

Psyche's Score: Music of the Integral Psychodynamic Sphere and Its Orbits

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Abstract: Integral Relational listening and theorizing is presented by two images, organized into two complementary formulations – an Integral Psychodynamic Sphere and Integral Psychodynamic Orbits. A defining feature of Integral Relational listening is opening an ear for the co-emergence of four primary developmental stages (psychotic, borderline, neurotic, and postconventional) and four foundational psychological positions (autistic-contiguous, paranoid-schizoid, depressive, and transcendent) that necessarily occupy any such developmental stage. This foundational intrapsychic formulation is advanced as the Integral Psychodynamic Sphere. Constant conjunctions among the four primary developmental stages and the foundational psychological positions constitute Psyche's Score, the music of the Integral Psychodynamic Sphere. Through the example of love at the postconventional level of ego development, the interplay of all four psychological positions at this level of development is fleshed out. Then, through applying Wilber's (2007) eight zone Integral Methodological Pluralism to this expanded view of contemporary psychoanalytic listening, these combined understandings represent and also construct a formulation of Integral Psychodynamic Orbits – the fluid image of an intrapsychically, culturally, somatically, and socially situated self-in-relation that is always in flux. A clinical example illustrates this theory at work. Through this advent of the Integral Psychodynamic Sphere and its Orbits, Integral Relational Psychotherapy thus recognizes, embraces, and engages a full range of being, including psyche's most primitive modes and psyche's ultimate transcendent modes of generating experience, across all levels of ego development and without excluding the postconventional levels.

Keywords: Integral Relational Psychotherapy, Integral Psychology, Relational Psychoanalysis, Integral Psychodynamic Sphere, Integral Psychodynamic Orbits

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Listening to the Music of Psyche's Score

This article presents a foundational formulation for Integral Relational Psychotherapy, namely, the Integral Psychodynamic Sphere and its Orbits. Invoking the metaphor of music, this formulation is expressed as Psyche's Score – a holographic composition of developmental levels, psychological positions, and their orchestrated movements through the Kosmos. To do this, the elements of the Integral Psychodynamic Sphere are presented, with background context for this emergent union of Integral Psychology and Relational Psychoanalysis. Then, as a demonstration of the Integral Psychodynamic Sphere, the postconventional level of love is explored. Further, as an application and expression of Integral Methodological Pluralism, the Integral Psychodynamic Orbits are presented. This is followed by a case illustration of analytic love for a patient, concluded with a regard for the music of a person, which includes yet transcends any conceptual formulation of Psyche's Score.

Integral Relational Psychotherapy: Toward a Binocular Vision of Integral Psychotherapy and Relational Psychotherapy

W.R. Bion teaches that to see things with a clear perspective, it is important to cultivate binocular vision. That is, it is important to see things from at least two points of view in order to engender a third, more complete, sense. Similarly, James S. Grotstein (2000) offers us the consideration of “psychic reality in counterpoint.” In just this spirit, this paper brings Integral Psychology and Relational Psychoanalysis into binocular focus to engender a third perspective of Integral Relational Psychotherapy. Through listening for psychic reality in counterpoint, between Integral Psychology and Relational Psychoanalysis, the music of Psyche's Score, in the form of Integral Relational Psychotherapy, can be sensed.

A foundational perspective of Integral Psychology (Forman, 2010; Ingersoll & Zeitler, 2010; Mahoney & Marquis, 2002; Marquis, 2007; Wilber, 2000a) is the evolutionary perspective of developmental stages, which progressively transcend and include one another in a holarchic fashion. A foundational perspective of Relational Psychoanalysis (Ogden, 1992, 1994; Benjamin, 1988, 1997, 1998; Mitchell & Aron, 1999; Mitchell, 2003) is the mutual “negation, preservation, and creation” of the psychological positions (Ogden, 1992, 1995). This paper invites the reader to bring these two distinct perspectives into binocular focus, creating a bridge between their respective insights. The Integral Psychodynamic Sphere, Figure 1 presented later in the paper, aims to facilitate such Integral Relational binocular vision.

Another foundational perspective of Integral Psychology is the quadrants (Forman, 2010; Ingersoll & Zeitler, 2010; Wilber, 2000). That is, Integral Psychology regards the primordial co-emergence of psychological (subjective), somatic (objective), cultural (intersubjective), and social (interobjective) realities. Together these four modes of being-in-the-world constitute the quadrants. Relational Psychoanalysis similarly has developed methods of intersubjectivity and interobjectivity that are psychological, somatic, cultural, and social in nature. Integral Psychodynamic Orbits, Figure 2 presented later in the paper, aim to bring two lenses into a container/contained relationship. One lens is the quadrants and their four cornerstone Relational Psychoanalytic methods of intersubjectivity and interobjectivity. Another lens is the Integral

Psychodynamic Sphere, the depth view of the upper-left quadrant, which looks at the developmental stages together with the psychological positions. Thus, the Integral Psychodynamic Orbits – apprehending all four quadrants together with the four cornerstone Relational Psychoanalytic methods of intersubjectivity and interobjectivity – engenders the essence of Integral Relational theory and practice.

At the same time and on another level, Integral Relational Psychotherapy bridges Integral Psychology and Relational Psychoanalysis's respective conceptions of absolute subjectivity, or ultimate reality – the embedded field of the experiencing subject (Summers, 2013). Whereas Integral Psychology calls forth a regard for the primordial, background, ever-present awareness of the antecedent self (Ingersoll & Zeitler, 2010), Relational Psychoanalysis calls forth a regard for the ever-unknowable, ultimate existential position of being O (Grotstein, 2000, 2007). Integral Relational Psychotherapy invites the scholar-practitioner to consider how the praxis of mutual recognition (Benjamin, 1988, 1997, 1998, 2015), a praxis that calls forth our sense of immanence in tandem with our sense of transcendence, discloses a bridge between these two twin fields of awareness (the antecedent self and O), as the experiencing subject-in-relationship.

In the field of Integral Psychology, the constant conjunctions between immanence and transcendence are regarded as the I-thou relationship (Buber & Kaufmann, 1971), which is a central concern of Integral Relational Psychotherapy and a key to the praxis of mutual recognition. In the field of Relational Psychoanalysis, immanence and transcendence are embraced as the two arms of O (Grotstein, 2000); this too is a central concern of Integral Relational Psychotherapy, and a key to the praxis of mutual recognition. (Note throughout this paper that although O was put forth by Wilfred Bion, an understanding of O is applied by the Relational School of Psychoanalysis and Psychotherapy. Similarly, although the psychological positions were advanced by Klein [paranoid-schizoid and depressive], Grotstein [transcendent] and Ogden [autistic-contiguous], respectively, they are now applied by the Relational School of Psychoanalysis and Psychotherapy).

Whereas conventional psychoanalytic listening accounts for three of the psychological positions (autistic-contiguous, paranoid-schizoid, and depressive), it does not routinely address itself to the transcendent position. In the same partial manner, whereas conventional psychoanalytic listening accounts for three of the developmental levels, it does not routinely address itself to the postconventional stages of development. Likewise, although conventional psychoanalytic listening has made efforts to embrace both intrapsychic and intersubjective dynamics, it commonly fails to sufficiently attend to the somatic and the cultural dynamics of being-in-the-world. At the same time, Integral Psychology recognizes and responds to all four levels of development and all eight zones of being-in-the-world; however, it has not incorporated a recognition and a regard for the four psychological positions that co-emerge and simulcast at every level of development. The present formulation of the Integral Psychodynamic Sphere and its Orbits seeks to remedy these omissions and eclipses.

