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HRYHORII SKOVORODA'S CONTRIBUTION TO THE ROLE OF SPIRITUALITY IN HUMAN LIFE

This paper is a prelude to the author's proposed research of Hryhorri Skovoroda's hypothesis that ultimate happiness, health and reward depend on the human being's awareness of one's inner voice and respect and implementation thereof in one's personal goals. Skovoroda's point of view on the essence of the human being is considered in the context of an abridged literature review of the role of spirituality in psychotherapy and hypnotherapy from ancient to modern times. Hypnotic capacity, which is a universal phenomenon in all human beings, characterised by its enhanced potentiality, will be mentioned in this paper, as it is considered to be the oldest therapeutic intervention known to human kind.

Key words: Skovoroda, spirituality, psychotherapy, hypnotherapy.

Стаття є спробою авторки в написанні дослідження про те, що найбільше людське щастя, здоров'я та задоволення залежать від вміння людини чути та поважати свій внутрішній голос та реалізувати почуте з метою досягнення мети, що є гіпотезою, висловленою у свій час Григорієм Сковородою. Погляди Сковороди на смисл життя людини розглядаються в контексті короткого огляду літератури про роль духовності у психотерапії та гіпнотерапії від найдавніших часів до сучасності. Таке універсальне явище як гіпнотична здатність, що характерне всім людським істотам, є доволі потенційним засобом та вважається найдавнішою із відомих людству терапевтичних інтервенцій, що, власне, і розглядається у статті

Ключові слова: Сковорода, духовність, психотерапія, гіпнотерапія.

Статья является попыткой автора написать исследование о том, что наибольшее человеческое счастье, здоровье и удовлетворение зависят от умения человека слушать и проявлять уважение к своему внутреннему голосу с целью достижения цели, что было гипотезой, сформулированной Григорием Сковородой.

Взгляды Сковороды на смысл жизни человека рассматриваются в контексте короткого анализа литературы о роле духовности в психотерапии и гипнотерапии, начиная от давних времен и до сегодняшнего дня. Такое универсальное явление как гипнотическая способность, которая характерна каждому человеку, является достаточно потернциальным средством и считается самой старшей из всех известных человечеству терапевтических интервенций, что, собственно, и рассматривается в статье.

Ключевые слова: Сковорода, духовность, психотерапия, гипнотерапия

The main research problem. The Ukrainian philosopher, Hryhorri Skovoroda (1722-1794), like Socrates, lived according to his philosophy. He tested his hypotheses and theories in real life. He dedicated his whole life to teach humanity to respect and obey the inner voice, which he found to be the Holy Spirit.

Ever since man's self-awareness, attempts have been made to discover the essence of the authentic nature of the human being. Without the spirit, the human body is a decaying corpse. Historically, it is noted that every philosopher investigating human nature has discovered the omnipotent factor known as soul. Ancient Greek philosophers, although very proud of their body, structure and capacity, paid even greater attention to the human spirit, which became known as something very real but hidden in the universe. Thales of Miletus (585 BC) was one of the first thinkers to notice spirituality in the human being. He proposed that the soul is a motivating and moving force (Aristotle, 1986). He compared the soul to the power of a magnetic field, indicating that the invisible spirit is a dynamic force in human beings (Hlywa, 2013).

Review of the publications and recent discoveries in the field.

The role of spirituality in psychotherapy research and practice has grown increasingly in the last few decades (Daniels & Fitzpatrick, 2013). An integrated and holistic approach to psychotherapy has been shown to embrace spirituality at the «heart or core of [the person's] entire functioning both intra-systemically and inter-systemically» (Dolan, 2000, p.89; Dolan, 2009; Pretorius, Stuart, Dolan, & De Bruin, 2001).

A review of the literature emphasises the importance of integrating spirituality as a key component in healthcare (Brémault-Phillips, et al., 2015). However, there does not appear to be any general agreement on the essence of spirituality and its involvement in the psychotherapeutic process (Kennedy, Macnab, & Ross, 2015). Furthermore, findings sug-

gest that the way in which spirituality is integrated into psychotherapy is not fully conceptualised or understood (Viftrup, Hvidt, & Buus, 2013).

