THE SPIRITUAL DIMENSION IN LOGOTHERAPY: VIKTOR FRANKL'S CONTRIBUTION TO TRANSPERSONAL PSYCHOLOGY

Jeremias Marseille
Meschede, Germany

Sometime ago a friend gave me the following beautiful short poem by Christine Busta:

> I believe that every human being will leave this earth with an unfulfilled longing. But I believe also, that the loyalty to this longing will be the fulfillment of his life.

It is rather remarkable that, as the founder of logotherapy, Viktor Frankl made a significant contribution to psychology when, as early as the end of the 1920s, he opened psychotherapy to the spiritual dimensions of human experience. At that time, in Vienna, psychotherapy was influenced strongly by Freud's rather reductionistic psychological theories. This situation created an atmosphere of spiritual barrenness in psychotherapy in Europe. It was not until the late 1960s that the spiritual factor began to be reintroduced systematically in psychology and psychotherapy via transpersonal psychology (Sutich, 1969). Frankl made an early contribution to this new field as well, and a decade-and-a-half later, Vaughan (Kelzer, Gorringe & Vaughan, 1980) described Viktor Frankl as "a precursor for transpersonal psychology:'

V[KTOR FRANKL'S CONTRIBUTION TO PSYCHOTHERAPY

Born in Vienna in 1905, Frankl still lives there at the blessed age of 92 years. The existential questions about life, death, and the meaning and purpose of life were strongly expressed even in his early years as a school boy. Frankl was fourteen years old when his science teacher taught that a human being is nothing more than a process of combustion. At that moment Frankl sprang out of his chair, and a question spontaneously burst out of him, "What meaning does human life have then?"

As a sixteen-year-old he held a lecture in a philosophical circle in Vienna about the "Meaning of Life." By that time one could see the inward turn of his worldview. He

proposed that man's deeper reality is not based on putting questions to life but answering the questions that come from life to oneself. Life asks its questions, and human beings show essential traces of an "answering-character" by responding to the range in-between their pre-determined givens and their possibilities for overcoming their patterns of development. Therefore, his *logotherapy* ("meaning therapy") tries to focus on the unique personality of the client within a more panoramic schema of somatic and psychological patterns. Frankl developed a very "fine sense" for any indication of a reductionist attitude in psychotherapy-especially any that reduces inner personal life. In his approach, all aspects of the client's humanness must be explored by way of a phenomenological approach. Phenomenology, as Frankl (1967) understands it, "speaks the language of man's preretlected self-understanding rather than interpreting a given phenomenon after preconceived patterns."

When Frankl was a teenager, he corresponded with Sigmund Freud. The letters were later taken away by the German Nazi Gestapo. At that time he was enthusiastic about psychoanalytic drive-principles. Later on he became a consistent criticizer of traditional psychoanalysis with its pan-deterministic interpretations of sexuality. He acknowledged the strengths of Freud's theory of personality and understood his theory of drives as a fundamental principle of modem psychology paving the way for further development. Nevertheless, he warned of walking into the trap of seeing man's ego only in a closed and therefore pessimistic system. This view of the person meant that, on the one hand, man is portrayed as "nothing but," as a passive object with an undermined sense of meaning. On the other hand, he is struggling for an 1-identity which gives the illusion of a constant reality, the highest goal in one's life.

Frankl struggled to clarify the important difference between biologically rooted drives and spiritually rooted yearnings. He theorized that when the so-called original "will to meaning" is frustrated, then life energy is projected down into the lower dimension of a "will to power," as described in the individual psychology of Alfred Adler. If this process is also frustrated, energy will be projected down into the next lower dimension of the "will to pleasure." "Lower" and "higher" here do not suggest a value judgment, but rather stress the position of these spaces.

To become free from limiting determinants one has to follow the much deeper longings that come from inside oneself as well as the much greater challenges from outside. But because one cannot choose to have a "will to meaning," one can only attract or activate this life-energy by more extended motivational concepts. Frankl (1988) says:

> To the extent to which one makes happiness the object of his motivation, he necessarily makes it the object of his attention. But precisely by so doing he loses sight of the reason for happiness, and happiness itself must fade away.