The Integral Psychodynamic Sphere expands the registers of psychoanalytic listening to include the “primitive edge of experience” (Ogden, 1992), as exhibited through the autistic-contiguous position, and the transpersonal dimensions of experience, as expressed through the transcendent position (Grotstein, 2014) and the postconventional stages of development. The Integral Psychodynamic Orbits expand the registers of psychoanalytic listening by attending not only to

the intrapsychic, interpersonal/social, and cultural zones of being but also to the somatic zones of being, as orchestrated through Integral Methodological Pluralism.

Context for the Advent of Integral Relational Psychotherapy

The evolution of psychological theory has developed in counterpoint. Integral Psychology has arisen, I would argue, in distinction and in response to Transpersonal Psychology (Friedman & Hartelius, 2013). Relational Psychoanalysis has arisen, I would argue, in distinction and in response to classical psychoanalysis. This Integral Relational theorizing has arisen in response to valuing the contributions of both Integral Psychology and Relational Psychoanalysis while experiencing the limits of both divorced from the insights of the other.

Whereas British object relations theorist and psychoanalyst Melanie Klein (1935, 1946, 1948) advanced the paranoid-schizoid position in response to the need to account for more primitive expressions of experience than the depressive position, which she also originated, American object relations psychoanalyst Thomas Ogden (1989, 1992) advanced the autistic-contiguous position in response to the need to account for the further reaches of primitive organization of experience. Furthermore, American Kleinian/Bionian psychoanalyst James Grotstein (Grotstein & Franey, 2008; Merkur, 2010; Grotstein, 2014) advanced the transcendent position to recognize the occasion of mystical experience (Grotstein), which British psychoanalyst Wilfred Bion (2007) had boldly centered in psychoanalytic thought with the advent of his concept, O.

Bion originated a formulation of the interplay of the paranoid-schizoid and the depressive positions; rather than viewing them as heretofore sequential developmental phases, he understood them as co-emergent and interdependent positions, which, as Ogden (1989, 1992) puts it, "...preserve, negate, and create one another." This recognition of how these two modes are both dialectical, on the one hand, and synchronous, on the other, is a part of the genius of Bion.

Ogden reminds us that the psychological positions are theorized in their pure, distinct forms and cautions that this is a necessary fiction. In actuality, the modes of generating experience, the psychological positions, "...are analogous to empty sets each filled in their relationship with the others" (Ogden, 1992, p. 46). Further Ogden notes that normative psychological functioning is constituted by "...the richness of experience generated..." among these positions and that "psychopathology can be thought of as forms of collapse of the richness of experience generated between these poles" (Ogden, 1992, p. 46).

A contribution of this present formulation brings together all four psychological positions as co-emergent (both dialectical and synchronous) and relates them to the four foundational developmental stages, inclusive of the postconventional stages.

The psychological positions are like temporal musical samples of the developmental stages, which are like specific genres of music. Or to use a different sensory metaphor, psychological positions are like the various flavors of One Taste (Wilber, 2000b), like a particular expression of the primordial ground of being, whereas the developmental stages are like specific feasts or displays of that very same One Taste.

Now, seeking mutual recognition between Integral Psychology and Relational Psychoanalysis, I turn to the Integral Psychodynamic Sphere and its Orbits.

Integral Psychodynamic Sphere

Transformations and Evolutions in O

As a visual representation, Figure 1 (see next page), the Integral Psychodynamic Sphere, or the Wilber Pearson Sphere (K. Wilber, personal communication, September 7, 2013), expresses the interdependent nature of this container/contained relationship between developmental stages and psychological positions. At each stage of development, the self can experience the four psychological positions as they create, preserve, and negate one another (Ogden, 1992, 1994). Applying Ken Wilber's Integral cartography (2000a, 2007) of the interior of the individual self, or intrapsychic space, the psychological positions are regarded, in the terms of Integral Methodological Pluralism (Esbjörn-Hargens, 2010), as Zone 1 phenomena, or state stages, experienced from the inside of the self. The developmental stages are regarded as Zone 2 phenomena, or structure-stages, as viewed from the outside of the self. Each psychological position, like each developmental stage, corresponds to an altitude, or range, of consciousness, as presented in Wilber's metapsychology.

From within an Integral psychodynamic organizing framework, the psychoanalytic contribution (to be discussed momentarily) of the autistic-contiguous, the paranoid-schizoid, the depressive, and the transcendent psychological positions (Ogden 1992, 1994; Mitchell, 1986; Grotstein, 2000, 2007) helps us to discern the movement of mind that is always at work at any stage of development. As well, the Integral contribution of the full spectrum of developmental stages (including postconventional paths beyond ego, see Cook-Greuter, 2010; Pfaffenberger et al., 2011) helps us to see how those various psychological positions arise at the specific levels of developmental organization (Cook-Greuter & Soulen, 2007; Ingersoll & Cook-Greuter, 2007; Pearson, 2005). In this way, the psychological positions can be understood as invoking, describing, and negotiating immanence, whereas the developmental stages can be understood as invoking, describing, and negotiating transcendence. Developmental stages are like the key signature of a person. The psychological positions are like the passing chords of a musical score, the particular notes of which can be included in many different chordal constructions yet differently arranged to render new chords.

Put another way, applying Grotstein's descriptions of the psychological positions, whereas developmental stages articulate human evolution, the psychological positions apprehend the "discontinuous continuity of O" (Grotstein, 2000) – O being the psychoanalytic designation for absolute subjectivity advanced by Bion (Grotstein, 2007), which is akin to the Integral concept of the antecedent self (Ingersoll & Zeitler, 2010). The psychological positions are fashioned like a mobius strip in their "discontinuous continuity" – seemingly discontinuous in experience but recognized as continuous in their essential nature.

