

Transpersonal and Integral in Psychotherapy

Lo Transpersonal e Integral en Psicoterapia

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Abstract

This paper delineates the Ken Wilber (2006) model of approaches to the world, including therapy. He calls it the All Quadrants All Levels (AQAL) approach, which includes the whole world in its boundaries. This means that we can now do justice to the whole of the client and all the connections that may be relevant. What I have done is to spell out the relevance of all this for therapy, and to add two levels which Wilber does not include in the model, even though he has described them in detail elsewhere. The result is a fuller model which is even more relevant to therapists, and particularly to transpersonal therapists.

Key Words

Transpersonal, Wilber, Quadrants, Levels, Therapy

Resumen

Este artículo describe el modelo descriptivo del mundo descrito por Ken Wilber (2006), incluyendo la terapia. Él lo llama Modelo de los Cuadrantes “Omnicuadrante, Omnínivel” (AQAL), el cual comprende al mundo entero y sus límites. Esto significa que ahora podemos atender integralmente a todos los estados y conexiones que pueden ser relevantes en la persona. Lo que en este artículo desarrollo es una descripción minuciosa de la importancia que todo esto tiene, para la terapia. Además he añadido dos niveles, los cuales Wilber no incluye en el modelo, aunque los ha descrito en detalle en otro lugar. La conclusión es el resultado de un modelo más completo y relevante para terapeutas, especialmente para terapeutas transpersonales.

Palabras Clave

Transpersonal, Wilber, Cuadrantes, Niveles, Terapia

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One of the things that has been happening recently is that Ken Wilber, who pioneered transpersonal psychology, has now pioneered the integral approach. The first version of this appeared in 1995, in the book *Sex, Ecology, Spirituality*, and the latest version in 2006 in the book *Integral Spirituality*. In what follows we shall be using the latter version.

In both versions there is a curious omission, which the present paper will attempt to put right. In all of Wilber's work, the transpersonal includes two important (but very different) levels of consciousness: the Subtle and the Causal. The Subtle, which I have also called Transpersonal 1, because it is the most used in psychotherapy, is the realm of archetypes, deities, nature spirits, symbols and images, dreams, fairy tales, visions – all the usual concrete representations of the divine. Jung and Assagioli are the great pioneers of working at this level in psychotherapy. The Causal, which I have also called Transpersonal 2, is the deep ocean of spirituality, often labelled as mysticism, where there are no symbols, no images, no signposts, no landmarks, no boundaries and no words. It can be conceptualised as the One, the All or the None, and it does not matter which of these terms we use. In philosophy it is often called the Absolute. Since Wilber has so often and so consistently used these terms and these levels, we would expect to find them mentioned and properly dealt with in all four quadrants of the integral map. But we don't. So I have taken the opportunity to fill these gaps myself, based on my understanding of these levels and how they would feature in the integral map.

So let us look at my revised version of the four quadrants. For this purpose I use the later version of the map, as found in the 2006 book, and as reproduced below. It will be convenient to look at each quadrant in turn, and then to put them all together in a fresh diagram.

Upper Left

This is the most usual quadrant for psychotherapy to work in, and it is better charted from this point of view than any of the other quadrants. In the chart which Wilber (1995) provides, psychotherapy is mainly interested in the later levels of development:

Level 4 is labelled Conop in the chart, which means Piaget's level of concrete operations, and also corresponds with the magic-mythic level of thought outlined by Gebser and others. It is part of what Wilber calls the prepersonal realm, and is dominated by fear. At this level we find a belief in the evil eye, evil spirits, dangerous spells, etc. Many ceremonies are used to ward off evil and create a safe therapeutic space. At this level there is sometimes a belief in the efficacy of exorcism. There are many references to the supernatural. This level is often associated with a believing community. We do not often meet with this level in this country, but in transcultural work we may well have to take it into account. "Apropos of an intense religious ritual, it is a commonplace to claim that we, outside observers, can never interpret it properly, since only those who are directly immersed in the life-world of which this ritual is a part can grasp its meaning..." (Zizek 2002, p. xiv) This means that if we, as therapists, meet clients who talk about exorcism, for example, we should refer such clients on to someone from the same culture who can understand from the inside what is involved.

