicians and scholars, as well as initiates, with a more complex, multi-dimensional understanding. Each person comprehends what they need to based upon their current stage of consciousness and initiation into various disciplines. So while the

first book was written for a wider audience, *The Human Soul* is intended for the erudite reader.

Heidegger believed that the Soul could never be defined, rather only described, although he did once say that if anyone ever successfully defined the Soul, the definition “would be general.” While I mostly agree with Heidegger that the definition would be general, it is also impossible to write about the Soul, the Divine *Nous* or Ultimate Truth/Reality without utilizing Hericlitean logic since the very nature of the Soul is paradoxical. While readers of varying backgrounds and degrees of knowledge may find the theoretical model compelling and inspiring, the model would likely best be understood, interpreted, and fully appreciated on multiple levels by prodigious readers who have read within a wide range of topics and disciplines including:

1. the three (3) laws of thermodynamics
2. the double slit experiment (Thomas Young’s experiment)
3. Erwin Schrödinger’s cat experiment
4. Werner Heisenberg’s Uncertainty Principle
5. the Fibonacci spiral
6. philosophy/psychology of Advaita Vedanta, particularly its concepts of the Self, non-dualism, *para* and *apara vidya*, *avidya*, reality, *maya*, *lila*, karma, superimposition, and subration
7. philosophy/psychology of Nagarjuna and of Mahayana Buddhism, particularly its concepts of emptiness, the Void, the not-self, the ego, non-dualism, the *Bodhicitta* of the Bodhisattva, karma, *samadhi*, *samsara*, and *moksa*
8. philosophy/psychology of the Tao, the feminine and the masculine (yin and yang), and the ego of Taoism as understood through the *Tao Te Ching* and *Hua Hu Ching* by Lao Tzu
9. the concept of the Self in the *Ashtavakra Gita* and the *Upanishads*
- 10.the concept of the Self in the works of Sri Ramana Maharshi and Sri H.W.L. Poonja
- 11.the concepts of the Mother, the One, and the All within the works of Sri Aurobindo

- 12.the concepts of the One and Being in the works of Empedocles and Parmenides
- 13.the concept of Hericlitean logic
- 14.the concept of Aristotelian logic
- 15.the concepts of the One, the All, Divine *Nous*, World Soul, non-Being, Being, Beyond Being, the Good, the True, and the Beautiful in the works of Plotinus, specifically, *The Enneads*
- 16.the concepts of the One, the All, the Divine *Nous* in Platonic philosophy
- 17.the concepts of non-Being, Being, Absolute Being, Spirit, thing-in-itself, knowledge, the Will, the “I” and the Absolute “I” and the Good within the philosophies of Kant, Hegel, Schopenhauer and Kierkegaard
- 18.the concepts of Being and non-Being in the works of Fromm, Maslow, Frankl, Rogers, and May
- 19.the concept of New Being in the works of Tillich
- 20.the concepts of the Alpha and Omega and the human evolutionary process within the works of Pierre Teilhard de Chardin
- 21.the I-It and I-Thou relationship in the work of Martin Buber
- 22.the concepts of Binah and Chokhmah resulting in the Kether within the Kabbalah
- 23.the mysticism of Jacob Boehme, particularly his concepts of “something” and “nothing”
- 24.the esoterica of Alice Bailey, Madame Blavatsky, Rudolf Steiner and Edmond Bordeaux Szekely
25. the Christian mysticism of Dionysius the Areopagite, St. John of the Cross, Julian of Norwich, St. Bernard of Clairvaux, St. Teresa of Avila, and St. Therese of Lisieux
- 26.the psychology of Carl Jung and neo-Jungian thought, particularly the concepts of two selves (lower self and higher Self), the feminine and the masculine (*anima* and *animus*), the collective consciousness and collective unconscious, the shadow, the immature and mature masculine and feminine Psyche, and archetypes
- 27.the psychology of Roberto Assagioli, particularly his concepts of the Will and the two selves (the lower self and Higher Self), and his thoughts on music and colored light
- 28.the philosophy/psychology of Ken Wilber, particularly his concepts of the AQAL framework and of the evolution of consciousness versus involution of consciousness