Imagine man with an original intention of living for a purpose or meaning in life. Pleasure then is not a primary goal but a by-product of having done something meaningful. Thus, power is not an end in itself but only a means to an end that is attained by using power in a meaningful way,

Frankl was a follower of Alfred Adler and a member of the circle around him during the beginning of Adler's development of individual psychology. Here Frankl found a somewhat more open system. According to Adler's theory, individual life style is formed in the first years of childhood when the ways of responding to responsibilities in one's community are determined. After three years of following Adlerian psychology, Frankl left Adler's circle. He began to integrate the idea of a spiritual factor into psychological life. According to Frankl's "will to meaning," a "spiritual unconscious" exists. Spirituality is a genuine human need in itself, one which needs to be shared or experienced on its own terms and not explained away by reductionist systems. If this spirituality is ignored, problems may ensue. Frankl (1986): "Sometimes the ground of neurotic existence is to be seen in a deficiency, in that a person's relation to transcendence is repressed."

Reaching beyond the classical field of psychotherapy, the existential analysis of logotherapy aims at nothing less than leading individuals to become more conscious and responsible. Frankl describes his system as ethically neutral, though on an ethical borderline, which makes no statement about "to what" or "for what" consciousness and the responsibility are intended. That is left to the individual to answer. It is important that logotherapy be applicable to each and every client, religious or irreligious, and useful in the hands of each and every therapist. Frankl wanted "to furnish as far as possible the chambers of immanence-while being careful not to block the door to transcendence" (Frankl, 1986).

Frankl (1986) says, "Medical ministry (as a specific aspect of logotherapy) lies between two realms. It therefore is a border area, and as such a no-man's-land, And yet, what a land of promise!"

In 1926 Frankl spoke of "logotherapy" for the first time. He understood it as an integrative extension of psychotherapy, not a nullification of other systems but one that reached across them.

As a medical student he organized, in several large cities, advice-bureaus for unemployed young people who lived in crisis with a deep feeling of meaninglessness. Charlotte Buhler, later on a representative of the American humanistic psychology movement, was one of the circle who supported him in this work. In the 1930s he worked for four years with women who had attempted suicide during the time of widespread economic depression before the Second World War. He encountered more than three thousand clients every year. In this massive challenge he tried to forget everything he had learned from the study of psychology and started learning directly from his clients and their own methods for finding a way out of their misery. This experience led him to develop a receptive attitude toward motivating people to discover their own possibilities and to look for both actual and more universal meanings. In this approach, one's soul can experience a widening and opening in spite of traumatic and painful psychic wounds. Then such wounds can be acknowledged, unblocking the core of personality, and thus healing in an extended, more far-reaching way. This is not an easy way, but it is a way that recognizes the dignity of the human person.

Frankl (1966) always stresses that "man is originally pushed by drives but pulled by meaning," and that "... man's primary concern is his will to meaning!" Such an assumption lets the therapist encounter the client by focusing on a sane, intact core of personality that may be blocked by psychodynamic factors but that can never be destroyed. This same intact core of personality that the client can feel, especially very needy clients, is the basis for healing.

The system of logotherapy was presented in an unpublished manuscript for a book written before the Second World War. Frankl, as a Jewish doctor, waited for a visa to go to the United States. He received it but-in a very spontaneous and deep moment of existential decision-did not take the chance to escape from the German Nazis. Instead, he stayed to shelter his parents. But in 1942, only a few months after his marriage, his family was deported to a concentration camp and, except for his sister, all were murdered. He himself survived four different concentration camps over three years. His personal holocaust was a crucial test for his therapeutic system, which recognized the nature of suffering within a mental and spiritual context.

This may be a special characteristic of logotherapy: encountering people and trying to find a way for them to face suffering when they meet an unchangeable fate. Self-detachment and self-transcendence were survival factors for Frankl on his way through the hell of Auschwitz and the other camps. After the liberation. he recreated the manuscript which should have been published before the war. Its English title is *The Doctor and the Soul.*

Applying a special Iogotherapeutic way of processing and working up one's personal history, he next wrote of his experiences during his "fire-time" of suffering. The resulting book is in German, and the title (translated) is *Say Yes to Life in Spite of Everything: A Psychologist Experiences the Concentration Camp* (Frankl, 1982). In it he describes not only the horrible aspects of camp life but also the survival values of the prisoners. This way of processing the past contained not only a healing for himself but also for innumerable readers of the book. His story is a great testimony to human capacities and the importance for a healthy core of personality. It also provides a model of bibliotherapy by showing the healing potential of writing an autobiography.