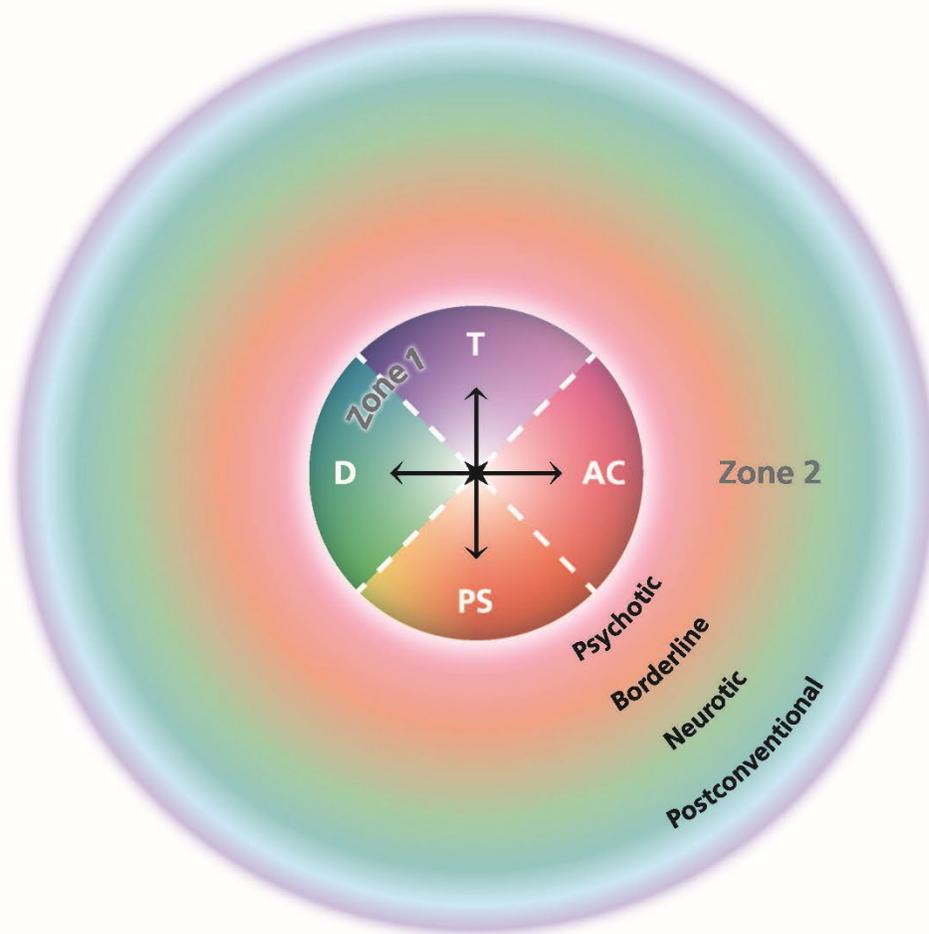


Figure 1. Integral Psychodynamic Sphere (Wilber Pearson Sphere). This original psychodynamic application of Wilber's (2007) Integral Methodological Pluralism depicts the basic waves of ego development (Zone 2) in dynamic confluence with Grotstein's (2000, 2007) conception of four principal psychological positions (Zone 1).

Psychological Positions (Zone 1) and their corresponding Altitude:

AC: Autistic Contiguous (Ogden, 1992): Infrared/Magenta Altitude (or Grayscale)

PS: Paranoid Schizoid (Klein, 1948, 1960; Mitchell, 1986; Grotstein, 2000, 2007): Red/Amber/Orange Altitude (or Grayscale)

D: Depressive (Klein, 1948, 1960; Mitchell, 1986; Grotstein, 2000, 2007): Green/Teal/Turquoise Altitude (or Grayscale)

T: Transcendent (Grotstein, 2000, 2007): Indigo/Violet/Ultraviolet/Clear Light Altitude (or Grayscale)

Stages of Ego Development (Zone 2) and their corresponding Altitude:

Psychotic: Infrared/Magenta Altitude (or Grayscale)

Borderline: Red/Amber/Orange Altitude (or Grayscale)

Neurotic: Green/Teal/Turquoise Altitude (or Grayscale)

Postconventional (Cook-Greuter, 2010; Pfaffenberger et al., 2011): Indigo/Violet/Ultraviolet/Clear Light Altitude (or Grayscale)

To describe the relationship between O and the self is like describing the relationship between enlightenment and the self, but with a profound difference. Descriptions of enlightenment tend to participate in discourses of ultimacy and attainment; descriptions of O tend to participate in discourses of mystery and wonderment. Perhaps there is no true subjective difference in being at one with enlightenment(s) and being at one with O, except for the radical distinction that enlightenment gazes upon total awakening and O gazes upon the indivisibility of consciousness and the unconscious as Siamese twins (a Grotstein metaphor, invoked in numerous personal communications, 2013–2015) of consciousness. Discourses on O recognize the unconscious as an indivisible dimension of being-in-infinity, whereas discourses on enlightenment regard the unconscious as being fully liberated. Perhaps each concept, each realization of O and of enlightenment, behold the same moon, albeit through different gazes, bridging the traditions' truth that there is neither attainment nor non-attainment and invoking the recognition that there is always more to open on the pathless path and, even so, always dimensions occluded. My own contribution to the conversation, with Helen Marlo, is, in view of O, to invoke the twins of enlightenment and endarkenment (Pearson & Marlo, 2021) as One Taste.

Psyche's Developmental Stages

In many respects, Integral Psychology, like Integral Theory, was born out of a drive to recognize, to broadcast, and to facilitate the postconventional stages of development. Although every clinician is familiar with the foundational psychotic, borderline, and neurotic stages of development that are differentiated with every broad assessment of patient functioning, not every clinician is necessarily equally familiar with, and thus able to assess for and differentiate, postconventional stages of development. Thus, this brief overview of the foundational developmental stages will center on these postconventional stages. Yet, holding developmental stages as a principal lens for invoking, describing, and navigating transcendence, I will first review the more familiar psychotic, borderline, and neurotic stages of development in terms of their relationship to O, or the antecedent self. Keep in mind a foundational definition of developmental stages, which is that a discrete developmental stage accounts for approximately 50 percent or more of one's thoughts and behaviors (Cook-Greuter & Soulen, 2007).

The psychotic stages of development (see Eigen, 1986; as expanded by Bagai, 2023) are characterized by a sense of overwhelming flooding and uncontrollable dissolving in O, or the antecedent self. (The designations of "O" and the "antecedent self," from Bionian psychoanalysis and from Integral Psychology, respectively, are preserved as distinct terms. Like two different fingers, they are pointing at the same moon – the same ultimately indescribable expanse of being and becoming.) O, or the antecedent self, often eclipses the psychotic person's own capacity for independent thinking. Psychotic stages of development are characterized by an unconscious immersion in O, or the antecedent self, without a parallel ability to swim in O's ocean aided by the vehicle of consciousness. By contrast, borderline stages of development are characterized by a turbulent splitting between the psychotic and neurotic stances. Borderline developmental stages are characterized by a kind of hiding from (and seeking of) O, or the antecedent self. Neurotic stages of development are characterized by self-separation and shielding from O, or the antecedent self, even as the neurotic self is also approaching O, or the antecedent self.

In the postconventional stages of development (Cook-Greuter, 2010; Pfaffenberger et al., 2011), however, there is integration and unity with O, or the antecedent self. One never knows O, yet one becomes O (Grotstein, 2000, 2007). One can never wholly take the antecedent self as an object of awareness, as one is ultimately always subject to it (Wilber, 2007). Here the flooding of the psychotic stages becomes the swimming of the postconventional stages, navigating O's ocean. Here the hiding and seeking of the borderline stages becomes the mutual recognition of the postconventional stages. Here the approaching yet avoiding of the neurotic stages becomes the being and becoming of the postconventional stages.

Love at the Postconventional Stages

For a brief experiential window into the postconventional developmental stages, I will investigate the experience of love at these stages. Here, through the example of love at the postconventional level of ego development, the interplay of all four psychological positions at this level of development is fleshed out. Thus, love at the postconventional level is a demonstration of the synchronous dynamics of O, or the antecedent self, through the ultimate partnership and, indeed, inseparability between psyche's unconscious and conscious dimensions.

At the postconventional stages of development, love transcends dualisms of loss and gain, pleasure and pain, appreciation and blame, recognition and obscurity (L. Palden, personal communication, 2006). There is a deeper recognition of love that transcends space and time, as a person's direct, embodied sense of time ever expands toward infinity in tandem with their direct, embodied sense of space. Love's ultimate loyalties are to love itself. Love's ultimate witness is love itself.