Level 5 is labelled Formop, which means Piaget's level of formal operations, and also corresponds with what Wilber calls the Mental Ego and the Personal level of development. It is dominated by an Aristotelian (Boolean, Newtonian) type of reason. In psychotherapy this brings about a belief in techniques which can be tested objectively. There is a great respect for science, and so therapists at this level of thought are very open to manualization and quantitative research. There is a certain distance from the client due to a desire for objectivity. Approaches at this level often include identification of a clear focus, or problem. The client or patient is there to be cured, and application of the correct techniques aims to achieve this in a high percentage of cases. More and better techniques are the way forward, and to test these objectively is the main goal of research. Working with the unconscious can be present or

absent. The key thing is that there should be an aim. This level of working is much favoured in the National Health Service of the UK because it fits very well with the medical model of disease. Every form of therapy resorts to this level of working at times, and the famed Working Alliance is firmly based on it, but it is basically an I-It relationship rather than an I-Thou relationship. Important terms here are 'contract', 'questionnaires', 'assessment', 'treatment goals', 'empirically validated treatments', 'manualization' and so forth. A good reference for this level is Roemer & Orsillo (2009). Key word: Treating.

Table 1. Quadrant Model of Ken Wilber. The John Rowan Revision (5TH draft)

<p>UPPER LEFT INTERIOR INDIVIDUAL</p> <p>Levels 1-3 same as Wilber 4 (magic/mythic, prepersonal. Much fear of the other). Concrete Operational. 5 (personal, mental ego. Strong belief in science and objectivity. Goals and aims are important.) Formal Operational. 6-7-8 VISION–LOGIC (dialectical. Bodymind unity. Authenticity and autonomy. Self-actualization. Spontaneity. Openness.) Second Tier. 9 SUBTLE SELF (Approach to the divine through symbols and images. Ritual. Polytheistic. Love and compassion. Intuition. Inspiration from outside.) Global Mind and Meta-Mind. Third Tier. 10 CAUSAL SELF (Emptiness, void. Paradox valued and understood. Dance.) Overmind.</p>	<p>UPPER RIGHT EXTERIOR INDIVIDUAL</p> <p>Levels 1-3 same as Wilber 4 (Primitive idea of brain as homunculus. Can be controlled by outside magical forces.) 5 (Rational, precise. Deterministic view which is scientific at worst. The mind is in the brain. Memory is all in the brain. Male and female brains are different.) 6-7-8 (Dialectical, complex. The mind is all over the body, and memory too. Bodymind unity. Plurality of memory systems. Many I-positions. One part of the brain can stand in for another.) 9 SUBTLE BODY (Possibility of memory of previous lives. Understanding of chakras and energy systems. Tantric, shamanic.) 10 FORMLESS BODY (Mindfulness comes into its own here. The mind is groundless.)</p>
<p>LOWER LEFT INTERIOR SOCIAL (cultural, interpersonal)</p> <p>Levels 1-3 same as Wilber 4 MYTHIC (Merged with family, tribe, community) Mythic order. 5 RATIONAL (Separate identity, capable of relating to others. Roles important and valued. Relationships are I-It. Cognitive emphasis.) Scientific. 6-7-8 CENTAURIC (Humanistic group work. Intersubjective, relational, interbeing.) Holistic. Postmodern. 9 LINKING (Boundaries can be lost. Can enter the imaginal world of the other. Groupwork can include rituals.) Integral. 10 NO–RELATION (Penetrating vision, absence of empathy. Steady compassion.</p>	<p>LOWER RIGHT EXTERIOR SOCIAL</p> <p>Levels 1-3 same as Wilber 4 EARLY STATE/EMPIRE (Community. Tribal emphasis. Inner and outer different. Customs and mores rigid.) Early nations. 5 NATION STATE (Economic rationality, competition, world market. Colour blindness, emphasis on assimilation.) Corporate states. 6-7-8 PLANETARY HUMAN SCIENCE (Second tier thinking: other views can be right too. Awareness of racism and sexism. Deeper worldcentrism.) Holistic commons. Integral meshworks. All informational. 9 RESACRALIZATION (Spirituality becomes concrete. Secular and post-secular become one. Sacred and profane are one. The everyday world is holy.) Integral meshworks. 10 ULTIMATE REALITY (Impatience with anything less than the Whole.)</p>