Some students of logotherapy have applied it in a one-year course of autobiographical writing, as developed by Elisabeth Lukas (1991). Writing down the remembrances of the past, reflecting on one's present situation, and imagining one's future constitute an inner, silent confrontation of one's own existence with spirit-an intensive way of being with oneself. This method shows that imagination and expectations about the future can produce as much therapeutic material as reflecting on the past. And the essence of this experience is the present, in which the past and future are melded together.

A BRIEF THEORETICAL OUTLINE OF LOGOTHERAPY

As previously indicated, logotherapy integrates and extends therapy beyond the psychodynamic and Adlerian psychologies of that era. Psychoanalysis stresses the increasing consciousness of oneself by integrating the influences of the id into ego

functioning, in order to free the ego. These functions and their dynamics are often spoken of metaphorically as operating in a *spatial* dimension. Individual psychology stresses freeing the ego through a recognition of a sense of responsibility for oneself and for the community of which one is a part. This is a way of differentiating oneself both in the present and in the future, a dynamic often spoken of metaphorically as in the dimension of *time.*

Frankl's view also sees consciousness and responsibility as having basic roles in the drama of existence. But these roles are only activated when one aspect of reality is counterposed to a different aspect, i.e., everything in human experience exists only with reference to something else: "To be' always means in essence 'to be different.' ... Actually, only the relationship 'exists.?' In psychological tenus, "Only an ego which intends a you, can integrate an id" (Frankl, 1986). Frankl's idea can be understood as an unlimited affirmation of the interior life in an existence constantly challenged by events that constitute the background reality.

Three Basic Human Capabilities

Frankl's theory holds that there are three capabilities that express mankind's noological (human dimension) possibilities: self-detachment; self-transcendence (as the essence of human existence); and the ability to "spiritually be in touch" (German: *geistiges Bei-sein)* with something or someone, independent of spatial and time dimensions. Frankl (1986) says:

> Being human is always directed, pointing to something or someone other than oneself: to a meaning to fulfill or another human being to encounter, a course to serve or a person to love. Only to the extent that someone is living out this self-transcendence of human existence.is he truly human or does he become his true self.

Three Key Postulates

Frankl's theory reflects the anthropological, psychological, and philosophical approaches. The anthropological postulate: The dignity of a human being exists in a sane and undestroyable core of personality, a province of inner freedom that exists in spite of all conditions of fate (against the pitfall of pan-determinism). The psychological postulate: Man's primary motivation is his will to meaning (against the pitfall of reductionism). The philosophical postulate: Life is unconditionally meaningful, no matter what happens. It follows that an (ultimate) meaning exists even when one cannot find a meaning in a life-situation (against the pitfall of nihilism).

"Dimensional Ontology"

A human being, in Frankl's view, is a somatic, psychological, and noological or spiritual multiplicity, an ontic totality (Frankl, 1988). The distinction of different dimensions is a "working hypothesis." Actually, one cannot separate them, because they interpenetrate. The spiritual dimension is the most extensive, pervading the

totality and uniqueness of the human being. Thus, in diagnostic and therapeutic situations one should remember that life is not an "either-or," "yes-or-no" choice. Frankl emphasizes in Latin: *tertium datur* (the third answer/way is given). By this he means that *life* is a complex web. One can discover different phenomena for different perspectives and combine the phenomena with an "And" as in the "And philosophy" of William James' pragmatism. In this pluralistic view the decision is not between right or wrong, but between authenthic and inauthentic. The relationships between the separate aspects of a person emerge out of experience. The spiritual dimension, for example, is not a subject outside the psyche but has an intrinsic, far-reaching meaning within it (James, 1977, 1979).

The Three Dimensions and Three Categories of Values

Frankl holds that creative, experiential, and attitudinal values, which may interpenetrate, can be actualized from possibility into reality. For example, by actualizing creative values, experiential and attitudinal values may be engaged. Frankl (1986):

> But most far-reaching are the attitude values which can be actualized to one's last breath. The meaning of suffering-unavoidable   and inescapable suffering alone, of course-s-can be the deepest possible meaning.

