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# TURNING AWAY OR TOWARDS

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A recent visit to the centre of San Francisco has left its mark on me. To be confronted continually by requests for money from the homeless and hungry on almost every street corner was disturbing. Locals tended to ignore the problem. They turned away from it; I could not.

Moses was unable to turn away from the Burning Bush. He turned towards it, took off his shoes, and realised where he stood was holy ground. The integration of spirituality and psychotherapy is holy ground.

### Introduction

The Hebrews had no word for religion; they spoke of life. For them God, people and the world are all one and any one aspect could not be addressed without all the others.<sup>1</sup>

The topic of the integration of psychotherapy and spirituality has been with me for a number of years. Somehow it will not go away, leave me alone. It keeps coming back to take my attention. It is as if there is something beyond my conscious self that has somehow engaged me in this process, something that is beyond me, but also very much part of me.

This paper begins with two questions that focus on the human condition. The first question is "where are you?"<sup>2</sup> (the question asked by God of Adam.) Where is humankind today? The second question is "what is Man?"<sup>3</sup> (from the Hebrew) a question asked by the psalmist long ago.

Spirituality is understood to mean "a surpassing of one's boundedness and relating to a larger framework of being"<sup>4</sup> which, when compared with the work of psychotherapy, is similar. Both seek the same goal of wholeness and wellbeing. The work of Buber helps give focus to what wholeness and fullness of being means when he talks of there being three spheres of relation: human beings, nature, and spiritual realities.<sup>5</sup> These will be discussed in the context of selfobjects.

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1 B Reed. *The Dynamics of Religion* Darton, Longman and Todd, 1978, p 1.

2 Genesis 3 : 9 *Good News Bible*

3 Psalm 8 : 4 *Ibid*

4 J Kovel. *The Meeting of Psychoanalysis and Religion*. In *Is Psychoanalysis Another Religion?* I. Ward (ed.). Freud Museum Publications, London, 1993.

5 M Buber. *I and Thou*. C. Scribners Sons, New York, 1958.

Then the writings of Symington and Bragan are presented for they offer an integration of psychotherapy and spirituality. Finally with the work of Self Psychology and selfobject function in particular, there is an attempt to highlight the importance of the evocative function of symbolic selfobjects. We stand in relation to evoking selfobjects – what is our response – to turn away or to turn towards?

### **The human condition**

“The true hallowing of man is the hallowing of the human in him.”<sup>6</sup>

We begin with an understanding of the focus of our attention as psychotherapist – the human condition. What does it mean to be human and what contributes to the totality of human experience?

Firstly there is an ultimate question that needs to be asked about the human condition and that is the question that God asked Adam in the Garden of Eden: “where are you?” This question needs to be asked not only of our common humanity but also of individuals within it. Answers to this question reflect the cultural view of reality that we have of our world.

One answer given is by those who adopt a dualistic view of reality in which the human being is divided into a body belonging to this natural world and the soul or spirit belonging to an unseen transcendent world which is considered of a higher order. The human relationship with God/spirit is, therefore, moderated through a special process. God does not relate to persons through means of their personality, but by a special channel.

It is into this dualistic view that the interface of spirituality and psychotherapy fits, where they only make sense in the context of their own interpretive frameworks and varieties of experience. So there is a split of the human condition into such divisions as body/soul, heaven/earth, sacred/secular, good/evil, man/woman, God/human.

With such a view of reality, the question “where are you?” is answered: that humans belong to two different worlds, one controlled by God, who has special powers, and the other the world of the body which is of less importance (“I am only human”). With such a dualism it is impossible to integrate psychotherapy and spirituality. Rather, they travel along side by side occasionally acknowledging one another, but more often than not eyeing one another suspiciously.

There are, however, three other responses to the question “where are you?” that seek to provide an answer from within the human condition where experience is seen as a whole not divided into a dualism. Firstly there is a very marked tendency by human beings to turn away from experiences that unsettle and confront us,

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<sup>6</sup> M Buber. *Hasidism and Modern Man*. Harper and Row, New York, 1958, p 31.

## Turning Away or Towards

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whether they be within ourselves or our relationships. To turn towards the pain and hurt that arises in ourselves or in close personal relationships is often too difficult and an escape is sought by creating a dualistic view of life. When we turn away we become out of touch with that which speaks to us at the depths of our being, the stirrings within – the ‘still small voice’.