Purpose of research. There is global agreement that spirituality is important for patient wellbeing in a wide variety of settings and spirituality needs should be incorporated into healthcare. However the role of the physician in discussing spirituality with the patient is unclear (Best, Butow, & Olver, 2015).

With respect to the researchers' important contributions in the incorporation of spirituality into the psychotherapeutic context (Brémault-Phillips et al., 2015; Koenig, 2015; Pargament, 2013) it is evident that the use of questions such as asking the patient «whether he/she is a spiritual person» (Salander, 2006, p. 648) or how they incorporate spirituality into their lives (Cole & Pargament, 1999; Fitchett, Emanuel, Handzo, Boyken, & Wilkie, 2015) or how they find meaning in their lives (Breitbart, 2001; Childs, 2014; Frey, Daaleman, & Peyton, 2005) and taking a spiritual history (Puchalski & Romer, 2000) may be useful for research in a laboratory setting in order to inform practice. However, this has also shown to be contraindicated for the patient in a real therapeutic encounter (Best et al., 2015) as it can act as a suggestion (Hlywa & Dolan, 2010-11).

Materials and methodology of research. A review of several eminent philosophers and psychologists from ancient to modern times will be elaborated below. This will include mention on the contributions of Hyrhorrii Skovoroda, Adrian van Kaam, Carl Gustav Jung and Immanuel Kant, as they are central to the hypothesis under investigation in this paper. While these and other philosophers are of importance to this topic, Skovoroda will receive prominence due to his unique contribution to the central hypothesis of this study, that the Creator endowed the human being with the Holy Spirit – a voice – that never abandons the human being throughout one's conscious life.

There may be a wide variety of definitions for spirituality and there does not appear to be any general agreement as to what constitutes the nature of spirituality.

According to Hegel (2009) «the essence of Spirit is Freedom... the essence of matter is Gravity. Matter is outside itself, whereas Spirit has its centre in itself» (p.20). Spirit is self-contained existence. Spirit is «the one immutably homogenous infinite – pure Identity – which in its second phase separates from itself...» pp. 6024 & 8668).

The Oxford dictionary defines spirit as the «non-physical part of a person which is the seat of emotions and character; this regarded as surviving after the death of the body, often as a ghost; supernatural being; the prevailing or typical quality of mood... a person's mood; courage, energy and determination; the real meaning of something as opposed to its strict verbal interpretation» (Soanes & Stevenson, 2009, p. 1391).

Puchalski et al. (2009, p. 887) defines spirituality as «the aspect of humanity that refers to the way individuals seek and express meaning and purpose; experience of connectedness to the moment, to self, to others, to nature and to the significant or sacred.»

Koenig (2012, p.3) refers to spirituality as «distinct from all other things – namely humanism, values, morals and mental health – by its connection to that which is sacred, the transcendent – that which is outside of the self, and yet also within the self – in the Western traditions is called God, Allah, HaShem, or a Higher Power; in Eastern traditions may be called Brahman, manifestations of Brahman, Buddha, Dao, or ultimate truth/reality.»

Early and more current literature suggests that the universal nature of spirituality cannot be denied. This is revealed in the inner voice that accompanies human beings, occurs from the moment a person becomes self-aware and continues until their last breath. Such a voice is universal and emanates from the very creation of the human being (Skovovoda, 1972; 1995).

Many great thinkers have embraced the universality of spirituality. For example, Paul Tillich (1886-1965) refers to absolute faith by means of which human beings discover absolute values within themselves, given by the Creator as the Holy Spirit (Tillich, 1952). These values are spiritual, always present, *universal*, stable, inaccessible to evaluation, analysis and reification, and within the richness of every human individual (Tillich, 1962). These absolute values are central to healthy human behaviour (Hlywa, 2006).

