Art, Psychotherapy and Psychosis

Katherine Killick and Joy Schaverien (eds)
Routledge, 1997, £16.99, 280 pp.

This book is a treasure. I could not put it down. There are twelve contributors, all of whom have written rich, humane state-of-the-art accounts of theory and practice through varied theoretical perspectives. They are Joy Schaverien, Katherine Killick, Fiona Foster, David Mann, Fiona Seth-Smith, Helen Greenwood, David Maclagan, Chris Wood, John Henzell, Claire Skailes, Sue Morter and Terry Molloy. The level of personal relating to patients is remarkable. Evolution of art therapy, the historical context in psychiatric hospitals and other settings such as community day centres, are explored. The question of whether psychotic art is different from any other is addressed, as are numerous other fascinating aspects of the use of art in psychotherapy. There are excellent illustrations: revealing, touching and often beautiful. The editors are Jungian analysts, trained as artists, art psychotherapists, and teachers. Their backgrounds mirror each other but their ideas are different.

Joy Schaverien's previous book, *Desire and the Female Therapist: Engendered gazes in psychotherapy and art therapy*, is the precursor of the development of the idea she elaborates in this book. In 'Transference and transactional objects in the treatment of psychosis' she proposes that 'in the treatment of psychosis, the art object mediates as a transactional object, that is, the picture, positioned at the apex of a triangle composed of client-picture-therapist, may be unconsciously experienced as a transactional object.' She believes that the picture 'holds the transference' and that the picture may act as a fetish or a talisman for the patient. The patient invests magical properties into the picture. There is a very interesting idea about the 'scapegoat transference' as 'a form of unconscious transference of attributes and states through which a picture or three-dimensional object may come to embody otherwise intolerable affect'. An examination of the meaning of words written by psychotic patients on their pictures, and how they reflect the transference fascinates. Dr Schaverien puts her ideas in a wide context of psychoanalytic thought, and of course relates this to her very real interaction with her patients, an impressive marriage of theory and practice.

Katherine Killick's paper, entitled 'Unintegration and containment in acute psychosis', came out of her vast experience after working with a schizophrenic patient for six years in the art therapy department of a psychiatric hospital. Her account of her relationship with her patient is very moving. Having made many observations about the current state of the NHS she argues on behalf of psychotic patients, making a brief for the urgency of a setting like the art room where she worked with the patient described in her paper, 'a setting which can bear and contain the unintegrated state of mind'.

This book is at the cutting edge for art

psychotherapists, but anyone working with clients/patients of any hue could extrapolate meaning here. Beyond this anyone interested in art would find a plethora of ideas in each and every contribution.

Patricia Welles

Male Femaling

Richard Elkins
Routledge, 1996, £13.99, 185pp.

Richard Elkins, the founder of the Trans-gender Archive and a Senior Lecturer in Social Psychology at the University of Ulster, has done intensive research into cross-dressing. Charting his observation of various stages of male femaling from 'Beginning Male Femaling', through to 'Consolidating Male Femaling' he attempts to relate his research on transvestites to 'sex-changing' (gender reassignment) in a developmental line. He quotes widely from psychological and sociological texts on the transgender community and from others who write about broad-spectrum sexuality, identity, and gender. Psychoanalysts get short shrift, as does (deservedly) the NHS. In addition to his lengthy descriptions of drag balls, clubs and pubs, he details a vast acquaintanceship with the Beaumont Society and with a group of people who belong to the 'Gender Transient Affinity', the purpose of which is to 'get in touch with both the man and the woman within'. This is not just an inner experience — experimental dress and experimental sexuality are intrinsic to this exploration!

Although the author's 'facts' and information are impressive and his discussion of transvestites' social worlds engaging, I am doubtful about his 'grounded theory' efforts and quite unconvinced. After reading his book I felt I had been locked inside an all-male peepshow fantasy about Men-in-Frocks with a very clever but chaotic person who could not seriously confront the interconnections between self, gender, sexuality and gender role. Entertaining, though.

Patricia Welles

Be Your Own Counsellor

Sheila Dainow
Piatkus, £8.99, 170pp.

As a practising therapist and trainer, what I most enjoyed about this book was its refreshingly clear back to basics approach. In the spirit of Sheldon Kopp's *Back to One* it continually returns the reader to the nitty gritty, the stuff of essential coun-

selling skills, active listening and differing ways of being with one's self, whilst introducing the reader to a self-help counselling way of being. Sheila Dainow also continually puts forward the benefits of counselling as a way of meeting one's self more profoundly, while stressing the additional benefit of talking to, and more importantly, being listened to, by a skilled and sensitive listener.