A second response is suggested by Symington when he describes the habitat of contemporary people as the city, where they are divorced from nature and divested of their ancient heritage. Here in this concrete jungle they are dispossessed of natural satisfactions. With no sunset, no cows to milk, distracted from establishing a more mature emotional relationship where real satisfaction is to be found, human beings are in emotional crisis.<sup>7</sup>

A third answer is offered by Bragan when he refers to George Steiner, who has drawn attention to the fact that since the 17th century there has been a major shift from internal to external discourse. There has been over the centuries a marked reduction in those techniques of concentrated internality like religious meditation, introspection and learning by heart, with the emphasis now being on external communication, distraction and stimulation of all sorts.<sup>8</sup> Such activity, Bragan suggests could be responsible for the growing alienation that is present today in people’s lives. He says much greater attention may need to be given to “the articulate means of the self, the internal discourse that grounds the self.”<sup>9</sup>

Each of these answers to the question “where are you?” highlights the growing alienation of people from themselves, from one another and the world. Such alienation, the difficulties within and between people, and our relationships with nature and the world are not only psychotherapeutic concerns, but also spiritual and religious concerns.

Traditional religion has failed to understand the nature of the human condition from a psychotherapeutic understanding. By not starting with the human condition, but with God, religion is getting further away from the inner experience of the individual and an understanding of the spiritual.

There is the second ultimate question which is as important as the first, for it also helps us to focus on the human condition. This is the question posed by the psalmist long ago as “what is Man?” (Psalm 8:4). It is necessary that we have a psychological understanding of the answer to this question and this can come from the work of Kohut and Self Psychology.

The self is made up of many parts that either fit well together, as if glued, or fall apart easily. So there can be a self that is cohesive, or fragile.

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<sup>7</sup> N Symington. *Emotion and Spirit*, Cassell, London, 1994.

<sup>8</sup> K Bragan, *Self and Spirit in the Therapeutic Relationship* Routledge, London, 1996.

<sup>9</sup> Ibid p 13.

The cohesive self is a structure that gives a healthy sense of self, of self esteem and well being. The cohesive self is achieved by the development of the bipolar self, where the mirroring and idealising needs are appropriately responded to, the self then develops an inner directedness and strength, enhanced by the experience of essential alikeness of someone being alongside. To enable the self to function throughout life the presence of selfobjects is required. Selfobjects both evoke the structural self and maintain the continuity of the self.

There are four main selfobject needs that the individual has that require responses from selfobjects if he or she is to be able to function as a cohesive self.

- Mirroring needs: to feel affirmed, confirmed, recognised; to feel accepted and appreciated especially to show oneself.
- Idealising needs: to experience oneself as being part of an admired and respected selfobject, where the child can look up to and merge into a stable, calm, non-anxious and protective selfobject.
- Alter-ego needs: to experience an essential alikeness with the selfobject like someone being alongside, supportive and helpful in mobilising one's talents.
- Adversarial needs: to experience the selfobject as a benignly opposing force who continues to be supportive and responsive while allowing or even encouraging one to be in active opposition and thus confirming, and at least partial autonomy.<sup>10</sup>

Selfobjects are intrapsychic events that are not observable from the outside. They are subjectively experienced in the inner space and they also help to create that inner space. A healthy mature self needs a constant supply of selfobject experiences that help self-evoke and self-maintain throughout life. The form of these will change with the self's development: from the child who needs a self-evoking experience with a real live person who provides tuned-in empathetic responses; to the adolescent who needs self-sustaining experience with real objects or with symbols such as clothes, music, idols; to the adult who needs a self-sustaining experience with real objects or with symbols such as provided by art, literature, music, religion, sculpture and poetry.

According to Self Psychology, the human condition is made up of a self-structure that continues to require selfobject functions of mirroring, idealising, adversarial and twinning (alter-ego) throughout life if it is to maintain a coherent self. Important is the presence of the selfobject that evokes and maintains the self structure. It is my view that selfobjects evoke, and call the self into being more often than we realise, not only within the therapeutic setting but also in significant experiences with spiritual realities in relation to nature, and the world.

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<sup>10</sup> E Wolf. *Treating the Self* Astam Books, London, 1988.

### Spirituality

“Man cannot approach the divine by reaching beyond the human; he can approach him through becoming human.”<sup>11</sup>

Spirituality today refers to a dimension of human consciousness which cannot find adequate expression in the physical, intellectual or material world. The human condition is such that humans in and of themselves feel incomplete in some way. There is a sense of being unfinished, unfulfilled, a longing for something extra, a search for the true self.