The deeper our understanding of the spiritual nature of the human being, the more we must accept that «local culture-specific expressions of it only resonate with us because they point to universal truths and common human experiences that connect us to deeper questions about the meaning of life itself...» (Mackay, 2009, p.6). Porter (2012) shows how «spiritual moments (in therapy) include a sense of universality, or connectedness, or a deep sense of belonging in the moment» (p.17). Porter refers to Waldegrave (2000) who holds a view of «spirituality

that is essentially about relationships in all cultures» (Porter, 2012, p.66-67).

It is not unusual for researchers to apply a definition for spirituality that is synonymous with religiosity. The words spirituality and religion are often used interchangeably (Koenig, 2012, p. 3). However, these two terms do not mean the same thing. Best and colleagues (2015, p. 3) have proposed that spirituality should not be confused with religion, which is the way some people experience spirituality, and thus a subset of human spirituality as a whole.

Many have suggested that spirituality emanates from within the person and is known by members of the Christian faith as the Holy Spirit (Hlywa, 2013; Kierkegaard, 1972; 1974; Miller & Thoresen, 2003; Shubin, 2012; St. Thomas Aquinas, 1967; van Kaam, 1975). Thus, they have suggested that spirituality is innate and an authentic component of the human being. Spirituality can reveal itself in a person's dedication to a style of life and personal goal (van Kaam, 1966) and is viewed by many as a God-given inner voice (Hlywa, 2013; Hlywa & Dolan, 2016; Skovoroda, 1995).

In contrast, religion has been defined as a particular system of faith and worship (D'Souza & George, 2006). Religions are created by groups of humans, are doctrinal in their nature and external to the individual, although religions could be based on spiritual entities (Viftrup et al., 2013). Religion can be seen to be an extremely important factor but is not universal and not innate.

Spirituality has been acknowledged since ancient times. Human spirituality has attracted the best minds of this planet including Thales of Miletus (624-546BC), Socrates (469BC-399BC), Plato (427-347 BC), Aristotle (384-322BC), and St. Thomas Aquinas (1225-1274). Thales noticed that the human being is motivated and moved by an invisible force, which bears the name today as the spirit. Aristotle paid attention to the «Immovable [or unmoved] mover» (Aristotle, 2007, p.282). Ever since human being's self-awareness, man has been trying to find out the human being's motivational force (Aristotle, 1986, p.210). Ancient philosophers referred to this motivational force as that which makes the human being active.

Thus, humans continue to ask themselves the question: 'what am I?'. Thales of Miletus, who said that the invisible force within man is his motivational force, supposedly advanced the first answer to this question known to philosophy and psychological science. It is invisible

and powerful and acts upon the human organism as a magnetic field (Aristotle, 1986, p.26).

Thales challenged human beings to get to know themselves. His phrase, «Nosce te Ipsum» (Plato, 1956, p. 77) is a vital question and not adequately answered until the present time. All ancient philosophers were engaged in getting to know themselves and they referred to the Latin saying, «Nosce te Ipsum». Max Scheler (1874-1928), Immanuel Kant (1958) and especially the patristic philosophers, including St. Thomas Aquinas (1225-1274) and Rene Descartes (1596-1650), emphasized the relationship of the spirit to human behaviour (Descartes, 1972; 1980).

Hryhorii Skovoroda (1722-1794) embraced the new philosophical trend of investigating the essence of the human being. He proposed that it is absolutely essential for the human being to understand oneself in order to understand the cosmos. Skovoroda was a highly regarded Ukrainian philosopher, poet, teacher and composer. He left the materialistic world to be investigated by those who are properly trained, skilled and educated in their respective fields. However, he accentuated that the happiness of the human being will be restored with one's knowledge of oneself. He indicated that the essence of oneself is one's spirit (Shubin, 2012; Skovoroda, 1972). His contemporary German philosopher, Immanuel Kant (1724-1804), supported this trend by contributing a number of outstanding ideas in the field of spirituality and psychology. He proposed that man's psyche (soul) cannot be studied by means of experimentation and that ontological faith is the way to prove the existence of God (Kant, 1958).