The mental power of the spiritual dimension can liberate a person from attachments to psychophysical matters, bursting a limiting perspective on one's life-situation. Of course, it's natural that we would try to avoid or escape unpleasant and painful circumstances, or struggle against them. No one wants to suffer. Inner disturbances tend to come into awareness just when we attempt to repress them. The art of being human is in how to deal with them. These moments require an attitude of inner willingness to suffer, while remaining in touch spiritually with one's own extended dimensions. It can *mean that* a therapist must confront *or* emotionally *stay* engaged with the client, and withstand the inner tension of the client wrestling with his own inner self. When this inner struggle becomes calm, one can experience how the lower somatic and psychological dimensions influence the higher spiritual dimension but do not produce or cause it. One can discover despair despite success, and fulfillment despite failure.

In reaching out for the much deeper and wider spiritual dimension, a person can avoid hyperreflection and hypermtention, traps that cau create an inner prison, the pitfall of repression. One can become aware, not only of the quality of inner unpleasant feelings, of anxiety, aggression, boredom, jealousy, etc., but also of the way they come into being and go away. For example, one may become aware that "I am not the anxiety; I have anxious feelings. I am more than the feeling. Perhaps one day I will have the inner experience that I Am."

According to Frankl's dimensional differentiation, a dimensional diagnosis is required to conclude, for example, if a neurosis has its actual basis in the somatic, psychic, or mental-spiritual dimension. In the latter case, Frankl speaks about a noogenic neurosis being grounded in au existential vacuum, giving rise to a deep

feeling of meaninglessness. In his long years of practice as a neurologist and psychiatrist, he discovered that many clients suffer from a lack of content and purpose in life, and that discovering a special significance for one's life can lead to a psychological healing process.

What is meant by meaning?

To experience meaning is to have the experience that life is personal to me, in a very specific: way, changing from time to time and from place to place.

> Meaning is something to be found rather than to be given, discovered rather than to be invented (Frankl, 1982).

That means trying to give the right answer to a question (according to a widening sense of responsibility) and trying to find the true meaning of a situation (according to a widening range of consciousness), as in a "Gestalt-perception" of an ambiguous image.

Joseph Fabry (1988), a follower of Frankl and founder of the Institute of Logotherapy in California, says.'

> Meaning occurs on two levels: ultimate meaning and the meaning of the moment. ... THE meaning of life-the ultimate meaning-is like a horizon, which you never will reach. If you think you could attain it, you would be spiritually dead .... But, to lead a fulfilled existence you have to try to reach the meaning of the moment.

In his work one sees a link between ultimate meaning and the meaning of the moment.

> If you are aware of ultimate meaning, in either a religious or a secular context, you will be able to respond meaningfully to the offerings of the moment because you have a built-in compass that points toward meaning. If you are not aware of ultimate meaning, you will respond to the meaning of the moment as best you can, and in the course of your life you will gradually approach understanding of ultimate meaning (Fabry, 1988).

My own view is that for creative values, meaning will be obvious in the creative objects. In the case of experiential values, one may get an inner feeling of meaning, such as joy, inspiration, peak-experiences, devotion, encouragement, also the feeling of being-in-balance, of contentedness and thankfulness. In the context of attitudinal values. a "wordless inner knowing" of meaning can arise in the core of oneself, and an awareness of Life as a spiritual presence can increase.

Frankl has mentioned that belief in a super-meaning is founded on the power of love, for which we have an inner predisposition. In the presence of such a love energy everything is meaningful, and nothing is ever lost.

Looking for meaning with a person in an existentially frustrated situation means looking for buried remembrances of being, those remembrances in which life had very personal meaning.

Imagine a client whose life has fallen like a house of cards, coming to the realization, "I cannot remember that I was loved even one time in my life... :' He has "bit bottom." In this moment the therapist's inner attitude and conviction that life is unconditionally meaningful can be a fresh source of energy. At such a time, if the therapist does not experience words arising from an inner intuition, then any word spoken is too much. It would be better to be silent and endure with the client the painful inner tension, and live the silence. This is a way to understand by "knowing" about the "personal *plus"* in life. Then one can experience the space of revelation with the client, by trying to hear "logo hints" which may be stored on an unconscious level. A "logo hint" can be a phrase, even a word, or a nonverbal indication such as a tone of excitement, one that hints at what is meaningful to the seeker (Fabry, 1988). In the process of becoming more aware of feelings moving from inside to outside and outside to inside, the healing process can begin to find its own way.