The concluding section of psychologist and psychoanalyst Frank Summers's recent book, *The Psychoanalytic Vision* (2013), embodies such a postconventional view of love as it describes how analysts seek to "...pursue the world of human experience in all its depth and complexity, in its immanence as well as its transcendent possibilities..." (p. 186). Thus "...psychoanalysis becomes an alternate worldview that places the highest value ... on the realization of potential based in awareness and expansion of experience" (p. 186). Translating these statements in terms of developmental stages, Summers' psychoanalytic vision emanates from a postconventional perspective of love that is beyond an attachment to any particular manifest outcome, a love guided by an abiding loyalty to awareness itself and the experience that awareness affords.

Psychologist and psychoanalyst Marilyn Charles captures the essence of the postconventional stage of development asked of clinicians when she writes about *Working with Trauma* (2012).

Doing the impossible is no easy challenge, and yet, that is what we have come to accomplish. ... Being in the presence of someone [working with trauma] who invites us to do the impossible – to play – can seem not only impossible but even assaultive. For the therapist, how we build the foundation on which play can occur is the challenge, and it is always a new challenge. We never entirely solve this problem. We can only become more accustomed to facing it. (p. 105)

Charles's surrender to facing the impossible captures an embodied and, indeed, devoted, relationship to infinity.

Perhaps Charles best captures the depth of postconventional love required to enter into the intimate edge of therapeutic relationship, with a bow to absolute subjectivity, when she writes about the place of theory in our work:

I offer you the idea that theory is what gets us through the difficult times we need to be able to survive in order to reach the point at which the other person can become more present in the room and truly enter into the work with us. Once that transition is accomplished, we need to be able to embrace the work as it unfolds. At that point, we should be wary when theory begins to take center stage, lest it represent our own defense against the, at times, terrible intimacy of engaging in this work together. (pp.105–106)

Charles exemplifies a capacity to face the unknown with an abiding faith in working together; her work embodies an immanent love that transcends – a postconventional hallmark.

Love at the Postconventional Stages, Invoking All Four Psychological Positions

This description of love at the postconventional levels, however, is incomplete without the theoretical and experiential embrace of the four psychological positions that animate it. For if developmental stages account for 50 percent or more of a person's thought and behavior, what about the other 50 percent (or less) of the time? The psychological positions (which would be considered Zone 1 state stages in terms of Integral Theory) can account for the true variability of a person's thoughts and behaviors.

One way of illustrating this ongoing psychic movement – this “discontinuous continuity of O,” or the antecedent self – is to point out that the quest for romantic love traverses all the psychological positions. The quest for romantic love invokes not only the transcendent position that propels us toward our “higher” self, intimately related to those ego ideals we harbor within, but also invokes the depressive position that governs our acceptance of who we and our lover both actually are and are not as well as the paranoid-schizoid position and the autistic-contiguous position that put us in touch with our “primitive edge of experience” (Ogden, 1992).

The dimensions of love call forth a medley of psychological positions. The idyllic phase of falling in love and the bliss of being in true love, in its dispelling of illusion, brings forth the transcendent position. The disillusionment inherent in remaining committed to love brings forth the depressive position. As well, there is the cocooned pleasure and pain of the autistic-contiguous position, inherent in the quest for love. Also, there are the power struggles in love that bring forth the paranoid-schizoid position. To summarize, union can be broadly associated with the transcendent position, commitment with the depressive position, the seeming split between safety and danger in love with the paranoid-schizoid position, and the “primitive edge” of consciousness, of coming into being, with the autistic-contiguous position.

In the autistic-contiguous position, a person experiences adhesive identification (see foundational contribution of Bick, 1986; furthered by Meltzer, 1975) with the loved one. Adhesive identification can, from the perspective of a developmental phase, be thought of as the forerunner of projective identification. In adhesive identification a person adheres to the object of love like a life raft, as a kind of co-opting of or appropriation of its being, as an extension of the self in formation on the daunting waves of existence.

In the paranoid-schizoid position, a person experiences projective identification (Ogden, 1979), where parts of the self are split off and disowned and cast into the loved one, so that they may be forever psychically linked to the loved one who carries, indeed possesses and seems to hold hostage, those disowned parts of the self. Further, a person remains tethered, psychically, to the loved one for they are now endowed with the very qualities and characteristics that covertly, unconsciously, belong to the person who is projectively identifying.

In the depressive position (Klein, 1935), the loved one's (and one's own) separate subjectivity is held in mind, and, from this personal or conventional vantage, mutual recognition becomes possible. From the transcendent position (Grotstein, 2014), spiritual awakening and revelation peak and envelope a person's consciousness such that they participate in the spiritual realization of the loved one's (and their own) ultimate identity.

Thus, regarding Psyche's Score from the vantage of the Integral Psychodynamic Sphere, in any love song composed at the postconventional levels one hears the dynamic interplay of adhesive identification, projective identification, mutual recognition, and spiritual realization alike.

Psyche's Navigation of the Discontinuous Continuity of O

As an example of how these positions work in concert, Ethel Person (2007) describes the inseparability of love's power together with the inherent struggles in love. She writes: "The lover wishes to possess the beloved as an object [paranoid-schizoid position] and yet simultaneously wishes that she remain a free subject [depressive position] – free to love [another]...the body is not simply a vehicle *for* spirit; it is identified *with* spirit [transcendent position]" (pp. 148–149). Person thus illustrates how the various psychological positions are "there on tap" and yet concealed from view until they are tapped, as Grotstein has put it (personal communication January 10, 2015). Person illustrates how, in love as in life, the psychological positions are "layered" (J.S. Grotstein, personal communication, August 3, 2013), waiting to be "peeled" open, in a sense, into expression. Thus, in love, each position creates, preserves, and negates the others (Ogden, 1992).

Psyche's Psychological Positions

In many respects, Klein (1935, 1946, 1948, 1960; Kristeva, 2004), Bion (Grotstein, 2007), Ogden (1989, 1992, 1994), and Grotstein (2000, 2007; Grotstein & Franey, 2008; Merkur, 2010) have brought forth the psychological positions as a corrective to the only partial truth of assessment at the level of developmental stages. As clinicians, each of these psychoanalysts brings forth a keen discernment of the subtlety of psyche's movement and helps us to discern the patterns they recognize. Although psychoanalytic clinicians will be familiar with the paranoid-schizoid and depressive positions, they may not be as familiar with the autistic-contiguous and the transcendent

positions. Thus, this section will briefly review all four positions in terms of their relationship to O, or the antecedent self.

The autistic-contiguous position is a position of isolation from O, or the antecedent self. In the autistic-contiguous position, the self is cocooned and closed off from engaging in relationship with others, as Ogden (1992) summarizes:

The autistic-contiguous position is understood as a sensory dominated, presymbolic area of experience in which the most primitive form of meaning is generated on the basis of the organization of sensory impressions, particularly at the skin's surface. A unique form of anxiety arises in this psychological realm: terror over the prospect that the boundedness of one's sensory surface might be dissolved, with a resultant feeling of falling, leaking, dropping, into an endless and shapeless space. (p. 4)

Ogden (1989) further explains that the autistic-contiguous mode of generating experience "provides a good measure of the boundedness of human experience and the beginnings of a sense of the place where one's experience occurs" (p. 137).