Like Skovoroda, the Danish philosopher, Søren Kierkegaard (1813-1855) dedicated his entire life to acquaint himself with the human spirit but he was known for his emphasis on religiosity (Kierkegaard, 1972; 1974). However, it was the Dutch born German educated Catholic priest, Adrian van Kaam (1966; 1969; 1975; 2011), who proposed a real basis for the scientific approach to the study of human spirituality. His contribution is discussed below from the perspective of psychology because he formulated a detailed theory of spirituality in the psychotherapeutic process.

Spirituality has been excluded from the study of human behaviour with the development of the science of psychology. The scientists of human behaviour pointed out that spirituality lacks parameters in order to be scientifically investigated. Thus, it has been left outside the mar-

gins of research. Seaward (2000, p.242) pointed to this irony and noted that «if something couldn't be measured and validated scientifically, it didn't exist, and human spirituality definitely fell into this category». In his article on stress and human spirituality, Seaward (2000) referred to Hans Selye, who described stress in terms of «The General Adaptation Syndrome» (Selye, 1956; 1972). He commented further on how, towards the end of his career, Hans Selye's perspective of stress grew when he spoke of spiritual issues, particularly meaning and purpose in one's life and yet the mechanistic framework, which so greatly influenced the start of his career, overshadowed his most important insights on stress. This is one example of many models of human functioning, which have completely ignored the presence, and influence of the spirit. Even the World Health Organization (WHO) noted, «Health care should be in the hands of those who are fully aware of and sympathetic to the spiritual dimension» (Seaward, 2000, p. 244).

Even today humans are focused on wanting to 'see' something before they feel safe enough to alter their view of the world. The saying 'seeing is believing', is something that is particularly true of the scientific community, which is highly resistant to deviating in any way from its need to 'see' some proof before accepting any new information. Many scientists have dismissed the suggestion that 'the Creator' may play a role in natural phenomena because they claim that 'the Creator' cannot be seen or measured. However, by relying on observation, the knowledge acquired using the scientific method is limited to only study of the physical (i.e. as opposed to the spiritual) (Jung, 1954; 2001; Kant, 1958;)

History of the development of the scientific method is linked to the history of science itself. There is evidence that ancient Egyptian astronomers, mathematicians and physicians relied on observation when drawing conclusions about how things in nature worked. However, it was Thales of Miletus (624BC – 546BC), as mentioned above, who was the first to provide an explanation of natural phenomena without any reference to religion or mythology. Thales totally rejected the notion that religion played a part in natural phenomena instead arguing that every event had a natural cause.

Thales was the first to define general principles and put forward hypotheses. Plato (427BC–347BC), the prized student of Socrates (469BC-399BC), is credited with the development of deductive reasoning, which is an important step in the adoption of the scientific method. However, it was Aristotle (384BC–322BC), a student studying under

Plato, who formalised empiricism by his announcement that universal truths could only be reached via induction (Aristotle, 1986).

Although Aristotle (1963; 1986) is regarded as the first psychologist, his predecessor, Socrates is known to have symbolically searched, on clear days, with a burning candle on the streets of Athens for a true human being. Socrates believed that the human being has alienated himself from his authentic nature. Socrates unfortunately did not leave much written work, however, his friend, Plato (1955) acknowledged that he was revising and teaching many of Socrates' thoughts. Plato contributed significantly to the discovery of the essence of the human psyche. He discovered the unconscious in the human psyche, referring to it as a wild beast in the human being that cannot be eliminated but only partially controlled.

Aristotle (1986) greatly valued knowledge, cognition and truth and paid special attention to the human soul. He wrote that no matter how important knowledge is, appreciation of the soul is much more precious. Aristotle is known as a vitalist (a notion opposite to the mechanistic views), as for him the soul was at the centre of life. According to Aristotle, the body is the vessel of all living. The soul presents the living with its core character. It has the potential and operative executive function, without which there is neither mobility nor teleological process. Therefore, the soul and body are neither contrasting nor dualistic substances. They are the aspects of one indivisible life. He wrote that the soul governs the body and when the soul is inactive, the body governs the soul. Aristotle ascribed the soul's central location to the heart, on the basis that diseases of the heart cause death, while psychological experiences, such as extreme joy or sorrow, may cause heart disease. He also stated that the heart is man's first embryonic and functional organ (Aristotle, 1986).