In the course of this she introduces the reader to the beginning, middle and ending stages of counselling, reviewing contracts for the work of self-development, time, space, what to examine and how to do it, and what to change. In the middle phase she discusses particularly the ideas of gestalt and the challenging of old paradigms, with reference throughout to Eric Berne and Carl Rogers. (Indeed, the book has a distinctly humanistic orientation.) At the end she discusses the contributions that Assagioli and Ferrucci have made to integrating the spirit with the mind and body, ending with a quote from Rogers about 'freedom to be oneself'.

The book is in fact intended principally for the self-help market. Sheila Dainow writes sensitively and refreshingly, encouraging the uniqueness, the specialness of the individual so that as counsellors we are reminded of the always different shape and hues inherent in similar stories. She is increasingly well-known for her ability to think, speak and write clearly, precisely and compassionately about the fundamentals of the counselling relationship in a non-theoretical style that ensures that her message is easily accessible.

The book will prove useful to those people who are perhaps thinking about counselling but are not yet ready to seek out a professional counsellor and form an appropriately 'contracted relationship', with all that that entails. It also provides a counterbalance to the growing professionalism (and attendant criticisms) of 'registered counselling' and is thus I think greatly to be welcomed. One of the major criticisms of professionalised, registered and accredited counselling is that it is becoming ever less accessible to great swathes of the population. Another is that it seeks ownership of a timeless, very basically human, loving and respectful way of being with one another. And most profoundly, as *Be Your Own Counsellor* shows, of ways of being with one's self.

I hope this book sells well, for it surely encourages all the ways of perceiving and seeking to understand ourselves that will (looking to the future) ultimately assist, not only individuals in their necessary self-examination, but also those of us who practise as counsellors, when clients who have read and worked through it approach us hoping to continue their journey of discovery with another sensitive, humble, respectful and, at the same time, professional listener who can encourage and enable them to travel still further. Indeed, Sheila Dainow's concluding piece is advice on how to choose a 'professional counsellor to help you work through issues which seem too big to work through on your own'.

This is a book that introduces its readers to all the various stages of the counselling process, constructing each chapter to mirror a professional session, with many, many useful questions and exercises using

typical methods. It is a good preparation for anyone seeking to enter a professional counselling relationship of their own, and is thus surely a good friend and companion to the work of all counsellors.

John Sivyer

The Breathwork Experience: Exploration and Healing in Non-Ordinary States of Consciousness

Kylea Taylor
Hanford Mead, 1994

The Ethics of Caring: Honoring the Web of Life in our Professional Healing Relationships

Kylea Taylor
Hanford Mead, 1995

Kylea Taylor says of *The Breathwork Experience*, 'This is the book I wanted to read in 1984, the book I wished to give to my family and friends in 1985, and the book I wanted to suggest to my clients ever since I became a Holotropic Breathwork practitioner.' It is an essential book for everyone who has an interest in breathwork, whether client or practitioner, whether the breathwork they are interested in is holotropic, rebirthing, conscious breathing techniques or any other form that has a therapeutic outcome or that gives access to altered states of consciousness. Everything relevant is simply and sufficiently explained.

In her first chapter Taylor deals with contra-indications, a subject often avoided. Whereas it is almost standard for books about breathwork to make extravagant claims about healing, she explains the role of non-ordinary states in healing. Her description of what happens in a holotropic breathwork session is clear and straightforward. Appropriate emphasis is placed on the need for good and well-trained facilitators, and the reader is warned that it may seem simpler to facilitate than it actually is. Taylor explains Grof's model of consciousness, his maps and his concept of basic perinatal matrices and condensed systems of experience in a way that I find more accessible than Grof's own. She deals with the use of holotropic breathwork in cases of post-traumatic stress disorder, sexual and other abuse, and addiction. Finally she discusses breathwork as a spiritual practice, and the issue of whether one can do Holotropic Breathwork alone. And throughout, in this comprehensive book, she emphasises 'trusting the process'.

This is a wise book. Its tone is compassionate and non-judgemental. Here is what Taylor says about that much abused notion in therapy, denial: 'Denial is a survival tool. We deny the information coming from our senses, intuition, reason,

and emotions, if that truth threatens our emotional or physical survival. Our ability to deny or dissociate from experience enables us to put things on hold until there is time and safety to process the overwhelming overload of information.'