In the paranoid-schizoid position, the self is in a position of splitting from O, or the antecedent self; the self is divided between being closed off to others and yet also being painfully aware of the need for others. Ogden (1989) offers, from the vantage of valuing this position, that "the paranoid-schizoid mode provides a good measure of the immediacy and vitality of lived (concretely symbolized) experience" (p. 136). Yet, as Ogden (1992) further elucidates, when a person collapses in this direction they can suffer "...imprisonment in a world of omnipotent internal objects wherein thoughts and feelings are experienced as things and forces" (p. 5).

In the depressive position, the self is in a position of mourning loss, within the container of O, or the antecedent self. Here, in the depressive mode of generating experience, a person is aware of another's independent subjectivity and thus experiences guilt for causing real or imagined harm to another. As Ogden (1992) explains, when someone collapses in this direction they can suffer "the isolation of the self from the immediacy of lived experience and the aliveness of bodily sensations..." (p. 5).

Grotstein clarifies the confusion that arises with the term "depressive position" in differentiating healthy mourning from unhealthy depression, or melancholia:

The depressive position is a term used by Klein, which is questionable. She knows the difference, but she doesn't really meticulously differentiate between depression and mourning. It really should be called the mourning position. Mourning an object that is gone, as opposed to being depressed because it is too painful to mourn so you internalize the lost object to keep it from being lost and therefore become depressed because you haven't completed the mourning cycle. (Personal communication, January 10, 2015)

Whereas, in the transcendent position, the self is in a position of liberation in becoming O, or the antecedent self. Grotstein (2014) offers a clear vision in order to achieve the transcendent position.

Thus I believe that another position, which I call the transcendent position, is required to accommodate the conception of transformations and evolutions in “O.” Whereas the paranoid-schizoid position prepares for the ability to know K [knowledge], and the depressive position allows for the actual knowing of K, K is always the object to be known. In the transcendent position, the object dissolves into the ultimate, ineffable Subject. There is no object in the transcendent position. “O” not only involves a transformation and evolution from the paranoid-schizoid and depressive positions, it also involves a resonance with a total subjectivity. One intuitively – internally “senses” – the objectlessness of the object without ever contemplating it, yet experiences its presence. In the transcendent position, the individual must forsake the presence of the object in order to look inward into his or her own subjectivity. Thus, in the transcendent position one experiences the quintessence of subjectivity that transcends (for the moment) object relations. It is the apotheosis of solitude and the attainment of serenity. (n.p.)

What Is Postconventional Love?

In both romantic love and analytic love, all levels of development and all psychological positions are at play in the sense that the psychological positions are there “on tap” (as Grotstein says) at each level and the positions, recall, are like musical samples of the various stages of ego development. In love at the postconventional level, there is a need to resonate empathically from the inside out with this continuous orchestra of presence, transference, and transmission and to participate selectively on the level of contributing a (sometimes containing or “up leveling” and sometimes mirroring and sometimes translating or “down leveling”) response. Thus, composing Psyche's Score is a praxis of love in locating the Integral Psychodynamic Sphere and its Orbits (which I will come to presently) within the field of direct experience in order to feel, perceive, witness, contact, and possibly transform that experience.

The goal in higher love, whether it be romantic love or analytic love (Barsness, 2018; Pearson, 2021a) is not merely to evolve our level of development. A more complete vision of Integral love is to make contact with the total AQAL (Wilber's “all quadrant all level, all lines, all states, all types” map of indivisible samsara/nirvana) field of transmitting being, inclusive of the four psychological positions.

My claim is that no one is exempt from the orchestral embodiment of the Integral Psychodynamic Sphere and its Orbits. Thus, to realize postconventional love, we do not seek to cut off from or dissociate from contact with the difficult expressions and embodiments of psychological positions and developmental stages even as we might separate from or create boundaries with another. Rather we seek to ever more fully awaken to the omnipresence of the Integral Psychodynamic Sphere and its Orbits both within us and around us in order to inhabit a deeper and more inclusive embrace of the Kosmos in all its creative complexity.

In clinical work as well as in daily life, a hallmark of an evolution of love is its ever-deepening embrace and acceptance of the multiplicity and complexity of self and other. The movement of love is not a contention between perspectives of transcendent “up and out” and immanent “here and with” (Hartelius, 2013) but rather a dynamic orchestration of “up and out,” “down and in,”

“here and with,” and “there and near.” Indeed, love moves and expands and centers and deepens in all directions: up, down, in, out, here, there, near, far.

Postconventional realizations of love are occasioned both in transforming our psychological experience and in surrendering to it, not as an either/or proposition but as a conjoined phenomena of being both “here” and “there” simultaneously, in the sense of contacting experience, feeling it, and also metabolizing it, transforming it, through witnessing it and reflecting on it. In postconventional love, throughout the radical movements of mind, there is yet a still point within the dynamic movement of contacting, feeling, metabolizing, transforming, witnessing, reflecting, and variously connecting and separating, all while residing within the heart.

Put another way, at the postconventional levels, love is both recognized and occasioned in our contractions and in our expansions alike. Postconventional love accepts the integrity and rhythmicity of psychological contraction and developmental expansion; it attenuates preferences for one over the other. In other words, postconventional love recognizes that the shadow is none other than trapped light, seeking to be, in its conflicted nature, both hidden and found. From one perspective shadow and light are a constant dialectic; from another perspective there is only light that is obscured and light that is clear, ever emanating from the translucent darkness of and as the pregnant void.

Said simply, our level of development, even at the postconventional stages, does not preclude us from experiencing the myriad dynamic play of psychological positions both within us and between us, which occasion cocooning (autistic-contiguous position), splitting and projection (paranoid-schizoid position), melancholia and guilt (depressive position), and other alterations in mood and deployment of defenses (Pearson, 2007).

At the postconventional levels, love is not an altered state, or an object to be possessed, but rather it is a psychological trait that demonstrates receiving and transmitting the AQAL contiguity, multiplicity, and complexity of inseparable samsara and nirvana. I now turn to the Integral Psychodynamic Orbits, to present the total AQAL field of transference, transmission, and engagement.

Integral Psychoanalytic Orbits: Total AQAL Field of Transference, Assessment, and Engagement

As the foregoing sections of this article express, there is clearly a need to concurrently recognize and address the sociocultural as well as the embodied somatic realities of our being-in-the-world, together with our intrapsychic realities, for any meaningful psychological assessment and regard for transference and engagement in Integral Relational Psychotherapy to occur. To address that need, this model expands Integral psychological listening space from a solely intrapsychic arena (as represented by Figure 1, the Integral Psychodynamic Sphere, or Wilber Pearson Sphere).

As represented in Figure 2, (see next page) applying Wilber's (2000a, 2007) AQAL (all quadrant, all level) Integral model, the self has both interior and exterior dimensions as well as individual and collective dimensions.

