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Some Reflections On How Marcelian Thought Can Enhance Psychoanalytic Theory and Practice

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Abstract: Psychoanalysis conceived as a form of life, a resource for individuals who can appropriate the life- and identity-defining narrative of psychoanalysis when they seek to understand, endure and possibly master the problems that beset the human condition, has undertheorized the observation that the mind appears to fundamentally have a spiritual cast. That is, humans intuit that there is "something more," "something higher," and "something better" that animates their everyday lives, and/or that they strive to make a living presence. Drawing from Marcel's oeuvre I discuss how his concepts, such as the "homo viator" and the "restoration of the sacred," can enhance psychoanalytic theory and technique as it strives to transform itself into a radically "spiritual" theory and technique, one that is sensitive and responsive to soulful transcendence. A "spiritual" psychoanalysis can assist analysands in the artful self-fashioning, self-styling and self-managing that is necessary to live the "good life." It can also address the main focus of a spiritualized psychoanalysis, and can help analysands learn how to make their suffering sufferable.

Introduction

Intense psychic pain was no stranger to Marcel. He described his private torment as "a struggle against oneself and one's instincts."[1] An only child, he had "no friends" and felt distressing "vulnerability" as an adolescent, probably due to having suddenly lost his mother three weeks before he turned age four, a traumatic wound that left him with a depressive trace his whole life. Marcel also described himself as having an "unhappy conscience" and as being prone to somatization. He had an "intestinal weakness" that "created an obsessive state" (perhaps the "lust for self-torture" he mentions in another context).[2] Despite Marcel's attestation to having complete knowledge about his "lust for self-torture," he probably would have greatly benefited from psychoanalytic treatment and insight, although he would disagree: "I can assure you, no psychoanalyst would have anything to teach me."[3] Indeed, his troubled and troubling self-description is perfectly aligned with Freud's observation that "[t]he primary motive force in therapy is the patient's suffering and the wish to be cured that arises from it."[4] Moreover, from

[1] Gabriel Marcel, *The Mystery of Being: Volume I: Reflection and Mystery* (South Bend, IN: St. Augustine's Press, 2001), p.69 (hereafter *MBI*); also Gabriel Marcel, *Creative Fidelity*, trans. Robert Rosthal (New York: Farrar, Straus and Giroux, 1964), p.247.

[2] See Gabriel Marcel, *MBI*, p.149.

[3] Gabriel Marcel, *Awakenings*, trans. Peter S. Rogers (Milwaukee, WI: Marquette U.P., 2002), pp.40–41, 64–65.

[4] Sigmund Freud, "Studies on hysteria," in James Strachey (ed. and trans.), *The standard edition of the complete psychological works of Sigmund Freud* (London: Hogarth Press, 1955, vol. 2), p.305; see also Freud's, "On beginning the treatment," in *The standard edition* (vol. 12), p.143.

what I can infer from Marcel's personal reflections, he would probably have found Freud's ironic assertion that the purpose of analysis is "to convert hysterical [neurotic] misery into common unhappiness,"[5] to be quite compatible with his, at times, melancholic, if not masochist, orientation to living.

While Marcel's autobiographical and other writings have fascinating insights about particular topics that are pertinent to psychoanalysis, such as "inner vertigo," "despair" and "madness,"[6] in this article I focus on the ways in which Marcel's oeuvre can enhance psychoanalytic theory and technique as it strives to transform itself into what I call a radically "spiritual" theory and technique, one that is sensitive and responsive to transcendence. As Marcel conceives of it, soulful transcendence and its associated plenitude of being (a palpable sense of "fullness" or completion) refers to a "beyond," though not a literal supra-terrestrial realm, "not some other place, but an unknown and higher dimension of reality, attainable in and through human experience and existence."[7] For Marcel, the main points of entry into transcendence were love, hope, faith, and art,[8] about which he has brilliantly written. What links these transcendence-pointing experiences is Marcel's conviction that the world is known through the social categories of our communal lives and artfully lived through the moral bonds and responsibilities that they generate.[9] As I have discussed elsewhere,[10] many of Marcel's ideas preceded those of better-known contemporary religious philosophers such as Martin Buber and Emmanuel Levinas, as well as psychological formulations about the nature of religious and spiritual experience contained within mainstream psychoanalytic and psychological writings.

While I am not able to work out the exacting details of such a spiritually-infused, humanized psychoanalysis in this short article, I will address three questions that are central to any psychoanalytic theory, including the development of a Marcelian-inspired spiritually-infused psychoanalysis, namely:

What is Marcel's conception of the human condition?

In light of Marcel's conception of the human condition, how is individual psychopathology or "problems in living" understood?

How does this conception of the human condition inform a Marcelian-inspired clinical psychoanalysis as it attempts to alleviate the individual's psychopathology or "problems of living"?

Given the limited scope of this article and the wide array of psychoanalytic perspectives, such as Freudian, Kleinian, Kohutian, and Lacanian, I will mainly focus on Freudian psychoanalysis, the version of psychoanalysis that I was trained in and feel most allied with, though I will make mention of other points of view.

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[5] Freud, "Studies on hysteria," p.305.

[6] See Marcel, *MBI*, pp.161,163, 168.

[7] Seymour Cain, *Gabriel Marcel* (South Bend, IN: Regnery/Gateway, 1979), p.115.

[8] It is worth noting that one prominent Lacanian trained psychoanalytic philosopher, Slavoj Žižek, has conceptualized psychoanalysis as providing secular counterparts of the Christian virtues of faith, hope and love. See Sarah Kay, *Zizek. A Critical Introduction* (Cambridge, UK: Polity, 2003), p.127.

[9] See Anthony Elliott, *Contemporary Social Theory: An Introduction* (London: Routledge, 2014, second ed.), p.29.

[10] See Paul Marcus, *In Search of the Spiritual: Gabriel Marcel, Psychoanalysis and the Sacred* (London: Karnac, 2013).