Level 6-7-8 is labelled Vision–logic, which Wilber elsewhere also calls dialectical logic and identifies with what he calls the Centaur level of development which hovers in developmental terms between the personal and the transpersonal. Jenny Wade (1996) more transparently calls this the Authentic level. At this level autonomy and authenticity are the prime values. The existential approach is much favoured here, not only in the direct form advocated by Emmy van Deurzen (1997), but also in derivatives such as person–centred work, Gestalt therapy and psychodrama. In psychotherapy there is great care over boundaries but less distance. The therapist wants to open up the possibility of a genuine I-Thou meeting with the client. The therapist's own self is brought into the picture, and we get books entitled *The therapist's use of self* (Rowan & Jacobs 2002). One of the key beliefs at this level is the idea of bodymind unity. Openness is an important value. There is often a conscious use of ideas like Maslow's (1987) self-actualization. The therapist does use a toolkit, but wants techniques to emerge, as Richard Hycner (1993) says, spontaneously out of the between. There is often a conscious intent to explore the therapeutic relationship. The idea of the wounded healer is often mentioned, and so is the idea of personal growth. The person-to-person relationship of Petruska Clarkson (2003) is involved here. Again it is possible to work in this way whether one believes in the unconscious or not. If one does, concepts of countertransference are significant, and depend upon the openness of the therapist to such intuitive information. Important terms here are 'authenticity', 'personhood', 'healing through meeting', 'being in the world', 'intimacy', 'openness', 'the real relationship', etc. A good recent reference for work at this level is Neimeyer (2009). Key word: Meeting.

In my own work I have gone on to work with what we might call Level 9, variously labelled as the Psychic, the Subtle, or the level of soul, as James Hillman (1990) has urged. Here we find a great interest in mythology, dreams, fairy tales and other stories, and Jungians like Barbara Hannah (1981) have been very active in exploring this territory. Roberto Assagioli, with his idea of psychosynthesis, introduced some very important work here, and in fact the use of the word transpersonal to apply to psychotherapy came from him more than anyone else. The therapist has an interest in imagery as opening to the divine. Ideas like alchemy, the Kabbala, astrology, the I Ching and other symbol systems may also be of interest. This level can always be distinguished from the earlier magic/mythic level by its emphasis on love rather than fear (though it is important not to confuse this with the New Age emphasis on the positive at all costs). Deity figures can be important, but polytheistic rather than monotheistic, and tolerant rather than intolerant. There is an interest in rituals and ceremonies, which may actually be used in group work. Instead of a toolkit, the idea is to go to a place of not-knowing, and wait. The question of distance between therapist and client gets radically redefined: boundaries between therapist and client may fall away. Both may occupy the same space at the same time, at the level of what is sometimes termed soul, sometimes heart, and sometimes essence: what they have in common is a willingness to let go of aims and assumptions. Important terms here are 'interbeing', 'linking', 'transcendental empathy', 'resonance', 'dual unity', 'communion', 'the four-dimensional state', 'soul reality', etc. A good recent reference is Cortright (2007). Key word: Linking.

I have also explored what we might call level 10, labelled as the Causal. Here we discover the possibility for a therapist of dropping all symbols or images, and all distance, as David Brazier (1995) has urged. The therapist can be freely creative as Amy Mindell has pointed out (Mindell 1995), following the needs of the moment. The therapist believes in co-creating both the therapeutic space and the movement within it, as Robert Rosenbaum has told us (Rosenbaum 1998). There is a unique combination of activity and stillness, well described by A H Almaas (1988). Key word: Paradox.

Of course, levels 9 and 10 are not to be found in Wilber's disgrams, so the details given come from my imagination. You, the reader, must judge whether they are convincing or not.

So let us go on to the lower left quadrant, and look at that.

Lower Left

This where we bring in the social field. This is the realm of the relational, the dialogical, the field aspects of psychotherapy, well outlined by Gary Yontef (1993), Richard Hycner (1993), Stolorow and Atwood (1992) and others. Although the general nature of this quadrant is clear enough, little work has been done on describing the different levels within it as far as psychotherapy is concerned. Some of the upper-left material, however, is also relevant here.