'Trusting the process' is 'in' in all the new therapies, and by now also in lots of the longer established ones. I can imagine Freudian analysts saying it to patients who are in their 15th or 20th year of analysis and still have their original problems! 'Trusting the process' is an expression that is both used and abused. It requires constructively critical consideration. I know that the only way to come out of any unpleasant experience well — no matter what its source — is a 'trust the process' approach. That is, being self-responsible and therefore empowered. But a little less trust and a lot more discernment can avoid having to deal with unpleasant experiences, no matter what their source. Taylor is clear: facilitators must be carefully trained and have a great deal of experience, and then both they and their clients can trust the process. There are basic common-sense preconditions before one can do this and these are too often glibly forgotten.

One precondition is that the facilitator or therapist should have done enough inner work to be able to be ethical — the subject of Taylor's second, equally excellent, unique and essential book *The Ethics of Caring*. She begins with the ethics of the caring relationship, with special regard to working with 'non-ordinary states'. She explains ordinary consciousness, describes a large variety of non-ordinary states including reliving birth, shamanic trance, and past life flashbacks, and discusses many different techniques for inducing them, including breathwork, massage, and music therapy. She points out the importance of awareness in both client and therapist in order that the experience of these states should be healing. There is a chapter on the special needs of clients in non-ordinary states and the special challenges to therapists supporting these needs. As she so rightly says, clients are more suggestible in non-ordinary states. This is especially relevant to the issue of memory retrieval, and hence to false memory syndrome, an important issue in contemporary therapy.

Taylor also addresses the important question of when a client is ready for non-ordinary states. At a time when the search to participate in non-ordinary states is the spiritual materialism of our time, this is an essential issue. All too often sacred journeys are undertaken with too little respect and preparation, and the result of abusing the sacred is suffering and confusion, not joy and illumination.

Taylor uses the *chakras* as a seven-part model for examining ethical vulnerabilities, associating the root chakra with money issues, the second chakra with sex issues, the solar plexus with power issues, the heart chakra with love, the fifth chakra with truth, the sixth with insight and the seventh with Oneness. She considers countertransference, transference and the appropriate use of energy in relationship to each chakra, and gives guidelines for self-reflection. As well as providing a model she discusses other sources of vulnerability that might lead a

therapist to unethical behaviour, such as burnout, underestimation of the effect on the therapist of the client's non-ordinary states of consciousness, and unexamined personal issues. She provides keys to professional ethical behaviour, such as therapists telling the truth to themselves and to their clients and being willing to ask for help. Finally, she sets the issue of consciousness of ethics in the community.

If you want to trust your process safely, whether as therapist or as client, this book is indispensable reading. Every therapist can keep it as a bedside book, using the self-reflections provided at the end of each chapter as meditations on which to the end the day well. As so many new methods use the system of exchanging sessions in groups, and so many clients are on the way to becoming therapists, these reflections are relevant to them too.

Joy Manné

The Problem of Perversion: The View from Self Psychology

Dr Arnold Goldberg
Yale University Press, 1995, £17.95 hb, 204pp.

This is an earnestly written and deeply considered book which gave me great difficulty for a number of reasons, one of which is that I really dislike the notion of some behaviours being classified as 'perverted' while others are regarded as 'normal'. Do you think Mother Nature can tell the difference? Tertullian wrote 'There is nothing to blush for in Nature' nearly two thousand years ago, and I see no reason to disagree with him today.

Though disliking Goldberg's psychoanalytic attitude I do warm to his directness. It honours the reader and grants them the right to accept or reject what is written. For example he sets the tone near the beginning by writing: 'So, like it or not, psychoanalysis defines perversion by psychoanalytic standards of normality and so removes it from the area of common sense or folk psychology; that is, it is not a matter of opinion.'

While I accept that psychoanalysis and common sense are in no way bedfellows I am resistant (ah yes!) to the notion that I don't get to have an opinion. However, having suspended my psychoanalytic disbelief and made accommodation for different attitudes and language, there is much to gain from these pages. Who would argue, for example, with this statement? 'The proper view of perversion neither espouses trying to control it nor hopes for its disappearance. Both approaches would treat perversion as a foreign intrusion in the person and would thereby risk bypassing the person and therefore forgo understanding.'