This yearning seeks expression in many areas of life, but particularly in religion, spirituality, and psychotherapy. Because such a yearning cannot be satisfied through the material world alone, we feel called to something higher and yet something deeper at the same time. We are called not only to the depths of ourselves but also out and beyond our normal level of functioning. This yearning is a central part of growth and development which lifts and motivates us to action, provided there is not a major deficiency of the self causing pathological behaviour to occur. Where there are minor deficiencies in the self this yearning provides the essential drive for growth.

Kovel defines spirituality as : “The practical creation of spirit where spirit is what transpires when the self experiences a surpassing of its own boundedness and relates itself to a larger framework of being.”<sup>12</sup> This describes something of both the spiritual and psychotherapeutic processes. In order for there to be a surpassing of boundedness there is a requirement for the presence of a selfobject that helps create a relationship whether it be a person, a symbol in nature or the world. Buber says : “Relation is the key to personhood. All real living is meeting. The essence of what it means to be human is not found in the individual being, but in the personal relationship that exists between human beings.”<sup>13</sup> He sees the world of relation taking place with people, with nature, that often is beneath the level of speech, and with spiritual realities. It is on these three spheres of relation that we will focus in seeking to understand the move from boundedness into a larger framework of being and how this brings about a spiritual experience of ‘being in the spirit.’

### Psychotherapy

The word psychotherapy is interesting when it is seen as psyche meaning soul or spirit, and therapist as servant, giving us “servant of the soul.”<sup>14</sup> Soul means breath, the essential self, a sense of identity, wellbeing and wholeness. Described

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11 M Buber. *Hasidism and Modern Man*. p 13.

12 Kovel. p 19.

13 Buber. *I and Thou*, p 11.

14 D Benner. *Psychotherapy and the Spiritual Quest*. Hodder and Stoughton, London, 1988.

in this way psychotherapy clearly has a close connection with the yearnings of the self for fulfilment. Psychotherapy thus has a wider view of the human condition than purely to do with psychopathology.

In the clinical setting there is a desire by the client to surpass their boundedness and relate to a larger framework of being. By entering into the hurt and pain, and the despair that occurred during the early stages of development such a process begins to take place.

A client in his mid 50s contacted a therapist in London as a result of pressure at work. A Christian counsellor had been asked for so that the client's faith would be respected. A's aim for the sessions was that he would have stopped biting his finger nails by the time therapy finished.

A's father had been a pacifist and as a result of his refusal to serve as a soldier during the War he was imprisoned in a camp some distance from his home. A was four at the time the separation occurred. The loss of his father was compounded for him by the abuse and punishment he received at school where everyday he had to run the gauntlet of verbal and physical violence.

The symptoms he developed as a result of such treatment were bedwetting, poor sleep patterns, nightmares and a withdrawal into himself. In his late teenage years A became a Christian and the church became an important container for him.

Over the years the repressed material would erupt in him causing him real concern for he felt it was most unlike him. He later prayed and was prayed over that the Holy Spirit might heal him – to no avail. He admitted that his “Christian overlay”, as he described his faith, had not been able to touch the depths of his despair.

The Christian overlay is a good example of the horizontal split, in which the inaccessible repressed material, while influencing his behaviour, was not available to him. It began to express itself in the transference with him becoming annoyed with the therapist for wasting his time and money – “we are not getting anywhere”. A was able to surpass a fraction of his own boundedness of behaviour to be open to a larger framework of his own being to include areas of the unconscious behaviour and thus become more integrated with some of his unconscious self. This could only be allowed to happen within a framework that included the recognition of his worldview plus also the worldview of psychotherapy. He became much more able to respond with how he felt and at the end of the therapy he had stopped biting his finger nails.

Each moment of integration in an individual's life, of the coming together of body, mind and soul, is an experience of moving towards wholeness. Buber has described it as: “the unification of the soul meaning the whole man, body and spirit and soul together. The soul is not really united unless all energies, all limbs

## Turning Away or Towards

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of the body are united.”<sup>15</sup> Thus, as an individual becomes more integrated, and more united with themselves, the more present soul or spirit is. For soul/spirit arises out of the coming together of being.