Wilber says there are three major meanings of “intersubjectivity.” Intersubjectivity-1 is defined by isolated, atomistic subjects coming together through communication of signals; this is a type of Cartesian or mediated intersubjectivity. Intersubjectivity-2a is a coming together of subjects that mutually condition each other in the process; a type of immediate mutual apprehension. Subjective experiences arise in the space created by intersubjectivity. Intersubjectivity-2b assumes that the relationship between subjects is primary, and individual subjects co-emerge out of this prior relationship; a very strong, immediate, coming-into-being together. He has said that intersubjectivity is the field in which both subjects and objects arise. Both subjects and objects co-create, all the way up, all the way down.

Level 4 is where we are merged with the family, tribe, community, etc. We do not see ourselves as a separate individual, but rather as part of something larger; and there is a fear of losing this connection. So we are willing to give up a lot for the sake of belonging. Many cultures across the globe take this view, and it often arises for psychotherapists in transcultural work. At this level all therapy is family therapy, all therapy is group therapy – the individual cannot be treated as such.

Level 5 is where we see ourselves as individuals, who can relate to other people in a variety of ways. Each role that we play brings out different aspects of our personality, but basically we are single and separate. As psychotherapists, we are very concerned to hold our boundaries secure. When we talk about empathy, we always make it clear that there is an 'as if' quality about our visits to another person's world – it may sometimes be as if we are really entering into that world, but we always know that this is not so. Our relations with other people are all contractual in some way, and our relations with our clients no less so. We know very well that no matter how close we have felt to the client during the hour, that at the end of the session we go to our separate space, with our separate bank account, our separate address, our separate identity.

Group therapy at this level means learning a variety of techniques to be used in group work, as for example: ABC framework analysis; Disputing of specific and core irrational beliefs; Homework assignments; Correcting cognitive distortions; Skill training and role play methods; Advice giving and problem solving. These items are described in Dryden & Neenan (2002), and other chapters in the same book give details of other similar techniques. The emphasis is on the individual within the group, rather than the group as such.

At level 6-7-8 we see things in a more dialectical way. We are at one and the same time separate and not separate; we are part of a field and not part of a field; we can allow ourselves to be invaded by the other without feeling threatened. We can admit that we are part of a social field without feeling that we have lost anything. We can talk very readily about the intersubjective, the interbeing and so forth, and really take that up and run with it. Richard Hycner (1993) has written sensitively and movingly about this level of work. Many people who emphasise the relationship – particularly in the existential arena from which Hycner draws much of his inspiration – downplay the importance of techniques. But the humanistic tradition – and the transpersonal tradition – is very happy to use techniques. So what does Hycner say about this? “The issue of utilizing techniques becomes figural in a dialogical psychotherapy. *Techniques need to arise out of the context of the relationship.* When there is a certain impasse in the therapy session, it is totally appropriate to utilize a technique that might prove helpful... So-called techniques need to arise out of the *between.*” (pp.57-8)

This is the great level for groupwork, where the group is taken really seriously as a group. Whether we look at the analytic group approaches of people like Foulkes (Foulkes & Anthony 1965) or Bion (1961), or the humanistic approaches of people like Schutz (1989), Moreno (Karp et al 1998) or

Rogers (1973), we find a genuine respect for group process and group relations. There is often a circular process, where work with the individual is taken into the group, and work as a group is taken back to the individual.

At level 9 we can actually allow ourselves to be one with the client. We were originally all part of the same mainland, so to speak, and we can now bring to mind that primitive unity. We cannot be threatened by the other person, because we are that person. We share the same imaginal world as the client. This is the phenomenon of *linking*, which specifically belongs to this level (Rowan 2005).