FRANKL'S CONTRIBUTION TO TRANSPERSONAL PSYCHOLOGY

At the end of the 1960s and early in the 1970s, Frankl was a guest professor at Harvard and Stanford universities, and also met Abraham Maslow of Brandeis University. They became colleagues in search for the healthy resources in clients. The Maslow interpreter Colin Wilson (1972) talks about the "Maslow-Frankl theory of mental health," This can include such methods as looking for peak experiences which can have a positive therapeutic transference effect. Similarly, Gordon Allport had stressed that, according to his own theory of human nature, the psychologist has the power of elevating or degrading that human experience.

While developing a "fourth force" in psychology, Maslow opened his humanistic and transhumanistic   perspective to Frankl's theory, which held that meaning can also be experienced even if basic needs are not yet gratified. Maslow (1966) wrote:

> 1 agree entirely with Frankl that man's primary concern (I would rather say "highest concern") is his will to meaning ... [and] Frankl teaches us, that B-Cognition [Being-cognition] can come from pain, suffering, and tragedy.

In 1968 Frankl took part in a discussion with Abraham Maslow, Stanislav Grof, and James Fadiman about the decision calling the "fourth force" movement "trans-humanistic" (after Julian Huxley) or "transpersonal" psychology (Sutich, 1969, 1976). At that time, in addition to Paul Halmos, Wales, and Arthur Koestler, London, the European members of the "Board of Editors" of the *Journal of Transpersonal Psychology* included Roberto Assagioli, founder of Psychosynthesis; Medard Boss, therapist of Martin Heidegger and founder of an existential-oriented field of psychology; and Frankl with his meaning-centered psychotherapy. Frankl appreciated transpersonal experiences, but his preference is to be rather discrete and reserved in spiritual matters, "standing theoretically at the border" or "holding a foot in the door" to this area. Although as a psychiatrist, it seems not to be his choice to walk inside, he encourages the client to "venture to be." In this way, logo therapy can encourage the receptivity   for transpersonal experiences, though not as a directly intended effect.

There is a passage in Frankl's autobiographical writings that is relevant here. It is about a young woman in a concentration camp. She lay on a wooden resting place, and knew she would be dying in a few days. As a doctor, Frankl was asked to visit her. He found her cheerful in spite of her situation. She pointed through a window of the barrack and said, "This tree here is the only friend I have in my loneliness." It was a chestnut tree in bloom. Frankl bowed down, seeing through the little window one branch of the tree with two blossoms. "I often talk to this tree," she said. Frankl asked if the tree also gave answers, and she continued, "It told me: I am here-I-am-here-i-I am the Life-the eternal Life ... " (Frankl, 1982).

Points of Comparison in Frankl's, Maslow's, and Wilber's Systems

There are several observations that may be useful in a comparison of Frankl's, Maslow's, and Ken Wilber's systems.

Maslow (1987) emphasized self-actualization in his humanistic era theory. According to his organismic view, meta-needs (needs for transcendent values) are biologically rooted. Therefore, there is a predisposition to self-actualization, in which life starts with the healthy inner self.

Frankl emphasized self-transcendence and stresses the inner freedom of the self. The fruitful development of the human being doesn't automatically unfold, even when a person has the right environment. In the response to life's questions we become co-creators.

Both Maslow and Frankl see that self-actualization can be an expression of a reality transcending the self as well as the world. But Frankl maintains a "symbol-specific difference" between an original, direct knowing of being and the secondary knowledge of reflective consciousness (Frankl, 1990). Also we can say Frankl differentiates between the power of consciousness and what is called self-consciousness, whereas in Maslow's meta-theory, consciousness and self-consciousness seem to be more similar. A fuller statement of Maslow's transpersonal or spiritual psychology was developed and presented in the early years of this *Journal.*

But the spiritual power of transcending is a more far reaching dimension than the psychophysical dimensions of inner human nature. For Frankl, one's outward relation to the world is not a mere reflection of the inner healing process, but is also a motivation that stimulates the inner healing process. The reality of the social environment also expresses a challenge to the human spirit. Frankl (1975) says:

> I don't know who I am and [don't know what I am. The uniqueness of my person becomes obvious in the moment it is involved and engaged in an uniqueness of a situation, which I encounter, in which I am living.