Defining Psychoanalysis

Before getting to the heart of my discussion, I must say something about my definition of psychoanalysis. Psychoanalysis as I conceive it is a form of life, a resource for individuals who can appropriate the life- and identity-defining narrative of psychoanalysis when they seek to understand, endure, and possibly master the problems that beset the human condition: despair, loss, tragedy, anxiety, and conflict. They try to synthesize and come to grips with the emotionally painful experiences of life through a psychoanalytic outlook. In other words, psychoanalysis can be viewed as what Michel Foucault called a "technology of the self": "an exercise of the self, by which one attempts to develop and transform oneself, and to attain a certain mode of being."[11] As philosopher Pierre Hadot notes about ancient Greek philosophy, psychoanalysis can be understood as a "spiritual exercise," a tool for living life skillfully, more fully and wisely. Erik H. Erikson may have had this in mind when he wrote that "free association" was a "western form of meditation."[12] The aim of a spiritual exercise is to foster a deep modification of an individual's way of "seeing and being," a decisive change in how one lives one's practical, everyday life. Most importantly, the objective of a spiritual exercise is "a total transformation of one's vision, life-style, and behavior" in the service of increased personal freedom and peace of mind,[13] and, I would add, a less self-centric outlook and behavior. According to this view, as Emmanuel Levinas described "Jewish Humanism" at its best, psychoanalysis is "a difficult wisdom concerned with truths that correlate to virtues." [14] In other words, psychoanalysis is a painful deconstructive, demythologizing, and defamiliarizing process for acquiring greater self-awareness and self-understanding, one that transforms moral consciousness by expanding and deepening one's capacity to love. In this sense psychoanalysis is animated by the "love of wisdom" and the "wisdom of love," and is a powerful tool for the art of living a "good life," as one construes and fashions it.

I. Reconceptualizing the Human Condition

Psychoanalysis has put forth at least three broadly conceived versions of the subject/self, or what I have called elsewhere, "versions of the human condition"[15] that tend to guide and delimit clinical practice: man as fundamentally pleasure-seeking (Freud), object-seeking (e.g., Melanie Klein and Donald Winnicott), and meaning-seeking (e.g., Roy Schafer and Donald Spence).[16] We have further variations on these versions of the subject as depicted by Heinz Kohut's famous contrast between Freud's "Guilty Man" and "Tragic Man." Freud's Guilty Man continuously struggles toward satisfaction of his drives. He lives under the sovereignty of the pleasure principle (i.e., the view that the mind avoids pain, instinctual tension, and seeks

[11] Michel Foucault, "The ethics of the concern for self as a practice of freedom," in Sylvère Lotringer (ed.), *Foucault Live, Collected Interviews, 1961–1984* (New York: Semiotexte, 1989), p.433.

[12] Carol Hren Hoare, *Erikson on Development in Adulthood: New Insights from the Unpublished Papers* (Oxford, UK: Oxford U.P., 2001), p.88.

[13] See Pierre Hadot, *Philosophy as a Way of Life* (Oxford, UK: Blackwell, 1997), pp.83,103,14.

[14] Emmanuel Levinas, *Difficult Freedom: Essays on Judaism*, ed. Sean Hand (Baltimore, MD: Johns Hopkins, 1989), p.275.

[15] Paul Marcus and Alan Rosenberg (eds.), *Psychoanalytic Versions of the Human Condition: Philosophies of Life and their Impact on Practice* (New York: New York U.P., 1998), p.3.

[16] See Fred Weinstein, *History and Theory After the Fall: An Essay on Interpretation* (Chicago: University of Chicago Press, 1990), p.27.

pleasure, tension discharge), endeavoring to resolve inner conflict, and he is often frustrated in his objective of tension reduction by those who have raised him. By dramatic contrast, Tragic Man struggles to satisfy the aspirations of his bipolar nuclear self (the pole of goals and ambitions and the pole of ideals and standards). Tragic Man strives to articulate the pattern of his very being, the ideals, ambitions, and self-expressive goals that go beyond the pleasure principle.[17] For Guilty Man the central anxiety is castration anxiety, while for Tragic Man it is the dread of complete disintegration.

As Roy Schafer noted, these psychoanalytic "master narratives" about the human condition guide its practice, its way of conceptualizing psychopathology and doing treatment. For example, analysts have very different narratives about the self: the self fashioned by its defenses against instincts (Freud), the self formed by its inner objects (Klein), the self shaped by its internalized relationships (Kohut),[18] and "the self as a narcissistic misrecognition, represented through the symbolic order of language" (Lacan).[19] Moreover, the goals of psychoanalytic treatment tend to be conceptualized differently depending on the master narrative in which one is lodged. We have, for instance, "the taming of the beast within" through reason and love (Freud); the "mad person within raging about" who becomes transformed through compensatory reparative activities (Klein); the "discovery of the self within" and the development of compensatory self-structures (Kohut); to reclaim the voice of one's desires, "to speak what heretofore has been unspeakable" (Lacan); and the enhancement of responsibility from "self-as-victim of unknown psychic forces to master in one's own house" (Schafer).[20]

More recently, there have been broadly conceived relational,[21] intersubjectivist[22] and interactional theories[23] that stress the need to create and sustain relationships, the ability and predisposition to partake in the experience of others as the main motivation of behavior, and tracking and understanding the dynamic interaction between the analysand and analyst's subjectivity, especially the co-produced transference/countertransference ebb and flow in the clinical context. Attachment theory, one of the most popular expressions of this trend,[24] claims that there is "an innate need for attachment to a caregiver" that is the central motivation in development. Diverse "patterns or failures in early attachment" supposedly incline a person toward future "developmental pathologies" and these patterns or failures are also correlated with

[17] See Heinz Kohut, *The Restoration of the Self* (New York: International Universities Press, 1977), p.133.

[18] See James W. Jones, *Contemporary Psychoanalysis. Religion, Transference and Transcendence* (New Haven: Yale U.P., 1991), p.135.

[19] Anthony Elliott, *Psychoanalytic Theory: An Introduction* (Oxford: Blackwell Publishing, Inc., 1994), p.113.

[20] See Paul A. Roth, "The cure of stores, self-deception, danger situations, and the clinical role of narratives in Roy Schafer's psychoanalytic theory," in Paul Marcus and Alan Rosenberg (eds.), *Psychoanalytic Versions of the Human Condition*, p.327.

[21] See Stephen Mitchell, *Relationality: From Attachment to Intersubjectivity* (New York: Analytic Press, 2000).

[22] See George Atwood and Robert Stolorow, *Structures of Subjectivity: Explorations of Psychoanalytic Phenomenology* (Hillsdale, NJ: Analytic Press, 1984), p.1990.

[23] See Dale Boesky, "The psychoanalytic process and its components," *Psychoanalytic Quarterly*, vol. 49, 1990, pp.527–531.