Skovoroda (1972, 1995) proposed that the human being is programmed for his whole life. Skovoroda wrote further that the human being has been given the inner voice that will guide them throughout their life to the point where they will be able to acknowledge themselves as complete entities (Shubin, 2012).

Adrian van Kaam (1975) verified the importance of spirituality in the activities of human life. He was a Dutch born and consecrated Catholic Priest. He further studied psychology and philosophy in Germany and later established the Centre for Formative spirituality at Duquesne University in the United States, where he chaired the investigation of

the role of spirituality in human life and the psychotherapeutic process (van Kaam, 2011). Van Kaam maintained that if the human being values something, they will dedicate themselves to their goal or task. He incorporated spirituality into the psychotherapy encounter by a process of discovering the dynamic power of the human being (van Kaam, 1966).

Van Kaam's aim in psychotherapy was to encourage the patient to discover the transcendent qualities of oneself, whereafter the person is regarded as a spiritual entity (van Kaam, 1966). He emphasised self-discovery, which elevates the person to the status of a spiritual entity and thus shows the person the path of life. It is then that the person strives to become healthy, satisfied and happy in life. Van Kaam emphasized how the process of valuing and dignifying the person, facilitates discovery of oneself and achievement of one's task in life. Like Skovoroda, van Kaam tested his hypothesis existentially (meaning exclusive to the human life) (van Kaam, 1969). The result of his investigation of human spirituality demonstrates that human dynamics emanate from the spirit, thus revealing themselves only in the life of human beings.

Spiritual, according to Hegel (1770-1831) and many other philosophers, is viewed as freedom, and is therefore uncontrollable by any human being (Hegel, 2009). Skovoroda (1972) pointed out the power and nature of spirit and he wrote that spirituality is invisible and reveals itself in its actions. Like intellect that reveals itself in human achievements and activities, Skovoroda likened the spirit to such potential phenomena as hurricanes, which reveals itself in the devastation as we have witnessed in nature. Skovoroda implies for example, that one cannot see the winds, yet it moves oceans. Thus spirituality has potentiality and can be used positively or negatively, depending on which value the person chooses. The implication is that spirituality is the gift of dynamics and it is up to the individual to yield to the inner voice of the Holy Spirit and choose the appropriate value. Human beings are endowed with recognition of absolute values (which includes love and implementing this love appropriately) and therefore they have the inherent capacity to choose a goal according to their spiritual values (Hlywa, 2013).

Carl Jung (1958) highlighted this dynamic power of the human psyche and described its influence as follows

The psyche is the world's pivot; not only is it the one great condition for the existence of a world at all, but it is also an intervention in the existing natural order, and no one can say with certainty where this intervention will finely end... the psyche not only disturbs the natural

order, but if it loses its balance, it actually destroys its own creation. Therefore the careful consideration of psychic factors is of importance in restoring not merely the individual's balance, but also the balance of society, otherwise the destructive tendencies gain the upper hand. In the same way that the atom bomb is an unparalleled means of physical mass destruction, so the misguided development of the soul must lead to psychic mass destruction (p.114).

Carl Jung (1875-1961) is important to mention in this paper due to his significant contribution to the field of spirituality and psychology. Jung was a founder of the Institute of Jung in Zurich and the first president of the International Psychoanalytical Association. He was a doctor of medicine, psychiatrist, and author of a large number of scientific papers including philosophy, mythology, occult, religion and alchemy. He referred to the collective unconscious in human life as man's capacity to inherit spiritual and cultural values of one's ancestors (Jung, 1916/2002). Jung was extremely interested in all religions within the context of human spirituality (Jung, 2001) and his influence and approach will be incorporated in the approach to psychotherapy to be taken in the present study.