Groupwork at this level becomes much more imaginative, and the use of imagery becomes much more frequent. Elizabeth Mintz has written very well about this. She gives an example where a young man's impotence was cured, not by the usual process of therapy, but by a group ritual in which he symbolically castrated each of the other men in the group. This arose quite spontaneously in the group, and she says of the event: "It was an enactment of a mythic ritual, a primitive ceremony, which tapped the deep levels of the collective unconscious; it was a transpersonal experience." (Mintz 1983, pp. 153-157). This is not to say that everything describable as mythic must be transpersonal, as Ken Wilber has pointed out at length in his essay on the pre-trans fallacy (Wilber 1999/1983).

In the same book, Mintz talks of countertransference of such a kind that the group leader actually feels inside her own body the next thing which needs to happen for the participant. This links directly with the research on countertransference mentioned by Samuels (1989), which again links this with the transpersonal, and with the Jungian idea of the imaginal world. It also links with the inspiring intuitive work of Peter Heintz (2001).

Arnold and Amy Mindell (2002) have written very well about their own approach to transpersonal groupwork, which is quite inspiring.

At level 10 none of this matters. All these distinctions fade away. It is true, however, that the Mindells often write as if they are going into the Causal with their work. People will have to make up their own minds as to whether this is true. Certainly it seems possible, just as much here as in the Upper Left quadrant.

Taking heart from this, let us move on to the third quadrant.

Lower Right

This is the realm of the political and social, and people like Andrew Samuels (1993) have started to open this up to examination from a psychotherapeutic point of view. Of course in France Jacques Lacan has always been interested in the political aspects of psychotherapy, and recently he has been followed by people like Slavoj Žižek (Kay 2003), who expand his ideas considerably. Again the question of levels has been little studied from this point of view.

But then I began to recall that I had been saying for years that the social and political scene was ripe for the attention of the psychotherapist. Back in the 1970s I had been struck by the words of Robert Seidenberg (1974), who said that it was all very well to listen with the third ear, as Theodor Reik had put it, but that we now also had to start listening with the fourth ear, the ear of social and political realities. In fact, I became one of those urging that unless we paid attention to the issues of racism and sexism, we were omitting a vast chunk of that which concerned our clients in their daily lives. And so in my book *The Horned God* (1987) I made a case for paying attention to sexual politics, and amplified this ten years later in my book *Healing the Male Psyche* (1997). How do the levels appear here?

Level 4 is the level of the community – what the German sociologists call the *Gemeinschaft*. It is the basic view that we are the people, and in a nationalist country we are the nation. Outsiders are suspect. As therapists, we have a part to play which must never challenge established beliefs, but work with them. This can also take a religious form, particularly where the nation is a theocracy, as in Iran.

Level 5 is the level of economic rationality, where we see the world as an interlocking set of mutually inconsistent aims, all competing in a vast world market. As psychotherapists, we have to take this into account, and regard ourselves sometimes as entrepreneurs in the marketplace. Our colleagues are also our competitors. It is OK to criticise them and compete with them. It is possible at this level to

advance from egocentrism or ethnocentrism to worldcentrism. But at this level worldcentrism can simply mean 'colour blindness', where we avoid ethnic prejudice by seeing everyone as equal. Other people may see racial differences as important, but we don't. This is a kind of 'all cats are grey in the dark' avoidance of prejudice, which people of colour (and many other disadvantaged folk) do not respect or appreciate. They feel ignored or overlooked rather than appropriately valued and treated. Of course, this kind of colour blindness is less overtly oppressive than blatant racial (or other) discrimination. But it is not the end of the evolutionary road. This level of socioeconomic outlook is also very favourable to working for a national or regional organization and working within the constraints set up by constant evaluation and measurement.

At level 6-7-8 we see sociology as a planetary human science, where we have to take into account the personal needs and individual outlooks of all people, and not treat a person as a unit to be manipulated. As psychotherapists, we are acutely conscious of the ways in which sexism and racism can invade the therapeutic situation. As Jill Freedman and Gene Combs (1996) say: "When people, through the 'unmasking' process of relating problems to societal discourses, see their local problems as particular instances of political problems in the larger society, they can become motivated to deal with them differently. When people stop living by the dictates of a political problem at a local level, they help deconstruct the problem at a societal level." (p.68) We can see here how psychotherapy can refer to and use the encompassing objective social system as a resource rather than simply as a container.