And again: 'Self psychology as an extension to psychoanalysis . . . helps us on the one hand to see perverse behaviour as an aid in self cohesion and, on the other hand, to see it as a pathological condition in terms of its exploitation of other per-

sons.' I don't think this view is unique to self psychology, but it does set the stage for a detailed examination of perversion that is informed and interesting.

I do have a concern that the most highly featured 'perversion' is homosexuality. Although this may be justified by the theory it is such a politically incorrect notion that I found myself distracted from the discussion. This is a pity because the chapter on 'Homosexuality as a Compensatory Structure' taught me something about such structures and Kohut's views on them.

Finally, the chapter on 'Treatment' also offers valuable insights. Working as I do with a number of people whom psychoanalysis would describe as perverts, I warmed immediately to statements such as: 'The shoe fetishist... begins treatment asking to be freed of his symptom but gives up treatment once he sees the efforts of the therapist directed to that goal'. The truth is, of course, that no-one wants to be freed from something so pleasurable and empowering and safe. However, if the beneficial derivatives of the fetish are obtainable more easily or become unnecessary, the fetish itself then just drops from use.

So. There is material of value here, but don't invest in this volume unless you're comfortable with very unhumanistic attitudes and language like this: 'These therefore are the three basic ingredients of perversion: the sexualisation of the self, a split in the self, and the oscillation of problems in idealisation and grandiosity that make for the individual story in the development of the self.'

Christopher Coulson

Combating Destructive Thought Processes

Robert W. Firestone
Sage Publications, 1997, £19.95 pb, 307pp.

This is an interesting and comprehensive book with a detailed discussion of the bibliography and development of theories regarding inner voices, their effect on behaviour and attitudes to ourselves and others. Dr Firestone draws on Laing's understanding of internalised parental injunctions and their pernicious influence on mental health. He has adapted these insights into 'voice therapy', focusing on externalising punitive inner voices which restrict functioning, creativity and self-esteem; emphasising the need to release feelings in order to separate from idealised parental figures and break away from bonding. All this is rather similar to the 'topdog–underdog' work of gestalt therapy and the emphasis on contradicting 'put-downs' and negative thoughts central to co-counselling. So it is delightful to find a psychologist who incorporates psychoanalytical insights with the use of catharsis in this Inner Voice therapy with couples, parents and colleagues, as well as with 'schizophrenics'.

In fact Firestone regards many hallucinations as extreme examples of projected internalisations of parents' criticisms and

punitive attitudes; attitudes which so often are acted out unconsciously with children and which underlie much self-destructiveness. Case histories here are very interesting, illustrating how often suicidal thoughts and self-abusive behaviour are the result of compulsive inner voices. Opportunities to externalise these voices and the concomitant anger and rage help people to gain insight and control over such destructive behaviour.

Firestone defines therapy as challenging addictive attachments which cut off feeling responses, giving up fantasy for real personal power in the external environment. Thirty-five years study of resistance to change, together with our new awareness of the intense anxiety and terror involved in giving up defences, have led to a humanistic emphasis on self-realisation, as opposed to the invalidation of self which is so damaging to all relationships.

Firestone regards social defences such as political dogmas, religion, nationalism and group loyalties as part of our denial of our own death. In their place he affirms the need for personal loyalties, love and regard for friends as part of a healthy lifestyle. There is something here for us all, not just the 'depressed', the antisocial 'acters-out' or the child-abusers.

The book has a good bibliography, references, then subject and name indexes; above all, well-organised chapters with useful endnotes to each.

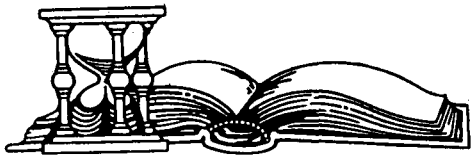
Betty Gould

Going Mad to Stay Sane: The Psychology of Self-Destructive Behaviour

Andy White
Duckworth, 1996, £10.95 pb, 149pp.

What a contrast to Robert Firestone's rich book. I wish I could appreciate all these illustrations from the classics. I find stories about Midas, Gordius and Cybele intensely irritating; but then how many women have had the benefit of a classical education? More case studies would be preferable, for no doubt Andy White's theories about withdrawing from conflict into madness are worth exploring. However I cannot recommend this little book. Perhaps you would enjoy it. But you could save your money and invest in Dr Firestone's enthusiasm for the 'good life' instead! Dionysus personified!

Betty Gould



The Eye of Spirit

Ken Wilber
Shambhala, 1997, £19.96 hb, 414pp.