[24] See Morris Eagle, "Attachment and psychoanalysis," *British Medical Journal*, vol. 70, 1997, pp.217–229; see also Peter Fonagy, *Attachment Theory and Psychoanalysis* (New York: Other Press, 2001).

certain kinds of adult modes of relating to oneself and to others.[25] These modes are often pathological, including narcissistic, borderline, schizoid and other characterological disorders.

All the above-mentioned psychoanalytic "master narratives" have stunningly put forth what philosopher Richard Rorty called "usable truths," truths that convey meaning to our experiences and direction to our lives.[26] Each narrative identifies key problematics of the human condition and suggests how best to manage them in terms of living the "good life." By "good life," following Freud, I mean a life of deep and wide love, creative and productive work, one that is guided by reason and ethics and is aesthetically pleasing. While most of these problematics resonate with Marcelian themes, what is striking is that they lack any direct mention, let alone in-depth rendering, of the "spiritual" realm of human existence, including how Marcel conceives of it. Though a few psychoanalysts have thoughtfully written about religious and spiritual experience in a way that avoids simple psychological reductionism, there is still a huge gap in mainstream psychoanalytic thought when it comes to grappling with the "spiritual" dimension of being.[27] By embracing a Marcelian outlook or sensibility on the human condition, we can expand and deepen how analysts understand psychopathology and do treatment. While I am not suggesting that Marcel's version of the human condition should replace any of the "master narratives," including the Freudian one—man as pleasure-seeking in an erotically-tinged universe—I am alleging that a Marcelian-inspired, spiritually-infused gloss on the human condition, psychopathology and treatment, can enhance mainstream psychoanalysis in important emancipatory ways. A "spiritual" psychoanalysis can assist people in the artful self-fashioning, self-styling and self-managing[28] that is necessary to live the "good life."

Marcel's View of the Human Condition

For Marcel, man can best be metaphorically conceptualized as a "homo viator," a "spiritual pilgrim" or "itinerant being," one who, at best, is mindfully open to the "mysterious" in oneself and in others—ready, receptive, responsive, and responsible—and ready to participate in the variety of enigmatic, transgressive, and transfiguring sacred presences in the world. As Marcel says, "We do not belong to ourselves: this is certainly the sum and substance, if not wisdom, of any spirituality worthy of the name."[29] Marcel views the self, the person's affect-integrating, meaning-giving, and action-guiding being that distinguishes oneself from others, as a "spiritual self." Moreover, this "spiritual self" is an "embodied self" that is full of tensions, agitations, opacities,[30] and uncertainties. As Anderson aptly explains:

> I am in my depths a spiritual self, one that endures as the same unique self through time and is aware of doing so and, as such I can be described as transhistorical, supratemporal and even eternal. Yet I am also a fundamentally

[25] See Ethel S. Person, Arnold M. Cooper and Glen O. Gabbard (eds.), "Glossary," in *Textbook of Psychoanalysis* (Washington DC: American Psychiatric Publishing, 2005), p.548.

[26] See Richard Rorty, *Contingency, Irony, and Solidarity* (New York: Cambridge U.P., 1989), pp.4–6.

[27] See Mary Kay O'Neil and Salman Akhtar (eds.), *On Freud's "The Future of an Illusion"* (London: Karnac, 2008).

[28] See Anthony Elliott, *Concepts of the Self* (Cambridge, UK: Polity, 2014, third ed.), p.5.

[29] See Gabriel Marcel, "Foreword," in Kenneth T. Gallagher (ed.), *The Philosophy of Gabriel Marcel* (New York: Fordham U.P., 1962), p.xiv.

[30] See David Appelbaum, *Contact and Attention: The Anatomy of Gabriel Marcel's Metaphysical Method* (Washington, DC: University Press of America, 1986), p.51.

> incomplete and continually changing self with contingent and variable features. I am a self, driven by a deep demand for ultimate truths about the fundamental nature of reality, including the nature of my self and my true moral worth. Yet I am also a self of desire and lust and fear who seeks to avoid truths that are challenging and painful. Although in my depths spiritual, I am also an embodied self in space and time whose felt existence is indubitable and is the central reference point for all sensed existents.[31]

Marcel's view of the human condition resonates with the Freudian one, the self as divided, fractured, and ambivalent.[32] It also decisively adds to it and to all of the earlier mentioned psychoanalytic "master narratives." Marcel puts into sharp focus that human beings are fundamentally motivated in the way they live by their search for "something more," "something higher," and "something better" than everyday experience can gratify.[33] Human beings seem to be hardwired to "lean" into the future with an eye toward achieving transcendence, in part because without transcendent yearnings they feel absent of any possibility to be and do otherwise, and therefore collapse into helplessness and hopelessness.[34] The trick is to feel drawn, if not summoned, by a force external to oneself—but not to be imprisoned by it.[35] For the believer, the reality that often inspires and fulfills the human quest for "something more," "something higher," and "something better" is called God. For example, devout Jews, Christians, and Muslims believe in the identity-defining and life-enhancing, revealed word of an absolute, objective, and omnipotent creator. For the secularist, the "something more," "something higher," and "something better" is described as something beyond what reason can seize and hold firmly, an ineffable, infinite, enigmatic something, which if encountered can reinstate hopefulness. Whether one is a believer or a secularist, such a "something more," "something higher," and "something better" can evoke a deeply poetic experience of the world, as something sacred and worthy of reverence and gratitude**.**

Most importantly, this spiritual search for the transcendent requires what Marcel calls a "spiritual attitude," a way of being in the world that is passionately devoted to the intellectual and moral virtues, to Beauty, Truth, Goodness, and Justice, while at the same time being aware of the conflicted, ambiguous, and ambivalent nature of such a way of being. This spiritual attitude is characterized by humility and gratitude in the face of the mystery of being, by those enigmatic moments of what believers call "grace," of "pure disclosure," and "sudden epiphany."[36] In religious language, a language with which I am to some extent aligned, this is the experience of God's sublime, spontaneous, and, perhaps most important, unmerited love. For the

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[31] See Thomas C. Anderson, *A Commentary on Gabriel Marcel's* The Mystery of Being (Milwaukee, WI: Marquette U.P., 2006), p.100**.** It is worth noting that psychoanalyst Erik H. Erikson had a similar view of the self as Marcel: "One pole of any identity, in any historical period, relates man to what is forever contemporary, namely eternity." See Erik H. Erikson, *Dimensions of a New Identity: The Jefferson Lectures in the Humanities* (New York: Norton, 1974), p.41.