At every previous level, we think we are right and the others are wrong. At this level we recognise for the first time that there is more than one way of being right, and that this needs to be taken into account in all our dealing. At this level worldcentrism begins to mean something different. This is a further stage, much more defensible and real, which involves actively appreciating and fostering diversity, difference. At this level we do not just not oppress the weak and vulnerable and different – we actively encourage their differences and their unique qualities. I don't like the word 'empower', because that suggests that I have the power to give other people power, which seems a bit patronising and superior. It is more like a combination of appreciating their difference and getting out of their way. This further stage enables co-creation of a better world, where prejudice and hurtful discrimination does not exist.

This valuing of difference was pioneered by the women's movement. "As part of a feminist political project women's studies lays claim to being different, to analysing difference, to making a difference." (Coulson & Bhavnani 1990, p.72) But since then others have taken up the cause, remarking for example that in a world where racial prejudice is as common as it is: "Such a world urgently needs a psychological model for practice in which difference is truly valued, in which diversity need not become the reason for schism, and in which competition and bargaining – between sex, class, race, nation – are given a new valency: As normative and as mutually enriching." (Samuels 1993, p.329)

At level 9 we see society not only as a physical and mental system, but also as a spiritual system, inhabited by unseen forces which are ignored by most people. Andrew Samuels (1993) has written about 'the resacralisation of the culture', and he explains that what he means by this is we are opening up the realm of what is possible, and including with that a respect for holiness and the unseen. In his later book, Samuels (2001) says: "Importantly, profane spirituality is contemporary spirituality: popular music, sport, fashion all exert a power akin to that of religious or mystical experience. It is time to recognise that the spirituality in our world, our manufactured and made spirituality, our craft spirituality, is oozing out of the profane pores of contemporary life. It only needs us to recognise and name it." p.129

This is also the view of Jurgen Habermas (1990), who has spoken eloquently about the levels of human development in the public arena.

And at level 10 all this disappears, and society appears as just as meaningless as any other category. We are engaged in a search for ultimate reality, and anything lesser does not seem all that interesting. However, just because we set no limits, we can sometimes see more clearly than those who are at other levels and have to take for granted the tenets of their own level.

This only leaves the fourth quadrant to be considered.

Upper Right

This is the realm of neuroscience, which is being better and better understood in its relation to psychotherapy. Many books are now appearing on this, and it is a burgeoning area, though little has appeared on the question of levels as yet.

Level 4 is where we see the brain as a marvellous set of mechanisms which can be studied, but really there is a homunculus behind the eyes somewhere which simply uses all these mechanisms. If we can influence this homunculus, we can achieve miracles, but we really have no control over it. So there is a sense of being at the mercy of fate, which can sometimes be cruel. This is a view of the brain which is actually very common, I believe.

At level 5 we see the brain as fully scientifically describable with no need for anything other than ordinary physical cause-and-effect sequences. This is still the way in which many experts explain it. Francis Crick (1994) says: "The astonishing hypothesis is that you, your joys and your sorrows, your memories and your ambitions, your sense of identity and free will are, in fact, no more than the behaviour of a vast assembly of nerve cells and their associated molecules." (p.3) This is a very popular view in neuropsychiatry, and it draws on the high reputation of science in other fields to make its case. Mark Solms and Oliver Turnbull (2002) seem to veer back and forth between this view and the more sophisticated version at the next level. Allen Schore's (1994) book is an ambitious attempt to argue for the importance of critical periods in brain development. But the book deals with only one-sixth of all brain development, even according to his own reckoning. Jenny Corrigan and Heward Wilkinson (2003) have put together a number of recent papers which mostly restrict themselves to this level of thought.