This is a complex book with a number of different parts to it, all doing different jobs. The introduction and the first three chapters are a restatement of Wilber's current position. They are a good statement of it, and much briefer than any other, so useful for those who want to catch up on Wilber without reading *Sex, Ecology, Spirituality* or even *A Brief History of Everything.*

Chapters 4 and 5 contain a completely new topic which Wilber has not talked about at all before. This is a very full rundown on the philosophy of art. (A similar paper has just appeared in the *Journal of Transpersonal Psychology*, which just shows how slow journal publication can be these days.) This is a beautiful example of transpersonal theory in action. It covers the whole history of interpretations of art (art is imitation, art is the expression of the artist, art is symptomatic, art is formal relationships . . .) and ends with this insight: the deconstructionists make the point that all discussion is within a context, which may distort and falsify it, and this context is within another context, which may also be a lie, so we have a nested sequence of lies; but this leaves us rudderless: would it not be better to see each context as having its own truth? Then we would have a nested sequence of truths. 'A comprehensive art and literary theory will of necessity be concentric circles of enveloping truths and interpretations.' Did anybody say 'holons'?

Wilber goes on to outline the implications of this suggestion, which he does in a brief and elegant way. He reminds us that there is something all superior art has in common — 'the capacity to simply take your breath away'. So at the end of this highly sophisticated account of theories and how they relate to each other and to the world of art we come back to something simple. With great art we 'enter with it into the timeless present; we are with God today . . . it is in that simple awestruck moment, when great art enters you and changes you, that spirit shines in this world just a little more brightly than it did the moment before'.

In the next six chapters Wilber answers his critics. This is the most fascinating part of the book for someone who knows his work already. It goes deeply into all the most difficult areas of his theory, clarifies, explains more fully, even extends here and there, and does a magnificent job of throwing light into dark places. In the process Wilber makes a useful distinction between phases I, II, III and IV of his own progress and allows that there are significant differences between what he said earlier and what he is saying now. For the keen student of his work, this is the heart of the book. And in the final chapter he gives his account of the Non-dual, the 'brilliant clarity of ever-present awareness', in the clearest way I have seen so far.

As in some of his previous books Wilber does rather indulge himself with notes. One of these, on the Diamond Approach of Hameed Ali (A.H. Almaas), runs to thirteen pages of small print. There are 80 pages of notes in all. But they do contain some very important material.

This is a strange book in a way. It is for the novice at the beginning, for those interested in the philosophy of art in the middle, and for the Wilber expert at the end. But for anyone seriously interested in Wilber's ideas, which have now expanded to include the social and political as well as the individual, it is indispensable.

John Rowan

Makers of Modern Psychotherapy: Harry Stack Sullivan — Interpersonal Theory and Psychotherapy

F. Barton Evans III
Routledge, 1996, £14.99 pb, £45 hb, 241pp.

Makers of Modern Psychotherapy: The Clinical Thinking of Wilfred Bion

Joan and Neville Symington
Routledge, 1996, £14.99 pb, £45 hb, 198pp.

Makers of Modern Psychotherapy: Heinz Kohut and the Psychology of the Self

Allen M. Siegel
Routledge, 1996, £14.99 pb, £45 hb, 226pp.

This ambitious series, under the overall editorship of Laurence Spurling, tries to cover some of the major contributors to what he called 'psychodynamic psychotherapy'. It also includes such people as John Bowlby, Frances Tustin, Michael Fordham, R.D. Laing and others. It seems clear from the start, then, that the overall title should more properly be *'Makers of Modern Psychodynamic Psychotherapy'* It is characteristic of the imperialist tendencies of psychoanalysis to want to make out that the field of psychotherapy and the field of psychoanalysis are one and the same. Even the word 'psychodynamic' has been appropriated, since it existed before psychoanalysis came on the scene, and it has been noted that the work of Alvin Mahrer, for example, constitutes a humanistic-existential psychodynamics.

Setting such considerations aside, what are these books like? They are certainly very different. The Sullivan volume has seventeen pages of bibliography, for example, while the Bion volume has only two. This may be because Sullivan was felt to be less central, less to be taken for granted, than Bion. In fact, it is doubtful whether he

should be included in the list at all. He was an extraordinary man, as is clear from Evans' account, and involved in controversy all his life. Many of his most striking books were published after his death in 1949. He fell out with the Catholics for being too Freudian, and with the Freudians for not being Freudian enough. 'At the height of this animosity, Washington Psychoanalytic Society did not accept books, including first editions of Freud, if the nameplate indicated that the book came jointly from the Washington School of Psychiatry [Sullivan's home].'