[32] See Anthony Elliott, *Concepts of the Self*, p.57.

[33] See Huston Smith, *Why Religion Matters: The Fate of the Human Spirit in an Age of Disbelief* (New York: Harper San Francisco, 2001), pp.3,26.

[34] See Jill Groper Hernandez, *Gabriel Marcel's Ethics of Hope: Evil, God and Virtue* (New York: Continuum, 2011), p.42.

[35] See Hubert Dreyfus and Sean Dorrance Kelly, *All Things Shining: Reading the Western Classics to Find Meaning in a Secular Age* (New York: Free Press, 2011), p.8.

[36] See John O'Donohue, *Beauty: The Invisible Embrace: Rediscovering the True Sources of Compassion, Serenity, and Hope* (New York: Harper Collins, 2004), p.12.

secular reader who might find this "God talk" ill-conceived and ill-fated, we can say that such a spiritual attitude involves being responsive and receptive, creative and imaginative, and, most importantly, responsible, as one engages the subtle weave of the luminous and numinous presences in the world.[37] As New York University President John Sexton shows in his co-authored book, *Baseball as a Road to God: Seeing Beyond the Game*,[38] the gist of this spiritual attitude, of fashioning a deeper and more meaningful life, involves religious perception that notices and thoroughly appreciates those "ineffable," "mystical," and "sacred" moments that occur around us, like in our secular national pastime. Similarly, what Marcel had in mind was helping people—whether believers, who claim that the yearning for, and actualization of transcendence emanates from God, or secularists, who believe it reflects the human proclivity for creative projection—to become more attuned to, and grateful for, the plentitude of possibilities, as Martin Buber called it, for joyful self-assertion and personal transcendence. That is of course, if only one throws open one's mind, heart, spirit to fully engage what is quite literally right in front of oneself.[39]

Thus, for Marcel, the "spiritual self" is conceived as a symbolic project that the individual actively and creatively fashions. The "spiritual self" can be understood as a symbolic project in the sense that people regularly relate to their sense of identity as an emotional and conceptual resource that directs their lives, to others, and to the wider society.[40] Most importantly for Marcel, the self is geared to the search for the sacred. By sacred Marcel means not only notions of God and higher powers but also to other features of life that are viewed as instantiations of the divine or instilled with divine-like (or "perfect") qualities, what psychologists have described as "transcendence, immanence, boundlessness and ultimacy."[41] By search I am referring to the ongoing journey of the "homo viator," a process that emanates from the creation/discovery of something experienced as sacred. This creation/discovery animates his idiosyncratic trajectory that strives to make empathic emotional and cognitive contact with "something more," "something higher," and "something better," what believers call God or the Absolute Thou (Marcel's favorite term for God), and non-believers have more comfortably called Transcendence, the Infinite, Eternity, Immortality, et cetera.

While Marcel believed there was a unity and integration of things and a tremendous intrinsic worth of things—that is, things are better than they seem—he also claimed that the world is more mysterious than it seems. As religious studies scholar Huston Smith noted, "We are born in mystery, we live in mystery and we die in mystery."[42] The human mind cannot fathom the answer to the mystery no matter how much knowledge we have. The more we understand, the more we realize how little we understand about the world and being, and this includes the materialist proclivity to understand persons as mere objects, organisms, and social

[37] See Paul Marcus, *In Search of the Spiritual*,, p.69.

[38] See John Sexton, Peter J. Schwartz, and Thomas Oliphant, *Baseball as a Road to God: Seeing Beyond the Game* (New York: Gotham, 2013).

[39] See Paul Marcus, *Creating Heaven on Earth: The Psychology of Experiencing Immortality in Everyday Life* (London: Karnac, 2015), p.7.

[40] See Anthony Elliott, *Concepts of the Self*, p.9.

[41] See Kenneth I. Pargament, Annette Mahoney, Julie J. Exline, James W. Jones, and Edward P. Shafranske, "Envisioning an Integrative Paradigm for the Psychology of Religion and Spiritual," in Kenneth I. Pargament, Julie J. Exline, and James W. Jones (eds.), *APA Handbook of Psychology, Religion, and Spirituality (Vol. 1): Context, Theory, and Research* (Washington, DC: American Psychological Association, 2013), pp.14-15.

[42] See Huston Smith, *The World's Religions: Our Great Wisdom Traditions* (New York: Harper San Francisco, 1991), p.387.

functions. In this sense, Marcel is emphasizing that the mind fundamentally has a spiritual cast, one that Freud insinuated in the "delicious indeterminacy" that is central to the Freudian unconscious. Indeed, as Freud showed, "the regulative hierarchies of self, sexuality, gender and power" are continually reorganized and occasionally dramatically changed, at least in part, as a result of this continual psychic flux.[43] I say in part because human consciousness is inescapably ambiguous and contradictory; as psychoanalyst Barnaby Barratt says, there is an "infinite polysemousness and uncategorizable, pulsating fluidity" [44] that constitutes the human experience, and humans have the potential to intuit a trace of the transcendent. For as with the human mind, transcendence is unthematizeable and infinitely other. As Levinas noted, "The transcendence of God can neither be said nor thought in terms of being," that is, it is beyond intellectual–emotional grasp or apprehension.[45] This being said, for Marcel the yearning for transcendence, for God, or for what others describe as a Realm, a Force, a Reality, et cetera, is best conceived as a point of existential orientation and direction rather than a thing or object.[46] Put differently, transcendence is analogous to a "vanishing point"; it is something that is not representable, but which is nevertheless constitutive of representation.[47]

II. Reconceptualizing Problems in Living and Psychopathology

For Freud, classical theory posits that the instinct-driven infant is born into an antagonistic environment with which it is immediately in conflict and which it has to oppose. From birth, man is embedded in a harsh dialectic between desire and culture. The basic motivational source is lodged in the sexual and aggressive drives. The Oedipus complex is the universal, central developmental–instinctual conflict that largely determines personality development, including its disfigurement. Classical theory posits the individual as "Guilty Man" who struggles under the domination of the pleasure principle to reduce the tension of the instincts. For Freud, psychopathology centers on internal conflict, such as between instinctual impulses (e.g., libidinal and aggressive ones), or structures (e.g., ego and id). Psychological conflicts are judged to be neurotic only if one instinct or structure is unconscious and/or if they are resolved by the implementation of defenses other than sublimation.[48]

