

modern West. And as the full character and implications of the scientific world view became explicit, that inner division was experienced as that of the sensitive human psyche situated in a world alien to human meaning. Modern man was a divided animal, inexplicably self-aware in an indifferent universe.

Attempted Syntheses: From Goethe and Hegel to Jung

There were those who sought to encompass that schism by bridging the scientific and humanistic imperatives in both method and theory. Goethe led a *naturphilosophie* movement that strove to unite empirical observation and spiritual intuition into a science of nature more revealing than Newton's, a science capable of grasping nature's organic archetypal forms. The scientist could not, in Goethe's view, arrive at nature's deeper truths by detaching himself from nature and employing bloodless abstractions to understand it, registering the external world like a machine. Such a strategy guaranteed that the observed reality would be a partial illusion, a picture whose depths had been eliminated by an unconscious filter. Only by bringing observation and imaginative intuition into intimate interaction could man penetrate nature's appearances and discover its essence. Then the archetypal form in each phenomenon could be elicited; then the universal could be recognized in the particular and reunited with it.

Goethe justified this approach with a philosophical stance sharply divergent from that of his older contemporary Kant. For while, like Kant, he recognized the human mind's constructive role in knowledge, he nevertheless perceived man's true relation to nature as overcoming the Kantian dualism. In Goethe's vision, nature permeates everything, including the human mind and imagination. Hence nature's truth does not exist as something independent and objective, but is revealed in the very act of human cognition. The human spirit does not simply impose its order on nature, as Kant thought. Rather, nature's spirit brings forth its own order through man, who is the organ of nature's self-revelation. For nature is not distinct from spirit but is itself spirit, inseparable not only from man but from God. God does not exist as a remote governor over nature, but "holds her close to her breast," so that nature's processes breathe God's own spirit and power. Thus did Goethe unite poet and scientist in an analysis of nature that reflected his distinctively sensuous religiosity.

In a similar spirit, the metaphysical speculations of the German Idealists after Kant culminated in the extraordinary philosophical achievement of Georg W. F. Hegel. Drawing on classical Greek philosophy, Christian mysticism, and German Romanticism to construct his all-encompassing system, Hegel set forth a conception of reality that sought to relate and unify man and nature, spirit and matter, human and divine, time and eternity. At the foundation of Hegel's thought was his understanding of dialectic, according to which all things unfold in a continuing evolutionary process whereby every state of being inevitably brings forth its opposite. The interaction between these opposites then generates a third stage in which the opposites are integrated—they are at once overcome and fulfilled—in a richer and higher synthesis, which in turn becomes the basis for another dialectical process of opposition and synthesis.⁵ Through philosophy's comprehension of this fundamental process, Hegel asserted, every aspect of reality—human thought, history, nature, the divine reality itself—could be made intelligible.

Hegel's overriding impulse was to comprehend all dimensions of existence as dialectically integrated in one unitary whole. In Hegel's view, all human thought and all reality is pervaded by contradiction, which alone makes possible the development of higher states of consciousness and higher states of being. Each phase of being contains within itself a self-contradiction, and it is this that serves as the motor of its movement to a higher and more complete phase. Through a continuing dialectical process of opposition and synthesis, the world is always in the process of completing itself. Whereas for most of the history of Western philosophy from Aristotle onward, the defining essence of opposites was that they were logically contradictory and mutually exclusive, for Hegel all opposites are logically necessary and mutually implicated elements in a larger truth. Truth is thus radically paradoxical.

Yet for Hegel the human mind in its highest development was fully capable of comprehending such truth. In contrast to Kant's more circumscribed view, Hegel possessed a profound faith in human reason, believing it was ultimately grounded in the divine reason itself. While Kant had argued that reason could not penetrate the veil of phenomena to reach the ultimate reality, since man's finite reason inevitably became caught in contradiction whenever it attempted to do so, Hegel saw human reason as fundamentally an expression of a universal Spirit or Mind (*Geist*), through the power of which, as in love, all opposites could be transcended in a higher synthesis.