Evans gives a very clear account of Sullivan's ideas, and particularly of his developmental ideas, which differed both from those of Freud and from the object relations school. He goes on to deal with his practice, covered in some detail, and ends with a discussion of his contributions to world peace. This latter was a central concern in Sullivan's later work, when his weak heart forbade regular involvement in teaching. He was always very political, and would have been interested in some of the recent ideas about psychotherapy doing greater justice to the political world.

In stark contrast, the book on Bion is focused upon his theory as expressed in the Grid, a rather forbidding construction involving many unique constructs. The style here is also very different, as is adumbrated in the Preface: 'In our inquiry into Bion's thinking, we desire to be faithful to his mode of investigation. Therefore, our mode of thinking about him will not follow a causal line . . . Our method, then, is to take themes, each of which is a manifestation of Bion's thought but not the thing-in-itself. Each manifestation bears a connection with another which is not causal but interdependent.' This may sound a bit mystical, and the authors do in fact claim that Bion was a mystic.

This puts him out of line with the Kleinians, whom in so many other ways he resembles. Apparently the Kleinians accept his earlier work, but not his later work after 1963, when his mystical tendencies became more apparent. The Symingtons go quite carefully into the formative influences which helped to make him what he was. But the heart of the book lies in the explication of the Grid.

Heinz Kohut is another figure who has had a mixed reception from various psychoanalytic groups. As is well known, he departed, like the object relations school, from Freud's drive theory and developed a theory of the self which was psychological through and through. And at least one book, written by Kahn, has come out likening him to Carl Rogers. Allen Siegel does not do that: he is a great admirer of Kohut, even to an almost slavish adherence to his ideas, and there is nothing very critical in his book. In fact it is rather pedestrian and not very readable. There are many diagrams to assist comprehension but I found them quite dry, not very revealing or convincing. And they seemed to me rather dogmatic and limiting, much as Freud's own constructions were in the end dogmatic and limiting. Even Siegel finally has to admit that Kohut is rather rigid. He says: 'Kohut criticises the reification inherent in Freud's tripartite model, especially the reification of the ego by Hartmann and the ego psychologists. However, he exposes

himself to the same criticism.'

It seems clear from these three books that psychoanalysis is still proliferating in various directions, all of them departing from Freud to quite remarkable degrees, while still retaining important links. There are a few irritations, such as Evans believing that Freud thought of the Electra complex, when in fact it was Jung. But what is most interesting, to me at least, is how the style of each book reflects the personality of its subject. That makes each book individual, and reflects well on the choice of author.

John Rowan

Thoughts Without a Thinker

Mark Epstein
Duckworth, 1996, £6.99 pb, 242pp.

This is a remarkable book. It takes on a terribly difficult subject — the relationship between therapy and meditation — and makes a really excellent job of settling the matter. The therapy Mark Epstein is most familiar with is psychoanalysis, and the meditation he is most familiar with is Buddhist, but I believe his conclusions would be accepted by therapists and meditators from many other schools. And the book has a sense of humour. In fact, it starts off with one of the funniest stories about the different schools of meditation within Buddhism that I have ever heard.

There are one or two drawbacks. Like most Buddhists Epstein tends to go straight from the Mental Ego to the Causal and the Non-dual, missing out any discussion of the Centaur and the Subtle. In other words he tends to go straight from ordinary consciousness to the highest levels of mysticism, missing out any discussion of the authentic existential self or the self which has found the divine in concrete symbols and images.

The crucial point he makes is that meditation cannot do the job of therapy, and therapy cannot do the job of meditation. Meditation on its own, he says, is not particularly effective at solving people's emotional problems. It can bestow the kind of ego-strength necessary for a successful psychotherapy, but it cannot do the psychotherapy by itself. Of people who try to tackle emotional problems through meditation, he says: 'They observe their own pain, but not their contribution to its making.' There is a very good discussion of the 'basic fault' as described by Michael Balint and the 'hungry ghost' realm as described in Buddhism. The gnawing sense of emptiness may feel much the same in both.

Towards the end the author makes a point which struck me as particularly well stated: 'By offering the tools of *how* to stay in the present, meditation aids both therapist and patient; by teaching people how to identify and contain past material, therapy can free a meditation of emotional travail. Both work toward a greater ability to face life as it is; both begin, often enough, in silence.'

John Rowan