It then becomes clear that there is a very close connection between psychotherapy and spirituality. For the greater the sense of self, of self confidence and identity, all very much part of the psychotherapeutic process, there spirit is. Such a view of spirituality is based upon the human condition. This is our starting point, not God. When beginning with the human condition it is possible to think about integrating psychotherapy and spirituality because both are seeking the same end – the development of the individual to his or her fullest potential, to wholeness of being.

Such wholeness of being does not happen to an individual in isolation. It happens in relation to self, other, nature and the world. As the individual interacts in the three spheres of relation acting as selfobjects, experiences occur that call forth from the self a response to a larger framework of being. But often people turn away from the ‘call into being’, they ignore the homeless even though there is an inner stirring. The holy ground on which they are standing becomes too uncomfortable and they prefer to stay within their own boundedness.

### **Spirituality and the human condition**

“People say that what they are seeking is meaning for life. I don’t think that’s what we’re really seeking. What we’re seeking is an experience of being alive.”<sup>16</sup>

Much of the literature in the area of psychotherapy and spirituality attempts to adapt spirituality to a particular psychotherapeutic theory, or to tack it onto one without any real integration. There has been no real attempt to produce an adequate spirituality in either case.

Most writers have moved from the individual as a self-contained system to an interaction of the self with another, but usually their spirituality revolves around a view of God as a revealed deity that enters human experience from outside the human condition.

Symington and Bragan have different ways of integrating psychotherapy and spirituality. Symington<sup>17</sup> says that traditional religions fail to meet modern human beings where they are. They are struggling to make sense of the emotional space between people. It is this interpersonal interpsychic connection that is the focus of Symington’s work. Crucial to his argument is the distinction he makes between revealed/primitive religion and mature or natural religion.

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15 M Buber. *Hasidism and Modern Man*. p 151.

16 J Campbell. *The Power of Myth*. Doubleday, New York, 1991, p 4.

17 Symington.

Revealed religion is based on the belief that God revealed himself and his law to human beings and the essence of such a religion is worship of God by those human beings. God, not human beings, is the focus of such religion. Mature religion is concerned with how we should live and act towards our neighbour and towards ourselves: “the area where religion is required to exist ... is in the emotional space between people,”<sup>18</sup> particularly “in the emotional confrontations with the analyst”<sup>19</sup> which is the greatest spiritual encounter. Mature religion has as its foundation stone conscience. He says: “when I listen to my conscience I am attentive to a principle within me but which at the same time extends beyond me ... something has a claim on me which is at the same time greater than me.”<sup>20</sup>

Here the words “extends beyond me” and “greater than me” fit well into the larger frame of reference of spirituality. However, when Symington wants to base his spirituality on the work of Socrates and reason, such a spirituality becomes very rational “my guiding star is the belief that there is a religious truth which can be established through reason.”<sup>21</sup>

So for Symington mature religion becomes a mental discipline based on reason that seeks to focus on core values of compassion, truth and goodness, and seeks to answer the ultimate questions of “what is the purpose of human beings?”, “what is the meaning of life?”, and “how do men and women find fulfilment?” Symington’s spirituality is intentional, with no place for revelation. Such a view of spirituality is based more on seeking meaning, rather than seeking an experience of being alive, of ‘being in the spirit’. He does, however, seek to provide an integration of psychotherapy and spirituality in a very comprehensive way.

Bragan’s *Self and Spirit in the Therapeutic Relationship* centres on the clinical relevance of the self with particular reference to Kohut and the place of Self Psychology, the role of inner experience, and the importance of empathy and how it relates to the spiritual. Buber is central to Bragan’s thinking, for Buber’s idea of the I–Thou allows relating to enter into the world of the spirit. In talking about the I–Thou relationship Bragan says “when man participates in an encounter of reciprocity he meets his Thou and lives in the spirit.”<sup>22</sup> This I–Thou reciprocal relationship has within it the ingredients of living in the spirit, empathy and reciprocity, which then make it possible to meet the Thou and live in the spirit.

Bragan defines spirituality:–

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18 Ibid p 26.