At level 6-7-8 there is a more dialectical appreciation of the relationships between the brain and other parts of the body, and the whole question of health. "It has, therefore, become increasingly clear to neuroscientists that one needs to study neurons as members of large ensembles that are constantly disappearing and arising through their cooperative interactions and in which every neuron has multiple and changing responses in a context-dependent manner... The brain is thus a highly cooperative system: The dense interconnections among its components entail that eventually everything going on will be a function of what all the components are doing." (Varela 1991, p.94) This approach went even further later. As Candace Pert (1998) puts it: "These recent discoveries are important for appreciating how memories are stored not only in the brain, but in a *psychosomatic network* extending into the body, particularly in the ubiquitous receptors between nerves and bundles of cell bodies called ganglia, which are distributed not just in or near the spinal cord, but all the way out on long pathways to internal organs and the very surface of our skin. The decision as to what becomes a thought rising to consciousness and what remains an undigested thought pattern buried at a deeper level in the body is mediated by the receptors." (p.143) At this level we can see how there can be muscle memory, cellular memory and so forth. Solms & Turnbull (2002) say: "There is a plurality of memory subsystems, not just one 'filing cabinet'. So even if one 'file' is lost or degraded, much of the information it contained may be stored elsewhere, in different ways, in other 'files'." (p.150) And they ask us to remember that "much of human memory is unconscious, and it never becomes conscious – though that does not mean that it does not *influence* consciousness." (p.278)

Yet these experts seem to be ignorant of the many years of work that Stanislav Grof (1979) has put in to his careful research into the birth process, and also of the work of people like David Chamberlain (1998), Graham Farrant (1986) and Babette Rothschild (2000), showing that memories gained by reliving are deeper and much more varied than memories gained by recall.

Varela et al (1991) quote Marvin Minsky and others as offering a model of the mind 'as a society of numerous agents' (p.106) and this enables us to think not only in terms of holons, which is Wilber's concept, but also in terms of the dialogical self, which is one of my own favourite themes.

Also at this level we find sophisticated views of the relationship between body and mind from psychotherapists themselves, first among whom I would reckon Eugene Gendlin, whose Focusing approach (1996, see also Friedman 2000) makes the connection in a very helpful way.

At level 9 we start to talk about the subtle body, and see the brain as not so central at all. There are several different centres in the body, as described for example in the chakra system, and not all of them have much to do with the brain, though they all interact and all partake in brainlike activities. John Nelson (1996) has explained very succinctly how this works at the level of psychotherapy. At the level of the subtle body, we can start to understand not only how there can be memories of life in the womb, memories of implantation in the womb, memories of conception and so forth, which we found at level 6-7-8, but also how there can be memories of previous lives. Roger Woolger (1990) has explained this very thoroughly. As an ex-Jungian, he has a grasp of the archetypal aspects of the matter, and he has also made a study of the Eastern disciplines which have much to say about this.

One of the issues which has been studied at this level is intuition, and Claire Petitmengin-Peugeot (1999) has made a very important contribution to this work though her doctoral thesis on the subject. What she misses, I believe, is that there is more than one type of intuition, and that subtle intuition is just one of these. One of those who has ventured into this level of the upper right quadrant is Michael Murphy (1992).

And at level 10 we move into the formless world, where all concepts can be questioned or laid aside. It is a fact that in recent years neuroscientists have become more and more interested in Buddhist theories of the no-self. Alan Wallace (1999) writes about *samatha* as a 'contemplative technology' for studying this particular level. It is sometimes called mindfulness. But it has become clear today that there are many ways of reaching level 10, though all of them can be called meditation. At this level the distinction between what is subjective and what is objective becomes hard to uphold. Varela et al (1991) say this: "Within the tradition of mindfulness/awareness meditation, the motivation has been to develop a direct and stable insight into absolutism and nihilism as a forms of grasping that result from the attempt to find a stable ego-self and so limit our lived world to the experience of suffering and frustration. By progressively learning to let go of these tendencies to grasp, one can begin to appreciate that all phenomena are free of any absolute ground and that such 'groundlessness' (*sunyata*) is the very fabric of dependent coorigination." (p.144)

CONCLUSION

By going through the quadrants in this systematic way, we have tried to show that the integral approach is very relevant to psychotherapy. And in workshops over the past four years or so, I have been able to demonstrate work at this level and encourage participants to experiment with it. It turns out that integral work is not so different as we might expect, and that many of us have been using this kind of thinking for many years already. But now the issues involved are much clearer and it is my hope that this paper will aid in this process of clarification.

In his 2006 book, Wilber has gone at some length into the question of zones – internal and external ways of viewing the quadrants – but it has been my choice in the present paper to ignore this complication. In some future work it may be possible to fill in the gaps and deal properly with the zones.

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