While considering this differentiation between original, direct knowing of being and the secondary knowing of a reflective consciousness, the present author discovered the spectrum of consciousness system developed by Ken Wilber.

Both Frankl and Wilber diagram their concept of human consciousness in nested concentric circles, though Wilber's system is more differentiated in the transpersonal levels. At these levels Frankl speaks in general about the noetic or spiritual dimension. The philosophical layer-model of body, mind, and spirit, each separated from the other, is transformed into a dimensional model, which combines the qualities of the different dimensions.

It's interesting to note that in the systems of Frankl and Wilber, the different levels or dimensions arise out of the unconscious base (according to Frankl, the "unconscious and conscious core of personality"). We also find in both systems a differentiation between consciousness and self-consciousness (Wilber), between the primary knowing of being (German: *Gewu.fJtsein*) and the secondary knowing of consciousness (German: *Bewu.fJtsein*) (Frankl).

Frankl has a non-preferential approach to different religious orientations. Therefore we find logotherapy applicable in Western and Eastern contexts. Logotherapy's primary goal is to describe, phenomenologically, the essence of being via its different names, such as "Dasein," "Tao," "self-realization," "Zen-consciousness," and so on, and take this into consideration in the therapeutic encounter (Ko, 1980).

Wilber goes further in developing a system which intends a linking of whole networks of concepts. According to his view of the spectrum of consciousness, Frankl's system overcomes the dualism of body-mind-spirit, but is limited by a separate identity. For Frankl the unique personality is insuperable (Walsh & Vaughan, 1988). It could be said that his way is more "you-oriented" and Wilber's way is more being-oriented.

This distinction can become obvious in meditative practice. For example, one can find people meditating for years, having deep experiences, but also experiencing a lot of fear, isolation, and lowered trust in daily life situations. This could reflect unsolved issues at the prepersonal and personal level of one's personality. Jumping over the "you-oriented" dimension to go straight on to the being-oriented dimension could lead to a pitfall. Essential values such as trusting and loving are learned and exercised in the you-dimension, even though the spiritual energy for living this "you-way" comes out of the essential ground of being. The other way can also be a pitfall on the spiritual path-holding the individual in the you-dimension and not paying attention to his being-orientation.

CONCLUSION

Logotherapy focuses more on the outward intentional nature of Being; transpersonal psychology focuses more on the inward trans-intentional nature of Being. Both views, understood in terms of a phenomenological attitude, such as the "And-philosophy" of William James, can help us examine the relationship between personal and transpersonal experiences.

One way is to view universal spirit as incarnating in a relational structure of Love, one which becomes more and more intense, and more and more one. This view appears in the different spiritual traditions.

Similarly, a presupposition of a universal consciousness (spirit) or a universal character of human personality, also assumes a relationalism in the universal (v. Bruck, 1986). Thus, according to Frankl's logo theoretical insights, human personality is woven like a red thread throughou tlife, and in this life the transpersonal realities are also connected by actions and consequences. **It** seems that personal and transpersonal reality exists in an interactional and reciprocal relationship. The personal experience of inner freedom and inner responsibility increases and becomes transformed in proportion to transpersonal experience. Hence, the psychospiritual development of humanity implies that life's challenges will become greater and will be experienced in transformed ways. As a result, life would not become easier in the sense of being more manageable, but would become more direct and more intense. This is like a mysticism that is "between times and spaces," a birthplace of universal love.

Like a meditation practice, the therapeutic relationship stands in the fruitful tension between devotional love and the peaceful consciousness of open awareness. The art and craft of psychotherapy is-as Frankl emphasized in one of his last lectures a year-and-a-half ago-the art of improvisation and individualization. It is an endless art of understanding.

It is also good to sense the integrative potential of trying to make full use of all psychological resources and letting them become available for the benefit of the client. In such an approach we can find enough reasons to learn from all sources, especially from the clients themselves.

Perhaps it is most appropriate to let Frankl (1986) himself make the final observations on these matters:

> ... logotherapy-by its very name a meaning-centered psychotherapy-views even man's orientation toward *ultimate* meaning as a *human* phenomenon rather than anything divine....

> We must remain aware of the fact that as long as absolute truth is not accessible to us (and it never will be), relative truths have to function as mutual correctives. Approaching the one truth from various sides, sometimes even in opposite directions, we cannot attain it, but we may at least encircle it.

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