19 Ibid p 130.

20 Ibid p 155.

21 Ibid p 47.

22 Bragan. p 11.



## Turning Away or Towards

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I start simply from the reality of transcending and include such concepts as awareness, timelessness, unknown, and this can only come about when there is an integration that unites all values and organises all experiences. Such freedom and integration is what makes personhood, and 'being in the spirit' is the open and free reaction of the whole person – body, mind and spirit – to reality as a whole.<sup>23</sup>

So there is an integration of the person. The unfulfilled, the longings, yearnings and hunger are for that moment fulfilled by a process of turning towards the dark or shadow side of the self and accepting all of what we are. At the same time this fulfilment is only possible within an encounter of reciprocity. Buber gives the example of the mother and child relationship which for Bragan illustrates a "real spiritual connectedness when the mother and child are with each other in open communion."<sup>24</sup> Such communion Bragan says "is a whole person relatedness which is completely natural and free of all contrivance, and it requires the term of mysticism to do it justice."<sup>25</sup>

It is into this relationship of reciprocity that an extra mystical dimension comes. Each participant senses and sees the reality of the other and speaks from the truth of the self. Bragan says that for such authentic relating to happen the transference at the time must be transcended, all prejudice and wishful thinking be shed.

Such times of clarity can only be brief, but when they do happen, and to this is added an acknowledged mutual tenderness, then does the spiritual side of a relationship start to grow, and such growth tends to stabilise and strengthen the self so that the potential for reciprocity increases. The stronger the self, the greater is the possibility of reciprocity.<sup>26</sup>

It is clear that from these "moments of mutual tenderness" two results follow: the enabling of the spiritual side of the relationship, and strengthening the sense of self, resulting in the possibility of 'being in the spirit'. Such a view of spirituality certainly agrees with Campbell, who says that what we are seeking is an experience of being alive.

S is a 28 year old artist who occasionally brings paintings to the sessions. On one particular day she brought four paintings of herself. We talked about what they meant to her. The conversation drifted away from the paintings to life in her flat. On a number of occasions my attention was drawn to the painting of her as a four year old holding a doll. I brought the conversation back to this painting and to

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23 Ibid p 93.

24 Ibid p 10.

25 Ibid p 82.

26 Ibid p 92.

the pleading, imploring eyes of the doll. The doll looked lonely and was pleading for someone to recognise and notice her. The painting was a wonderful expression of herself both as a child and as an adult. "People don't see me" she said.

My being able to mirror her need for acceptance and recognition, to see and hear her, resulted in a connection being made with her. There was a brief moment when in the meeting of our eyes, a significant encounter took place: our two beings were sufficiently free of the restrictions of our roles to allow a uniting of mind, body and spirit. In that moment a relation of I–Thou occurred.

The painting became a selfobject for me, calling me forth, evoking a response. I in turn was able to be a selfobject for her, calling her forth into a reciprocal meeting of our wholeness. Such an experience strengthened our relationship by our turning towards one another.

For there to be such an 'integration that unites all values and organises all experiences' individuals are called to be responsible for those aspects of themselves that they did not bring about and cannot be held responsible for, but which are theirs now. Bragan uses the term 'agency' to include accepting such responsibility, for taking initiatives and exercising some control over personal interactions. Such a view certainly broadens our boundaries into a larger framework of being for potential responsibility.

One aspect of what Bragan calls 'expanded spiritual awareness of transcendency' which includes the whole of reality, links with Buber's three spheres that unite us with a larger framework of being. Bragan offers the most useful model in integrating spirituality with psychotherapy that is based on clinical experience and also on an experience of being alive – 'being in the spirit'.

By continuing to focus very much on the emotional space between people and also the other two spheres of relating, I want to explore further the selfobject function in spiritual experience. What is being described is very much a natural spirituality compared with a supernatural one.

### **Called into Being**

"The primary word I–Thou can be spoken only with the whole being. Concentration and fusion into the whole being can never take place through my agency, nor can it ever take place without me."<sup>27</sup>

Selfobjects provide a function of self-evoking and self-maintaining of the self-structure. There is a continuous ongoing need throughout life for such selfobject function. Individual selfobject mirroring, idealising, alter-ego and adversarial needs do not disappear with maturation and development. They become more diffuse and less personalised, however. As adults these selfobjects become

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<sup>27</sup> M Buber. *I and Thou*. p 11.

## Turning Away or Towards

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symbolised as the inner world is cultivated and becomes even more important as a means of evoking and maintaining the self as greater internal strength is developed. These symbolised selfobjects are representations of the original self-evoking and maintain experience. Individuals can experience the use of selfobject functions without the use of another person, they can be self-initiated and can be sustained outside the therapeutic relationship.