Following Freud, who viewed the self as split, disparate, and in a state of having mixed feelings or contradictory ideas about something or someone, the ego-psychologist Heinz Hartmann noted that psychological "conflicts are part of the human condition," while his colleague Ernst Kris asserted that the subject matter of psychoanalysis is nothing but "human behavior viewed as conflict."[49] Indeed, the concept of conflict is foundational to the psychoanalytic comprehension of human psychological functioning, whether we are describing the genesis of so-called mental health or illness. This being said, the notion of conflict includes a wide range of phenomena that can be briefly described in terms of at least four binaries. While these binaries may appear unnecessarily complicated and indistinguishable to the non-

[43] See Anthony Elliott, *Concepts of the Self*, p.81.
[44] See Paul Marcus and Alan Rosenberg (eds.), *Psychoanalytic Versions of the Human Condition*, p.413.
[45] See Paul Marcus, *Being for the Other: Emmanuel Levinas, Ethical Living and Psychoanalysis* (Milwaukee: Marquette U.P., 2008), pp.204-5.
[46] See Huston Smith, *Why Religion Matters*, pp.3, 26.
[47] See Slavoj Žižek and Glyn Daly, *Conversations With Žižek* (Cambridge, UK: Polity Press, 2004), p.8.
[48] See Charles Rycroft, *A Critical Dictionary of Psychoanalysis* (London: Penguin, 1995), p.25.
[49] See Salman Akhtar, *Comprehensive Dictionary of Psychoanalysis* (London: Karnac, 2009), p.53.

psychoanalyst, who conceives of psychological conflict as simply two opposing trends coexisting in the same individual, they in fact speak to some of the main theoretical and clinical contributions that psychoanalysis has made to understanding and ameliorating individual psychopathology or serious "problems of living."

External vs. internal conflicts: External conflicts relate to those between an individual and their environment, such as a parent telling a child that he has to limit the number of chocolates he eats, while internal conflicts relate to those lodged within a person's own psyche, such as a child who looks forward to having a new sibling to play with but also wants to rid himself of the sibling because he wants the parents all to himself.

Externalized vs. internalized conflicts: Externalized conflicts pertain to internal conflicts that have been transferred or transposed onto external reality; for example, a teenager who has mixed feelings about going to a party where there are opportunities to engage in sex and drugs picks a fight with his father so he gets grounded. Internalized conflicts are psychic difficulties brought about by the internalization of environmental prescriptions and dictates that are in counterpoint to one's drives; for example, a teenager who has the wish to engage in sex and drugs but has incorporated his parents' values and prohibitions against these activities, leading to conflicted feelings and guilt about his pleasure-seeking wishes.

Developmental deficits vs. neurotic conflicts: Developmental deficits refer to the child's failure to develop "normally" in one or more areas, such as not achieving object constancy, a consistent representation or picture of the mother. As a result, the child is unable to develop mutual relationships that can endure disappointments and frustrations. Neurotic conflict (similar to internalized conflict) refers to a child who has reached the Oedipal phase (ages 3–5 in classical theory), and due to conflict between the id (roughly, the sexual and aggressive drives) and superego (roughly, the conscience) regresses to a previously established fixation point in development. For example, a child who wishes to have his mother all to himself also feels afraid of the father's retaliatory punishment, so he regresses by becoming babyish to get his mother's full attention.

Inter-systemic vs. intra-systemic conflicts: Inter-systemic conflict refers to the tension between the id and ego or between the ego and superego. Intra-systemic conflict occurs between different instinctual proclivities, such as homosexual and heterosexual; or different ego qualities, like activity vs. passivity, or different superego commands, such as modesty and success.[50]

These four binaries codify much of what Freud and his followers believe about human conflict, perhaps the defining feature of the human condition—that is, there is a cumulative negativity, sometimes described as a "lack," "gap," "wound," or "impossibility," an antagonism that is a basic and indelible backdrop to all being.[51] The significance of these binaries goes beyond clinical psychoanalysis and points to how psychoanalysts tend to view one of the key problems for the art of living the "good life," namely how one responds to psychic pain and suffering. In conventional psychoanalytic terms this refers to the question of how one copes. In Marcelian terms, it is a question of how one participates in one's pain and suffering to make it "sufferable." For Freud, the entire continuum of pain and suffering, whether from a toothache, the stress of everyday life, the death of a loved one, or a genocidal universe, is to varying degrees an existential challenge to one's autonomy, integration, and humanity. All pain and suffering, whether imposed from without, such as through torture or from an earthquake, or from within, as

[50] Ibid., pp.53–54.

[51] See Slavoj Žižek and Glyn Daly, *Conversations With Žižek*, pp.61, 66, 81,71. Žižek believes that Freud's death drive aptly expresses the dislocated quality of subjectivity.

in neurotic misery, is not simply an assault on one's integrity, dignity, and healthy narcissism, but represents an opportunity for growth and development. For Freud, as for Aeschylus, the father of tragedy, suffering is the mother of all wisdom.

Marcel's views about the typical challenging "problems in living" that people struggle with (he did not use the term psychopathology in his writings) follow from his spiritually-animated version of the human condition. As he noted, "…I think, that many enjoyments do not satisfy the whole of our being, that is to say our spiritual nature. They only satisfy us on condition that we have already put a great part of ourselves to sleep."[52] For Marcel, it is "non-disposability" *(indisponsibilité*) or "unavailability"—roughly, being emotionally inaccessible and existentially disengaged—that is both the cause and manifestation of many "problems in living." "Unavailability," says Marcel, means holding back, being closed off and self-fixated (what Max Weber evocatively called a "convulsive self-importance").[53] Indeed, similar to Levinas, Marcel decries the inordinately, narcissistically-driven subjectivity that characterizes the modern self and that underpins "unavailability." Such people are existentially oriented by a "being for oneself" rather than a "being for the other" outlook and behavior. They relate to others not as "doors" leading to I–Thou dialogue, but rather like echo chambers and mirror halls that help boost their ego or shore up their defenses against narcissistic injury, both the real and imagined attacks on their self-esteem.[54] As Marcel notes, "intersubjectivity" is defined as opening ourselves to others and the capacity to welcome them without being effaced by them." A "loving heart" is the starting point of his philosophy.[55] In fact, for Marcel, as Alfred O. Schmitz puts it, intersubjectivity, "is the infrastructure of spiritual life, an original human solidarity [i.e., the self as originally being-with] preceding the emergence of the ego and the condition for its possibility." [56] Intersubjectivity as the opposite of self-centeredness and selfishness is one of the key animating values of Marcel's oeuvre. For such "unavailable" people life tends to be experienced as a wall, as constricted and as "mere life," rather than as a gate, as enlarged and as "higher life."[57] This difference was sharply described by Marcel the believer, as the difference between experiencing life as a "dirty little joke" rather than "as a divine gift."[58]