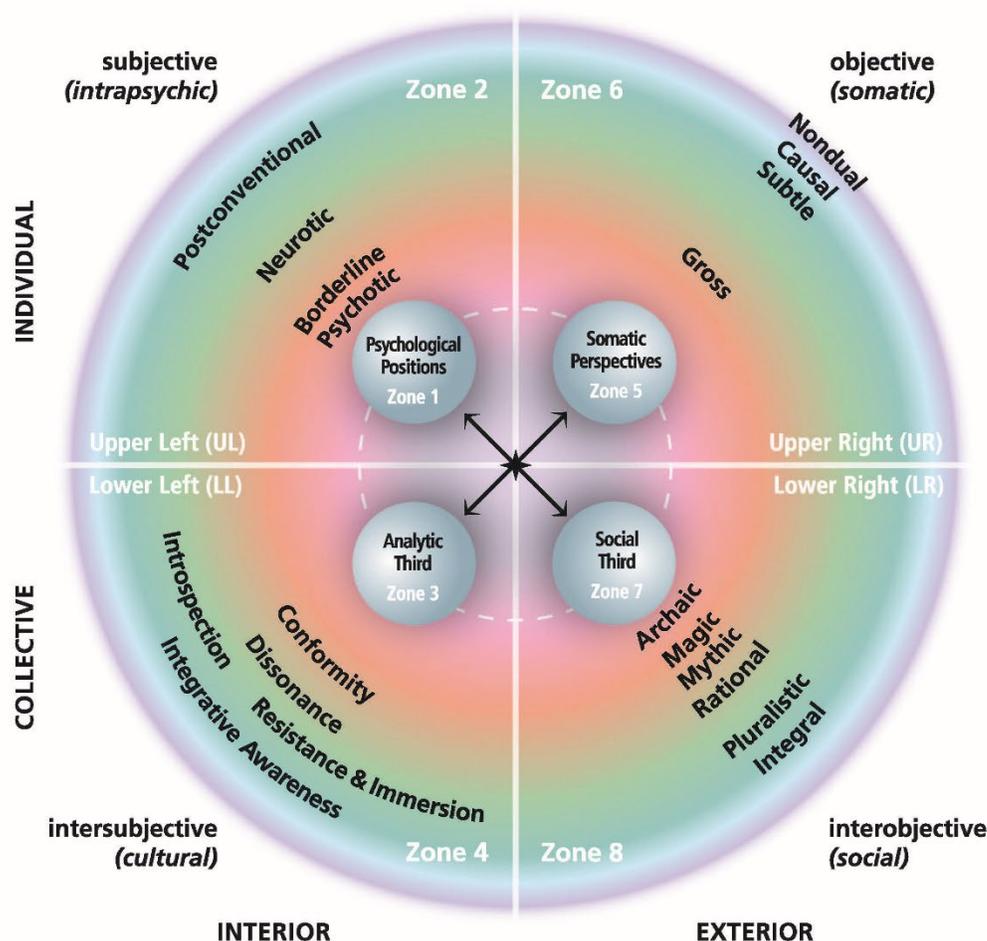


Figure 2. **Integral Psychodynamic Orbits:** Total AQAL Field of Transference—original psychodynamic application of Wilber’s (2007) Integral Methodological Pluralism.

- Zone 1: Psychological Positions: Autistic-Contiguous (Ogden, 1992), Paranoid-Schizoid (Klein, 1948, 1960; Mitchell, 1986; Grotstein, 2000, 2007), Depressive (Klein, 1948, 1960; Mitchell, 1986; Grotstein, 2000, 2007), Transcendent (Grotstein, 2000, 2007)
- Zone 2: Ego Development: Psychotic, Borderline, Neurotic, Postconventional (Cook-Greuter & Soulen, 2007; Cook-Greuter 2010; Pfaffenberger et al., 2011)
- Zone 3: Analytic Third (Ogden, 1994, 2004)
- Zone 4: Racial/Identity Development: Conformity, Dissonance, Resistance & Immersion, Introspection, Integrative Awareness (Sue & Sue, 2012; Forman, 2010)
- Zone 5: Somatic Perspectives (Dosamantes-Beaudry, 2007)
- Zone 6: Levels of Conscious Embodiment: Gross, Subtle, Causal, Non-dual (Wilber, 2000, 2007)
- Zone 7: Social Third (Benjamin, 2011)
- Zone 8: Sociocultural Evolution: Archaic, Magic, Mythic, Rational, Pluralistic, Integral (Gebser, 1986; Wilber 2000)

The upper-left quadrant represents intrapsychic space, the traditional subjective purview of psychoanalysis, represented here by the Integral Psychodynamic Sphere. The lower-left quadrant represents intersubjectivity (Ogden, 1994), the relational domain of the analytic third, and cultural space (Sue & Sue, 2013) that is both interior (Akhtar, 1999, 2008) and collective. The lower-right

quadrant represents the domain of the social third (Benjamin, 2011) and levels of social evolution, or worldspace (Gebser, 1986), which is the interobjective domain of the exterior of the collective. The upper-right quadrant represents somatic space (Dosamantes-Beaudry, 2007), or levels of conscious embodiment, the objective domain of the exterior of the individual.

Brought together here, these combined understandings of intrapsychic space (the psychological positions); intersubjectivity, or the analytic third (Ogden, 1994); cultural dynamics, or the social third (Benjamin, 2011); and somatic perspectives (including somatic countertransference) represent the inside views of the self (Zones 1, 3, 5, and 7 of Integral Methodological Pluralism; see Esbjörn-Hargens, 2010). They are interwoven here with and yet also differentiated from the structural understandings, or outside views (Zones 2, 4, 6, and 8 of Integral Methodological Pluralism) of ego development, cultural development, levels of conscious embodiment, and social evolution in order to disclose the true total AQAL (all quadrant, all level) field of transference. Whereas Betty Joseph (1985) first wrote on the “total transference” of the clinical situation, referring to all aspects of the session being read as intrapsychic transference communication, here, the total transference builds on this foundation and is expanded to include and to differentiate intrapsychic, somatic, social, and cultural transference communications that compose the true total transference.

By applying Wilber's (2007) eight zone Integral Methodological Pluralism (Esbjörn-Hargens, 2010) to this expanded view of contemporary psychoanalytic listening space, we can see that these combined understandings represent and also construct Integral Psychodynamic Orbits of a self that is always in flux. As a more accurate model of psychic complexity requires, this total AQAL field of transference (presence and transmission) not only accounts for but also centralizes social and somatic perspectives, co-emerging with intrapsychic and intersubjective dynamics.

Psyche's Score: Tuning into the Integral Psychodynamic Sphere

Integral Relational Psychotherapy is, first and foremost, an art of listening. Infinite space constitutes the field of absolute subjectivity that the experiencing subject is embedded within. Keeping an ear open to this infinite field of O, or the antecedent self, is the first order of listening. Assessing a patient's developmental stage constitutes a second order of listening. It is like hearing the basic key signature that a patient is using to compose her life within. Ongoing attunement to a patient's psychological positioning constitutes a third order of listening. It is like hearing the specific melody, or notes, that a patient is voicing, set within chords that are themselves made up of specific arrangements of all the psychological positions. Hearing the background space, the keys, the chords, and the melodies together constitute the music of Psyche's Score.

Psyche's Orchestra: Tuning into the Integral Psychodynamic Orbits

Listening for the co-emergence of psychological, somatic, cultural, and social aspects of our being-in-the-world, we expand our awareness of the broader atmosphere we are living in. Expanding the bounds of our listening, Psyche's Orchestra – in all her voices and their cultural, social, and somatic expressions – comes into range. In this way, we open ourselves to the music of the Integral Psychodynamic Spheres in their Integral Psychodynamic Orbits.