The self-evoking function of selfobjects is not only possible within a personal relationship, but also in the other two spheres of relation that Buber names, nature and spirit. For example, after five days on a retreat at Four Springs in California I was walking the main trail which was about an hour in length. All of a sudden I came upon an oak tree that stood in all its grandeur. Somehow it invited me to itself. I hugged it. I felt at one with it as it radiated energy from itself to me. For a moment in time all stood still, there was a unity of spirit.

Such an experience begins from beyond the self. This meeting with the tree began with the tree meeting me. As Buber says “the Thou meets me. But I step into direct relation with it. Hence relation means being chosen and choosing...”<sup>28</sup> Such an experience begins with an outer stimulus that evoked something in me. This function is more than a thing, an it, rather it is a Thou. There is a certain quality to the encounter. Buber says relation means being chosen which is an interesting way to think about selfobject function, that we are chosen, called, by some symbolic selfobject, into relation with it.

A second step to this encounter is that we have to respond. We need to choose to step into direct relation with it so that it becomes a two-way encounter, an I–Thou relation. It is, of course, possible to turn away from, and not towards the tree, in which case there is no reciprocity, no self-evoking, and no self-maintaining.

In this encounter there is genuine meeting of one with the other which is greater than the sum of the two parts. In the brief moment of time, when there is unity of spirit an extra dimension is present. The other, the Thou, the Holy Other, the Holy One, the mystery is present. Bragan described such a moment of being as “I meets Thou and lives in the spirit” and Buber the “fullness of being”.

The third sphere of relation is that of spiritual realities. In this Buber saw that there is a spiritual character to various art forms such as music, painting, sculpture, poetry and drama. The art form manifests some kind of living presence drawing the viewer into reciprocity which is characteristic of the I–Thou mode of existence. These art forms are selfobjects that evoke the self into being in the same manner as that of human beings or nature. So when the I–Thou mode of existence is present there is a reciprocity and also the coming together of the two poles of the encounter. In such an encounter ‘being in the spirit’ is the result.

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28 Ibid.

As we saw in the question “where are you?” there is a real external orientation and alienation of the individual with themselves, between each other and the world in which they live. Is this because the selfobjects that helped evoke and maintain the self-structure in the past no longer call people forth, or is it because people turn away from that which confronts them? It is probably both.

Campbell says that the myths of the past helped unite mind, body and soul. These no longer perform such a function. He suggests we need to find new myths and stories that will unite mind, body and soul.<sup>29</sup> Certainly many of the selfobjects provided by the Christian church seem to have lost their evocative selfobject function, with the result people seem less cohesive today.

The other factor is the response of turning away from the self-evoking function of, for example, the homeless, or the tree, and hence not choosing to respond to being chosen by the Thou. The words ‘hardness of heart’ somehow seem to apply. There is an unwillingness to acknowledge or take seriously the inner stirrings, the ‘still small voice’. Our culture encourages external focus and lack of introspection and therefore there is a danger of losing our essential being, our soul.

To have the feeling of being chosen, called forth, is essential to the emergence of the real self. For this to happen there is the need of selfobject experiences throughout life.

The degree to which one is able to reach a fullness of life will depend upon engaging the spheres of relation. It is possible to have fullness of being in relation to human beings, but for there to be real wholeness of being it requires that the other two spheres of life are also entered into. It is only when an individual is in touch with nature and other spiritual realities that true wholeness of being is possible. Life is more than an existence that focuses on myself and another person.

### **Conclusion**

In seeking an integration of spirituality and psychotherapy it is necessary to begin with the human condition and a self-structure that needs the presence of selfobject function throughout life.

There is in the human spirit a yearning to be connected to a larger framework of being that is both part of the human condition, but also something that is beyond the normal level of functioning.

Spirituality arises out of being in relation to three spheres of life: human beings, nature, and spiritual realities. It is when there is a real reciprocity of meeting, a unity of mind, body and spirit with an other that an extra dimension (the other) is then present. This process comes about through the presence of the selfobject.

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<sup>29</sup> Campbell.

Selfobjects function in a way that can evoke from the person a response that is like a calling forth from their inner being.

Such an experience of 'being in the spirit' for that brief moment of time moves beyond dualism and opposites to a oneness, a wholeness which results very much in being alive. Such work belongs to the psychotherapist who is the servant of the soul.

The integration of spirituality and psychotherapy is holy ground, the realm of relation that calls us forth into a larger framework of being.

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