Just as troubling, such people relate to themselves like bureaucrats, as objects, this being a manifestation of the alienating spirit of abstraction that Marcel identified as endemic to the "mass society." Such self-estrangement and self-objectification means that one forgets, disregards, and does not honor the concrete reality from which the abstraction is derived: "It is pretty certain…that we are tending to become bureaucrats, and not only in our outward behavior, but in our relations with ourselves. That is as much as to say that between ourselves and existence we are interposing thicker and thicker screens."[59] The result of this mode of self-

[52] Gabriel Marcel, *Metaphysical Journal*, trans. Bernard Wall (Chicago, IL: Henry Regnery, 1952), p.207.

[53] See Anthony Elliott, *Contemporary Social Theory: An Introduction*, p.26.

[54] See Zygmunt Bauman and Rein Raud, *Practices of Selfhood* (Cambridge, UK: Polity, 2015), p.89.

[55] See Gabriel Marcel, *Tragic Wisdom and Beyond* (Evanston, IL: Northwestern U.P., 1973), p.39.

[56] Alfred O. Schmitz, "Marcel's dialectical method," in P. A. Schlipp and L. A. Hahn (eds.), *The Philosophy of Gabriel Marcel* (La Salle, IL: Open Court Press, 1984), p.164

[57] See Charles B. Guignon, "Authenticity, moral values, and psychotherapy," in Charles Guignon (ed.), *The Cambridge Companion to Heidegger* (Cambridge, UK.; Cambridge University Press, 1993), pp. 222, 220.

[58] See Gabriel Marcel, *Man Against Mass Society* (South Bend, IN: St. Augustine's Press, 2008), p.42.

[59] Marcel, *MBI*, p.91. Marx and Engels vividly described one manifestation of this mode of consciousness as the "icy water of egotistical calculation," in which the average person is detached from their own creative powers of self-fashioning and numb to the human aspect of social life (See Anthony Elliott, *Contemporary Social Theory: An Introduction*, pp.22, 23).

relation is a kind of "existential brokenness," where life has "lost its inner unity and its living center,"[60] and there is not a sense of "ontological fullness."[61] Such blunting of affect or dulling of self-experience often leads to a deep retreat into a protective cocoon, an avenue of flight that ultimately leads to the deflation and hyper-functionalized way of relating to others, dehumanization, and loss of personal dignity.

For Marcel, the main causes of "problems in living" are often linked to a prideful mode of being, a way of "having," that is, relating to things that are mainly external to oneself that can be discarded, like possessions, and imply "assimilation." This is opposed to the humble mode of "being," an engagement with other people that is mainly expressed in terms of presence and participation.[62] Pride, for Marcel (and for St. Augustine), was the betrayal and abandonment of God, characterizing those people who put their faith not necessarily in themselves, but in the range of human projects, societies, and groups that stand over and against God.[63] The main thrust of the prideful being is one who is not satisfied with the universe as it is fashioned and who seeks to reconfigure it, thus establishing oneself as God, as the Creator. Such a reconfiguring or reordering is based on a false claim to self-sufficiency, to believing in the falsehood that one is self-created, self-sustained, and self-dependent. However, for Marcel, the believing Christian, we are not self-sufficient, neither physically, psychologically, nor spiritually. Rather, we need to be connected to the infinite, transcendent God, the source of being, goodness, justice, and absolute reality. It is precisely this prideful turning away from God that leads us to a state of narcissistic entitlement, to the seeking of various forms of self-destructive overindulgence, and, ultimately, to unhappiness. By attempting to fulfill an infinite need—to connect with God and receive His love and salvation—with finite entities, we love things more than we should in relation to what they can provide for us. Thus, the narcissist demands more from relationships than they can possibly give. Our craving for love or its symbolic extensions—praise, money, knowledge, and power—become inordinate and what St. Augustine so aptly called "disordered," that we desperately attempt to achieve peace of mind by satisfying our inordinate, misplaced, impossible-to-gratify desires. Such a prideful mode of being ultimately tends to foster the qualities that psychoanalysts associate with narcissistic pathology: self-hatred, envy, greed, jealousy, panic, emptiness, manipulativeness, and restlessness. Pride, in summary, "consists in attributing to ourselves and demanding for ourselves the honor, privileges, prerogatives, rights, and power that are due to God alone." As a form of self-idolatry, of putting oneself in God's place, it is conceived in Christian and other like-minded religious communities to be the main cause of sin.[64] C. S. Lewis put this point aptly when he wrote, "Pride leads to every other vice. It is a completely anti-God state of mind."[65]

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[60] Gabriel Marcel, *The Existential Background of Human Dignity* (Cambridge, MA: Harvard U.P., 1963), p.91.

[61] Seymour Cain, *Gabriel Marcel*, p.84.

[62] See Gabriel Marcel, *Being and Having. An Existentialist Diary* (New York: Harper & Row, 1965), pp. 154-174.

[63] See Gabriel Marcel, *Mystery of Being: Volume II: Faith and Reality*, pp. 85-107; *Tragic Wisdom and Beyond*, p. 211

[64] See Wayne A. Mack with Joshua Mack, *Humility: The Forgotten Virtue* (Phillipsburg, NJ: P & R Publishing, 2005), p.26.

[65] C. S. Lewis, *The Complete Works of C. S. Lewis* (New York: HarperCollins, 2009), p.108.