Listening for and listening to Psyche's Orchestra, the clinician keeps their ear ever open to infinite space, even as they discern, and trace, the Orbits of the Integral Psychodynamic Sphere. Keeping their ear open to infinite space is an ongoing practice of listening for the caesura (see Pearson, 2021b; Pearson Trimbach, 2022). The caesura can simply be understood as the complete pause in a line of poetry or a musical composition. At the same time, offering further points of consideration, the caesura can be elaborated in its psychoanalytic context; consider Grotstein's description:

Caesura means scissors. Cutting. Division. There are three elements, which emerge. The whole, which is cut. How it's cut. And the separation, after it's cut. What one can gain is non-separate. Let me give you an example of what I mean by that. One can use the statement about the division about the pre-birth state and the post-birth state as being not so discontinuous as we thought. Let's continue that statement. If we really use and understand our minds we see that we are continuous with the universe. The plasma in your bloodstream is identical to the salt concentration in the ocean. It's as if your body incorporated the ocean and continued with it and you became a land lover. So [we are] continuous with mother earth. And separate from her. So we're together and separate. Now together and separate normally, creatively, can be characterized by selective permeability. Now most people know it as semi-permeability. Like the cell of a body is semi-permeable. That isn't true. Semi-permeable doesn't exist. What exists is selective permeability. In other words, alpha function [thinking and metabolizing, understanding] – which is in the contact-barrier that separates consciousness from unconsciousness – constitutes the caesura. You can also think of it as Freud's preconscious. Bion doesn't use that term. But there is a noumenon God in that place. (Grotstein & Pearson, 2016, p. 53)

In just the same way, we can apply this direct sense of the caesura to Psyche's music. Specifically, we can hold the total atmosphere of the Integral Psychodynamic Orbits, Psyche's Orchestra, as the whole, which is cut. The quadrants of Integral Theory and their zones are how it is cut. And the separation into Integral Methodological Pluralism, after it is cut. What we can gain is non-separate. Figure 2 is an illustration of these multiple caesuras, these constant conjunctions of psyche, soma, culture, and society, these complete pauses in a musical composition.

Psyche's Counterpoint

By opening our listening for the Integral Psychodynamic Spheres in their Integral Psychodynamic Orbits, we attune to Psyche's music in counterpoint. By bringing the Integral Psychodynamic Sphere and its Integral Psychodynamic Orbits into binocular focus, Integral Relational Psychotherapy comes into view. The Integral Psychodynamic Sphere and its Integral Psychodynamic Orbits, Integral Relational Psychotherapy's fundamental constructs, can be used as dynamic pedagogical tools for the many points of psychoanalytic psychotherapy integration. To exemplify their clinical application, here is a case illustration.

Osha: A Case Illustration of Listening for and to Psyche's Music

Listening to a Dream

After meeting with Osha for an initial session (in compliance with the ethics code, this case illustration has disguised the patient's identity), I had a vivid dream about her. *I dreamt of La Llorona, the fabled Latin American woman who kneels by the river, where her children have drowned by her own hand, and weeps forever. I also dreamt I sang lullabies to Osha/La Llorona.* The only clarity I had about the dream upon waking was that the dream both initiated and symbolized our therapeutic working alliance and told of the depth work we had begun. That is, I was clear the dream arose from within the analytic third (Ogden, 1994, 2004) – a direct communication between Osha's unconscious and mine. Through our unconscious-to-unconscious contact, expressed through the dream, the mystery that is analytic love and its healing potential had been seeded.

Yet I had no knowledge of the meanings of the dream for Osha, nor for our work together or for me. I knew that La Llorona had drowned her own children and she wept forever in her despair and relentless grief. I vaguely knew La Llorona was a haunting figure. I felt the lullabies could help her. But beyond those associations to the Latin American fable, I did not understand why such a haunting figure as Osha appeared in this dream. My questions abounded. I held them in reverie as the work proceeded.

The dream thus figured as focal-point and background container for my wonderment – as an analytic object, as a tale of O, as an illumination of the antecedent self that I could contemplate. I could never unravel the dream, only live into its endless encryption (see Pearson, 2014b on Dreaming Integral). I beheld the dream as, simultaneously, transcendent and deeply culturally embedded – transcendent and immanent. As the work with Osha proceeded, the dream would ebb and flow, sometimes surfacing into conscious awareness, other times receding in the unconscious background, only to reappear again in my mind's eye at key moments.

In this manner, the therapeutic work that took place in conscious awareness through my efforts at assessment of the Integral Psychodynamic Sphere and its Orbits was contained by and drawn from our unconscious interplay. The partnership of enlightenment and endarkenment between us variously guided and brought out our therapeutic work.

Social and Cultural Dimensions of Being

Osha was 40 years old at the time we began to work together. A third-generation Mexican-American woman of middle-class background, she was separated from her wife, who was Caucasian, and with whom she had an adopted two-year-old daughter of mixed racial heritage who meant the world to her. Osha had no history of abuse or neglect, which made the image of La Llorona seemingly incongruous in the context of her life. Whereas La Llorona had drowned her own children, Osha was deeply devoted to her daughter.

I had no knowledge, for the first two years of our work, that Osha's mother had been abused as a child by Osha's grandmother. Yet when Osha disclosed this important family history later on, in

the context of great difficulty in her relationship to her mother, La Llorona spoke to me of the multigenerational transmission of trauma that Osha carried within her psyche from her mother's relationship with Osha's grandmother. This is just one example of the analytic third at work, in the field of O, or the antecedent self, that goes beyond the conventional views of time and space and self. Continuing with this work through the analytic third, of the many associations I now have with La Llorona, I see the weeping woman as both a ghost and as a bodhisattva.

She is a ghost, an abusive and despairing woman, who needs to be recognized and thus invited, as Loewald (1960) would suggest, to become an ancestor – just as Osha's grandmother needs to be acknowledged within Osha as an ancestor. At the same time, La Llorona is none other than the embodiment of liberation through compassion, the recognition that *samsara* (suffering) and *nirvana* (enlightenment) are not two different things. La Llorona is a bodhisattva, one who has taken a vow to liberate all beings, recognizing that they are numberless. Realizing suffering is without end, the bodhisattva vows to be of continuous benefit to others. Osha, in adopting her two-year-old daughter, vows to devote herself to one whose suffering, in her daughter's birth parents' relinquishment of parental rights and care, is yet untold. True to the analytic third, the associations continue to evolve in awareness.

In terms of the social third (Benjamin, 2011), both Osha and I were of upper-middle-class background; however, she had grown up in Arizona before moving to California in her early twenties, and I was more familiar with other parts of the United States and Canada. We both had benefited from college educations. We were both pursuing graduate studies. We both identified as bisexual in terms of sexual identity, although she was in a monogamous relationship with a woman, and I was in a monogamous relationship with a man. In terms of sociocultural transference/countertransference, I was keenly aware of being a white woman, as was her wife (from whom she was separated). Whereas I had an immigration history as a Canadian-American, Osha was a third-generation American of Mexican descent. Although we both were steeped in the Integral stage (informational age), in terms of techno-economic base (Gebser, 1986), and could relate to one another from within that frame, I was aware that Osha's grandparents had been farmers in Arizona and that she knew something of their more rural, agriculturally based perspective on life. All these points of social commonality and divergence constituted the conscious and unconscious dynamics of the social third between us.

