**Abstract**

This paper is a first attempt to connect between Rudolf Steiner’s philosophical and anthroposophical doctrines and psychoanalytical thinking. Although the birth of these two disciplines occurred in the same cultural, chronological, and geographical contexts, there has yet to be a dialogue between them. The present study aims to point at the importance of this type of dialogue for both disciplines, to the conceptual possibilities embodied in it, and its implications for the field of therapeutic practice.

On one level, the study examines different aspects in which psychoanalytical thinking benefits from its encounter with Steiner’s doctrines. This body of work comprised of Steiner’s early philosophical thinking, and the anthroposophical doctrine based upon it, and describes a unifying relation between man and nature. The uniqueness of Steiner’s unifying method vis-à-vis other monistic-unifying frameworks is related to the concept of the human “I” constituted within it: this concept refers to the essential uniqueness of every human being and anchors it in their “thinking” – to which the doctrine relates as a human activity, on the one hand, and as a dimension of all things, which constitutes their universal unity, on the other.

On a second level, this paper focuses on the importance of a dialogue with psychoanalytical thinking for Steiner’s theory. This theory – in name of which Steiner harshly criticized the psychoanalytical thinking of his time – stresses the importance of its attention to man’s spiritual dimensions, however, it lacks consideration of the different dimensions of the experience and of the emotional dynamic. A dialogue with psychoanalytical thinking is vital for filling this gap, as well as for creating a practice of psychological therapy based on this doctrine. Unlike other fields – such as, education, agriculture, medicine, and other therapies – in which Steiner’s theory is realized in the practical domain, its realization in the field of psychological therapy is extremely scant. This study aims to create a conceptual basis for this realization and for psychodynamic-anthroposophical therapeutic thinking.

The **Introduction** reviews the principal contours of Steiner’s theory and its development, addresses the scarcity and importance of academic scholarship concerned with it, and defines the approach of the present study regarding the relationship between its two parts – the philosophy and the anthroposophy. The chapter also describes the integration of methodological tools employed in this study for creating the interdisciplinary dialogue: methodological apparatuses offered in Wittgenstein’s later thinking on the philosophy of language, interpretive-hermeneutic tools based on the work of Gadamer and Dilthey, and a methodology for exploring conceptual systems based on the Steinerian understanding of the concept “worldview.”

**Chapter One** demonstrates a methodological application of the concept derived from Steiner’s doctrine for the purpose of examining the development of psychoanalytical thinking: by employing the way in which this doctrine defines the concept of “worldview,” the chapter traces the changes in the conceptions – at the basis of the different psychoanalytical schools – regarding the relation between man and world. This examination shows that while, in its Freudian origin, psychoanalytical thinking is founded on a concept of separatedness and differentiation between man and his world, and between man and other men, in the later stages of its development, conceptions that describe this relation in terms of convergence and unity become its foundation.

As a result, the current study proposes the unifying worldview of Steiner’s theory as a philosophical underpinning for psychoanalytical concepts that undercut – in effect and without any defined philosophical basis – the viewpoint of differentiation and separatedness between human beings.

**Chapter Two** describes the fundamentals of Steiner’s philosophical method and offers an alternative to Kantian thinking by proposing a theory of consciousness based on this method referred to as “objective idealism.” It then explores the uniqueness of the relationship between man and world constituted in “monism of thought” – the ontology derived from this theory of consciousness.

**Chapter Three** presents the fertility of Steiner’s unifying perspective – by addressing its uniqueness vis-à-vis other theories of unity – for psychoanalytical thinking: by way of four psychoanalytical concepts, this chapter explores the conceptual possibilities produced by the application of psychoanalytical conceptualization in the unifying ontology established in Steiner’s “monism of thought.”

**Chapter Four** examines the concept of “I” constituted in Steiner’s theory and proposes, for psychoanalytical thinking, the unique epistemology aligned with this concept for studying man. Analysis of the concept “I” points to the conceptual polarity inherent in it, to the conceptual bridge it produces between numerous binary opposites, and to the solutions it provides for different difficulties in thinking about human selfhood. By elaborating on the roots and meanings of Steiner’s call for the consolidation of the human sciences as disciplines concerned with the study of individual “I” entities, it proposes that psychoanalysis base itself on this type of exploration.

**Chapter Five** presents the dialogue between psychoanalytical thinking and Steiner’s thinking for the practical and ethical fields of psychological therapy. Following the examination of the concept of “I” in Chapter Four, this chapter examines the different dimensions of the concept “soul” in Steiner’s doctrine, and is concerned with its implications for the developmental thinking established in this doctrine. Based on these perceptions relating to the soul and the processes of its development, this chapter proposes observation of psychodynamic psychotherapy and its understanding from three vantage points: cognitive, ontological, and ethical. The human image constituted in Steiner’s comprehensive doctrine – and its understanding in terms of entity, consciousness, and liberty – is translated in this chapter in terms of both a new understanding of the therapeutic act and answers to a number of fundamental questions related to it.

From the cognitive point of view, the question as to how mental change occurs by way of words and as a process of broadening consciousness is answered, and the possibility of linking the therapeutic process and the spiritual path is explored. The ontological viewpoint describes the therapeutic process in terms of the possibility of the growing realization of the “I” in the psyche, and answers questions regarding the role of the interpersonal encounter and connection for this process. The ethical perspective, which describes the necessary connection between development and morality, creates a bridge between a preoccupation with the “I” and the ethical-social commitment, and enables an approach to the therapeutic process in terms of moral development.

In the intersecting of psychoanalytical thinking with Steiner’s doctrine, this study formulates a trend aiming at a philosophical inquiry regarding the positions and perceptions upon which psychoanalytical thinking and practice are based. An additional trend presented in this study aims to apply the conceptualizations that operate in both this thinking and practice to a non-dualistic ideational foundation and in referring to the spiritual dimensions of man and world. The study shows that this type of approach is conceptually valuable for psychoanalytical thinking and theorization; moreover, it has practical-clinical value for therapists and patients who wish to pay heed to spiritual aspects in the framework of psychological therapy and in the broader framework of self-knowledge and development.