III. Reconceptualizing Treatment

How one conceptualizes psychoanalytic treatment depends on one's theoretical framework—in particular, one's version of the human condition that animates the derived formulation of psychopathology. Fred Pine has described the "four psychologies of psychoanalysis"—drive, ego, object relations, and self—each having "a somewhat different conception of humankind and our essential tasks"[66]

Briefly, drive psychology views treatment in terms of instinctual tensions, mainly related to sexuality and aggression, and resolving the conflicts that they generate. It focuses on the analysand's sexual and aggressive wishes and related fantasies, and modulating the disturbing instinctual tensions. Sublimation is the "highest" treatment goal. Ego psychology focuses on the individual's capacity for mastering the instincts, for reality testing, defense, and adaptation. The ego psychologist tends to focus treatment on the ego's capacity for "healthy" defenses; that is, those that promote competent anxiety management and sublimation. Object relations theorists focus on the individual's imagined internal phantoms, those mental representations of others and the associated fantasy scenarios that are rooted in perceived childhood relationships and are neurotically played out in contemporary life. The goal of this treatment includes resolving the analysand's relationship to his internal phantoms (rather than to "real" others, an interpersonal approach) that cause him psychic distress. Finally, says Pine, self-psychology focuses on increasing the individual's capacity for self-continuity and aliveness of ongoing self-experience. The goal of this treatment is the robust development of a sense of self-coherence, self-continuity, and self-esteem in the service of joyful self-assertion.[67] While there are many variations of the above four psychologies, and other ways of psychoanalytically conceptualizing treatment, nearly every psychoanalysis includes aspects of these four psychologies, for they represent somewhat different ways of understanding human psychological functioning. In other words, the conceptual metaphors of drive, ego, object, and self are interrelated, interdependent and interactive in all formulations of psychopathology and its emancipatory treatment goals.

Although Freud described the psychoanalyst as a "secular minister of souls,"[68] there is nothing in the four psychologies of psychoanalysis that explicitly speak to the sacred nature of the work, nor to one of the central aspects of human striving and struggle for self-transformation, the yearning for self-transcendence. Marcel would likely be sympathetic to much of what is contained in the four psychologies of psychoanalysis, at least in terms of what theorists claim are the main challenges of the average person in his effort to fashion the "good life." However, he has a unique "spiritual" perspective in his understanding of these and related problematics, by suggesting that it is the "restoration of the sacred" that is the most life-affirming response to psychic pain and suffering.[69] For it is this personal and collective process of reengaging with the sacred that is extremely important to both shield and enhance individual autonomy, integration and humanity, as well as to protect our society from its totalitarian proclivities. Reengaging with the fullness of the sacred means, above all else, honoring the inherent dignity of all human beings, without exception (including oneself). In my view, it also means honoring the dignity of

[66] Fred Pine, "The four psychologies of psychoanalysis and their place in clinical work," *Journal of the American Psychoanalytic Association*, vol. 36, 1988, p.582.

[67] See Salman Akhtar, *Comprehensive Dictionary of Psychoanalysis*, p.114.

[68] See Bruno Bettelheim, *Freud and Man's Soul* (New York: Vintage Books, 1982), p.35.

[69] See Thomas C. Anderson, *A Commentary on Gabriel Marcel's* The Mystery of Being, pp.120, 141.

the non-human world, such as the environment, animals, and even objects, [70] for they too are part of the vital rhythms of Nature that reflect the infinity of the universe.

Following Marcel, it is precisely this respectful openness toward transcendent otherness and the relinquishing of the self-enclosed, egocentric consciousness, and self-centric mode of subjectivity that truncates this openness and becomes the overarching goal of psychoanalytic treatment. Indeed, for Marcel, the Catholic, we can say that what he considers the most far-reaching and expansive psychological activity, the quest for self-transcendence, means the quest for transcending the limited universe such that one meets the "glory of the Infinite." One of the important objectives of psychoanalytic treatment as I conceive it is helping the analysand be more attuned to the way the divine, eternal, and transcendent are enmeshed in one's immediate lived realities, and to cultivate such life-affirming enmeshments, or "building bridges to eternity." Indeed, the late eminent psychoanalyst and Yale professor, Hans Loewald, recently described as a "radical conservative" in putting forth his integrative vision of object relational and classical ego psychology, argued similarly:

> As the unconscious becomes transformed into ego-freedom…the images and concepts of this relatedness [to the dynamic unconscious] also change into higher forms. The deepest inner knowledge of such relatedness is the experience of relation to a universal being….The mature individual, being able to reach back into his deep origins and roots of being, finds in himself the oneness from where he stems, and understands this in his freedom as his bond of love with God.[71]

Marcel believed that the most profound expression of the "spiritual self," the main "treatment goal" in psychoanalytic jargon, is the capacity for other-directed, other-regarding, and other-serving responses to the needs, desires, and wants of others, especially those who are vulnerable, powerless, and suffering. As Seymour Cain expresses it, "I belong to myself only as I do not belong to myself, as I give myself to otherness, and create myself, come into being, and so belong to what I am."[72] Similar to the younger Levinas who attended Marcel's Friday night seminars, Marcel regarded this "responsibility to the other" as a Divine command, including, in certain circumstances, putting the other's needs before oneself. In short, and again like Levinas, Marcel would concur with what the great Rabbi Israel Salanter famously said: "Someone else's material needs are my spiritual responsibility."[73] Marcel emphasizes that the role of love, being for the other before oneself, is the lever of power to transform oneself, including converting one's neurotic misery into "something more," "something higher," and "something better," to self-transcendence. On this point, Marcel and Levinas are in agreement with Freud, who described psychoanalytic treatment as the "scientific cure by love"[74]

With regards to the central problematic of psychoanalysis, helping the analysand to better "manage" their psychic pain—to make their suffering "sufferable," a Marcelian-glossed

[70] Objects, such as a beautiful work of art or the skillfulness of a master carpenter, are capable of evoking the sense of the sacred, especially the upsurge of felt wonder and thankfulness.

[71] Hans Loewald, "Psychoanalysis and Modern Views on Human Experience and Religious Experience," *Journal of Pastoral Care*, 7, 1953, p. 13.

[72] Seymour Cain, *Gabriel Marcel's Theory of Religious Experience* (New York: Peter Lang, 1995), p.94.

[73] See "Sharing our fruit with friends and strangers," January 26, 2013, www.thetimes.co.uk/tto/faith/article3668764.ece

[74] See William McGuire (ed.), *The Freud/Jung Letters* (Princeton: Princeton U.P., 1974), pp.12–13.

psychoanalytic treatment would focus on helping an analysand reinstate a sense of dignity, of being worthy of honor and respect. In this view, following Rorty, when the narrative that a person has been telling himself about his life that constituted his self-identity is grossly defiled, say through political, social or economic tyranny, or through neurotic misery (e.g., Marcel's "self-torture"), the individual feels humiliated; his self and world have been rendered almost completely meaningless, cutting deeply into his will and ability to carry on. In conventional psychological terms, a person's autonomy, integration, and humanity has been subverted, if not destroyed.