Psychotherapy has been defined as a condition deliberately and skillfully created by a therapist, where the patient is able to revise their attitude to their environment and most importantly towards them self because loyalty to one's internal voice is the entrance to the «happy house» (Hlywa, 2004; 2009; 2013). Such analysis of one's attitude to one's environment and oneself (a process on the conscious and altered conscious level) facilitates the patient to be able to make, and be responsible for, their decisions (Hlywa, 2009). This is reflected in the writings of the French philosopher Jean-Paul Sartre, who expressed the generally approved view that the duty of every human being is to decide for oneself. Sartre emphasised that it is only the human being who has been endowed with intellect, free will and the capacity of knowing oneself, thus capable of making decisions for oneself and being responsible for the decisions made (Sartre, 1956).

Heidegger (1962) referred to the person's environment in terms of «Umwelt» (distant environment), «Mitwelt» (close environment e.g. society, family); and «Eigenwelt» (internal environment i.e. one's own). Vontress (1995, in Ivey et al., 2012) also made reference to this process of being together in a relationship (Mitwelt). Ivey et al. (2012) noted how psychotherapy has been usually regarded as a highly verbal pro-

cess. The authors showed how silence could be utilised as a way of respecting the individual (Eigenwelt), developing a trusting relationship (Mitwelt), and working within the client's culture (Umwelt) (p.392). This process is elaborated in the current study where it is proposed that re-examining one's attitude towards oneself can be seen as one of the most important factors in psychotherapy and impossible without a consideration of spirituality (Hlywa, 2008a; Vontress, 1995).

Results of research. A review of the literature highlights the large and growing number of psychotherapies (Corsini & Wedding, 1989; Herink, 1980; Prochaska & Norcross, 2014). However, no single definition of psychotherapy has gained universal acceptance (Prochaska & Norcross, 2014).

Psychotherapy outcome studies indicate that only a 1% variance in treatment outcomes can be attributed to different psychotherapeutic models (Wampold, 2001). This has left the critical question of what accounts for treatment effects unanswered (Pargament, Lomax, McGee, & Fang, 2014).

The psychotherapeutic relationship has been shown to be accountable for the most significant part of the variance in treatment outcomes (Horvath, Del Re, Fluckiger, & Symonds, 2011; Hubble, Duncan, Miller, & Wampold, 2010).

Carl Rogers (1902-1987) claimed that the most important ingredient in the psychotherapeutic encounter is the relationship between the therapist and the patient (Rogers, 1942; 1951; 1961). He proposed a person-centred approach to psychotherapy (Rogers, 1986). From a person-centred perspective the duty of a psychotherapist is to be neutral but involved in the experience referred to as «we-ness» (Watkins & Barabasz, 2008, p.91), when trying to understand and assist the person to revise one's own attitude towards oneself. Therefore, not by virtue of discussion or questioning, but by a process of togetherness, the patient and therapist become a single entity (Hlywa, 2009).

According to Carl Rogers (1942; 1951; 1961) the only factor promoting life is within the human being. The treatment approach proposed by Rogers is called 'client-centred therapy'. Client-centred psychotherapy has gained increased popularity in the last few years due to calls for a more person-centred approach to healthcare (National Mental Health Commission, 2014; Brémault-Phillips et al., 2015).

Rogers suggested that the prerogative of every human being is to evaluate, decide, and implement their inner voice into life. Therapeu-

tic factors such as unconditional acceptance, positive regard, genuineness, warmth and empathy underlie Rogers' approach to treatment and emphasise the importance of the authentic and accepting nature of the therapist (Rogers, 1951).

Hypnosis can be considered to be a significant phenomenon in the spirituality of the human being and in the psychotherapeutic process (Hlywa & Dolan, 2010; 2010-2011; 2016). Thus, a consideration of the phenomenon of hypnosis will be an integral part of the current study due to its power in enhancing potentiality, both in terms of the person's health and development of symptoms leading to illness.