These similar and distinct sociocultural locations between us were occasions for the hide and seek of contracted and expanded consciousness. Heralding new modes of being for me to learn about Osha, beyond my own, which then in turn broadened my view of being-in-the-world, I was then able to offer Osha an experience of being known by a true other (for reflections on the "birth of a true other" see Barnea-Astrog & Becker, 2023).

In terms of cultural perspective, Osha could be described as occupying an integrative-awareness stage of cultural development (Sue & Sue, 2013): she could look at the strengths and the weaknesses of her own cultural location, viewing others, too, as having a host of strengths and vulnerabilities in terms of their particular cultural perspectives. She thought of others both as belonging to different sociocultural groups and also as having their own unique perspective within and beyond those group identities. Osha thought dialectically about culture, oscillating fluidly

between views of cultural embeddedness and cultural disembeddedness, with both views informing her capacity to hold multiple perspectives on the same subject.

Somatic Dimensions of Being

Somatic transference/countertransference arose predominantly in the context of Osha experiencing obsessive-compulsive thinking and behavior. I would feel her intense anxiety and experience her pressured thinking in bodily ways. For instance, my chest would feel constricted, and my heart begin to race. My hands felt agitated. Through my own resonant bodily reactions, I resonated with her discomfort with her predicament with Chelsea and her desperation to resolve that impasse (Dosamantes-Beaudry, 2007). In this manner, Osha and I were conjoined and yet separate, intimately transmitting our states of being to one another. When Osha was especially agitated about her separation from her wife, Chelsea, and obsessively thinking about how to resolve their impasse, I suggested that perhaps it was time to engage in couples counseling work. When she was agreeable, I made a referral to a trusted colleague.

Listening for Integral Psychodynamic Orbits

These are some important, foundational Integral Psychodynamic Orbits: the analytic third of the dream of La Llorona, the social third of our respective social locations and their resonances and dissonances, the somatic field of embodied transference and countertransference. These were the “inside” interconnections between us, the intersubjective and interobjective pathways of exchange. There were also the “outside” structural pathways informing my sense of Osha: her integrative-awareness stage of cultural development (Sue & Sue, 2013), her Integral stage of techno-economic development (Gebser, 1986), her engagement with the subtle psychoemotional body in terms of stages of somatic development. By listening for these expressions of Psyche's Score, I was able to hear something quite meaningful of Osha's movement in and experience of the world.

Listening for the Integral Psychodynamic Sphere

Osha traversed these orbits through an Integral Psychodynamic Sphere that was composed of a postconventional level of development, with consistent access to all four psychological positions. As an illustration of her postconventional level of ego development, Osha was able to witness her conscious experience, aware that there would always be unconscious dynamics that were in shadow, in mystery, right within her own field of mind. Still, she recognized that relationships, including the therapeutic relationship, could allow her deeper access to her psychological dynamics – windows that were unavailable to her alone. Even so, Osha appreciated that those dynamics were themselves like a vast ocean – never static and never settled. At the same time, Osha was reconciled to the ultimate existential aloneness that is the condition of being-in-the-world, even as she also recognized herself as being embedded in a matrix of relationships that also composed who she had been and would yet become. Yet this ultimate existential aloneness did not isolate her or preclude her from working on her relationships and striving to improve them, most notably with her daughter, her mother, and her wife.

Throughout our years of working together in psychotherapy, Osha exhibited all four psychological positions. Despite being stationed at the postconventional developmental stage, from which 50 percent or more of her thoughts and behaviors arose, Osha had her share of moments of isolated experience, in the *autistic-contiguous position*, where she would rather avoid making human contact – sometimes right within a session. Osha also had her moments of *splitting her views of others* – most notably of Chelsea as the all-bad partner when they were not communicating; at these paranoid-schizoid times, Chelsea became wholly responsible for their separation. Similarly, Osha had her *transcendent moments*, often with her daughter, when their love would dissolve the boundaries of time and space, making the numinosity of life ever so clear. Yet, more often, Osha resided in the *depressive position*, experiencing the paradoxes of life's vicissitudes; she had a beautiful daughter but was currently unable to raise her with her beloved, Chelsea. She was able to repair relations with her mother, whose mental pain of an abusive childhood would never fully remit.

Listening to the space between these psychological positions and Osha's postconventional developmental stage, like the space between musical phrases, constitutes the practice of attending to the caesura. In just the same way, listening to the space between Osha's Integral Psychodynamic Orbits of cultural, social, somatic, and psychological modes of being-in-the-world, like the space between musical phrases, constitutes the practice of attending to the caesura. This practice of listening for and to Osha brought me into contact with the infinite space of O, or the antecedent self, as my recognition of Osha's complexity, in all her immanence and her transcendence, deepened.

The Music of Osha

Attending to each of Osha's Integral Psychodynamic Orbits opened my clinical ear to the four foundational quadrants of Osha's being-in-the-world, to the depth of her experience and intersecting realms of mental pain. If the transfer of mental pain and its capacity to be metabolized through a therapeutic alliance is the essence of Integral Relational Psychotherapy, and listening is the foundational method for accomplishing that work, being able to assess the total atmosphere in which transference and countertransference occurs is vital. That assessment of the Integral Psychodynamic Orbits begins with the transcendent space – the ever-present silence, the depth of space, the field of O, the antecedent self – in which the immanent music is born, allowing for this total atmosphere to be taken into relational, experiential account. From within this total atmosphere, Psyche's music flows. Regarding the complexity of analytic love, and (in Grostein's words) the “discontinuous continuity of O” that transmits the psychological positions, the love we shared was dynamic, in all its adhesive, projective, mutual, and spiritual dimensions alike.

The Music of a Person

To hear Psyche's Score, by listening for the Integral Psychodynamic Sphere and its Orbits is to hear the composition of a person. And to hear the composition of a person is a depth practice of Integral Relational Psychotherapy. It is a praxis of love at every level.

Ultimately, however, what is required in postconventional love – romantic love or analytic love – is to hear the music of a person, which includes yet also transcends that composition, which is

Psyche's Score. Beyond audible sound, also hearing the silences, the spaces, the caesuras, the undertones, and the transitions that compose a person's being is a musical art. To hear the dynamic music of a person is to listen to their psychic movement partnered with the stillness of their soul, which requires opening one's own soul, beyond reading the music that can be written on a page, beyond Psyche's Score, beyond any conception of who they are, to truly hear and be deeply touched by something of the ultimate mystery of being.

Acknowledgments

I am indebted to Ken Wilber and the late James S. Grotstein, MD for the generosity of their invaluable mentorship on a personal level and the generosity of their luminous scholarship on an academic level. Specifically, I thank Ken Wilber for his collaborative spirit in joining with me to coin the "Integral Psychodynamic Sphere" – a fruition of studying with Ken for more than a decade. And I thank James S. Grotstein for making time to talk with me, in theoretical discussion of Bionian psychoanalysis, at the very end of his life; at 89 years old Dr. Grotstein was still teaching new students with wonder, clarity, and encouragement. I also wish to thank Diane Kaplan, PhD, and Mary Bradford, PhD, two clinical supervisors of mine at the Wright Clinic (of Berkeley, California) and the Women's Therapy Center (of Berkeley, California), respectively, for their generosity in reading and offering feedback on this article and encouraging me onward. Finally, I would like to thank Jonathan Reams, as Editor-In-Chief of *Integral Review*, and an anonymous peer reviewer, for invaluable feedback on this article and for providing a space in which it might come to fruition through publication.

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