Thus, according to Marcel, the main way that one can be receptive, responsive, and responsible to one's pain and suffering in a way that reflects courage, dignity, and faith is to affirm one's capacity to view one's situation differently than one usually does, especially in moments of weakness when one is most vulnerable amidst the horror of the ordeal. Rather than succumb to such assaults on the self and the accompanying emotional storms, often in the form of profound depression and intense anxiety, one bravely remembers that one has the freedom to assign meaning to the situation into which one has been "thrown." In this sense, says Marcel, "courage and reflection are inseparable."[75] For Marcel, the analyst must create the conditions of possibility for the analysand to resist his humiliation by accessing the "remarkable…fact that within us something builds up to resist this disintegration and downward courses" caused by all forms of tyranny, including extreme self-destructiveness. As Marcel further notes, "We affirm with absolute certainty…that there is within the human creature as we know him something that protests against the sort of rape or violation of which he is the victim…" This sense of dignity is not simply based on the pretentious "affirmation of the self," it instead includes a heartfelt awareness of "a stronger consciousness of the living tie which unites all men."[76] Indeed, Primo Levi made a similar point about the importance of maintaining dignity in the extreme situation when he noted that more than life and happiness, he valued the power to remain oneself, even when facing death. In Auschwitz, he and his fellow inmates were "slaves, deprived of every right, exposed to every insult, condemned to almost certain death, but we still possess one power, and we must defend it with all our strength, for it is the last—the power to refuse our consent."[77] Marcel's point is that there are ways of being receptive, responsive, and responsible to one's pain and suffering such that "my suffering ceases to be a contingent fate and the sign as it were of my dereliction, and instead reveals existence to me."[78] That is, pain and suffering can be an occasion for personally transformative moral insight, depending on the attitude one takes to one's challenging circumstances.

For Marcel, such a way of engaging one's pain and suffering offers the opportunity to "consecrate or sacrifice," and it is precisely in this manner that courage, dignity, and faith are most intimately fused and affirmed.[79] As any cancer or Holocaust survivor will tell you, while their personal survival was of great concern to them, what most propelled them to keep "fighting," to survive their ordeals with a relative degree of autonomy, integration, and humanity intact (though as radically changed persons), was the love they wanted to give (and secondarily receive) to the cherished people in their lives—to a wife, husband, child, or parent. Like Levinas,

[75] Gabriel Marcel, *Tragic Wisdom and Beyond*, p.102.
[76] Gabriel Marcel, *The Existential Background of Human Dignity*, p.135.
[77] Edward Mendelson, "*The Complete Works of Primo Levi*," *New York Times Book Review*, November 29, 2015, p.18.
[78] Gabriel Marcel, *Creative Fidelity*, p.245.
[79] See Marcel, *MBI*, p.xiii.

Marcel believed that suffering is most "sufferable," or most profoundly endured, transfigured, and transcended, when it is suffered for the sake of the other. This can even include the suffering that one's personal suffering causes the other. To embrace such a way of being in the face of one's fear is surely an act of courage, one that provides the necessary pride, self-respect, and dignity of purpose to creatively bear one's ordeal. Such courageous self-affirmation, says Marcel, is ultimately rooted in the faith that the self I believe I "should" become, the self to whom I feel I "must" be true, is the self that I am "commanded" to become.[80] As Marcel concluded, "Heroism cannot exist without a faith that is so strong it is scarcely imaginable."[81]

IV. Conclusion

Mainstream psychoanalysis tends to describe human experience and behavior as ego-centered and self-centric, being solely or firstly concerned with itself—that is, an ego or self propelled, as Freud says, by biological and instinctual causes, similar to other animals, or a willing ego empowering itself to enhance personal self-esteem and self-efficacy. In contrast to these "earth-bound" versions of the human being-in-the-world, Marcel puts forward the soaring metaphor of the "homo viator," the spiritual pilgrim, one who embodies a "spiritual attitude," a way of thinking, feeling, and acting that strives to both create and discover the sacred and transcendent presences in the world, especially through love, hope, faith, and art. Marcel's "spiritual" approach to understanding the human condition, psychopathology (or "problems of living"), and treatment puts into sharp focus the need to conceptualize self-transformation, the bailiwick of psychoanalysis, also in terms of the human need and desire for self-transcendence. This means apprehending what is divine and eternal in others, in the world at large, and in oneself. One can be said to have a rich spiritual life to the extent that one can realize the sacred in one's everyday life, to live according to the highest ethico-religious values. As Huston Smith succinctly put it, "The goal of spiritual life is not altered states, but altered traits."[82] Above all else this means living with the extension/transcendence of inordinate self-love.[83] In psychoanalytic terms, this translates to making "soul care" (attunement to the sacred that is part of human flourishing), a crucial dimension to both conceptualizing and helping analysands to be more capable of creating a way of being that is forever animated by both the will and ability to potentiate and actualize the numinous and luminous transcendent presences in everyday life. As Marcel said, we need to "open our selves to those infiltrations of the invisible…the radiance of the eternal Light," that is, to the spirit of Beauty, Truth, and Goodness, what Marcel and anyone who conceives of humans as *homo religiosus*, or religious beings, would call moments of grace.[84] The art of the living the "good life" entails being able to engage in love, hope, faith, and

[80] See Thomas C. Anderson, *A Commentary on Gabriel Marcel's* The Mystery of Being, p.67.

[81] Gabriel Marcel, *Searchings* (New York: Newman Press, 1967), p.113.

[82] Huston Smith, "Encountering God," in Phil Cousineau (ed.), *The Way Things Are: Conversations with Huston Smith on the Spiritual Life* (Berkeley, CA: University of California Press, 2003), p.97.

[83] See Zygmunt Bauman, *Liquid Love: On the Frailty of Human Bonds* (Cambridge, UK: Polity, 2003), p.79. As philosopher Jerome A. Miller aptly points out, psychoanalytically conceived desire attempts to reduce the other to oneself in order to possess or consume it, but Marcelian conceived "impassioned self-donation," on the other hand, involves an other-directed, other-regarding and other-serving way of being. While the Freudian psychoanalyst might conceive of self-transcendence as a praiseworthy sublimation of desire, Marcel might see desire as a "recoil from self-transcendence" (personal communication, 2/18/16).

[84] See Gabriel Marcel, *The Mystery of Being: Volume II: Faith and Reality* (South Bend, IN: St. Augustine's Press, 2001), pp.187–188.

art with the fullness of one's whole being, this being the phenomenological context or the psychological conditions of possibility in which one can experience a glimpse of self-transcendence.