Hypnosis can be defined as «inherent, enhanced potentiality of human beings, which spontaneously appears in human life and which is also tapped by certain procedures known as hypnotic induction» (Hlywa & Dolan, 2010-2011, p.125). Hypnosis has the potentiality to overshadow reality perceived by the organs of perception and could imperatively act as a suggestion upon a hypnotised person.

Studies have shown that hypnosis is a powerful ingredient in rapidly creating the perfect psychotherapeutic relationship (Brown & Fromm, 1986; Hlywa, 2009; Spiegel & Greenleaf, 2005; Wolberg, 1964; 1967). It has been acknowledged that a positive psychotherapeutic relationship, which is usually achieved during quite a few sessions on the conscious level, is achieved within a very short space of time in the hypnotic relationship (Hlywa, 2009; Meares, 1967).

Contrary to the popular belief that hypnosis is primarily suggestion, hypnosis can also occur by utilizing the person's natural and spontaneous enhanced potentiality (Hlywa & Dolan, 2010). Depending on the individual's hypnotic potential, hypnosis can occur spontaneously without the assistance of the therapist (Spiegel & Greenleaf, 2005; Spiegel & Spiegel, 1978; 2004).

Herbert Spiegel (1914-2009) developed the Hypnotic Induction Profile (HIP), which he utilised in psychotherapeutic procedures as a useful tool to assess the patient's *capacity* for the hypnotic intervention due to its short and reliable qualities (Spiegel & Spiegel, 1978; 2004). A clinician who is experienced in utilising this clinical tool is able to incorporate it naturally and spontaneously as part of the therapeutic process (Hlywa, 2008b). In this profile the patient's hypnotic capacity is measured in order to determine their capacity to benefit from the hypnotherapy. The Hypnotic Induction Profile (HIP) could be used by

any therapist who is therapeutically skilled in using hypnosis. This will successfully precipitate the therapeutic process.

When the person is in a hypnotic state, whether it is formal or informal, their perceptions are heightened. In this heightened state potentiality is enhanced, which can be negative (e.g. panic attack due to heightened fear) or positive (e.g. tapping into their inherent potential). In the positive state healing is promoted due to enhanced potentiality (Hlywa & Dolan, 2010).

James Braid (1843) suggested that it would be inhumane to neglect the power of hypnosis simply because we don't know the *modus operandi* of it or the nature of hypnosis. Considering all human behaviour, with the aid of the understanding of human potentiality in the hypnotic state, it is suggested that we can understand much more deeply the educational potentiality, achievements, endurance, will and many other human phenomena. This is in addition to considering the application of hypnosis in treating psychopathological states. In other words, hypnosis helps us to understand many phenomena in human life, in its healthy and pathological state (Spiegel & Spiegel, 1978; 2004).

Researchers have proposed that hypnosis, especially in children until the age of about 12-14 years, is a daily occurrence, which plays a tremendous role in structuring the foundation of the personality of the human being (London, 1962; Morgan & Hilgard, 1973). The person in hypnosis adopts, uncritically, any suggestions emanating from some unknown internal or external forces. The unconscious elements in human behaviour that are acquired from unknown stimuli could be discovered more easily in the hypnotherapeutic process because it has been shown that the royal road to the unconscious is through hypnotic trance (Spiegel & Spiegel, 1978; 2004).

Studies show that unconscious processes have a powerful influence on human functioning, contributing to both health and illness (Hlywa & Dolan, 2016). The importance of the unconscious mind has been emphasised since ancient times. For example, as mentioned previously, Plato (427–347 BC) observed that the unconscious is part of the psyche of the human being. He described the unconscious mind as a wild beast within the human being, which cannot be eliminated but tamed to a certain degree (Plato, 1955).

Skovoroda (1972) referred to the unconscious as the «supraconscious» or the Holy Spirit that shines and shows a person the right way of life (Hlywa & Dolan, 2016, p.25). Moreover, later theorists such as

William James (1842-1910), a highly respected philosopher, psychologist and physician, in his book entitled «Principles of Psychology», referred to the unconscious as the «extra-marginal» and the greatest discovery in the human being (James, 1961).

Sigmund Freud (1856-1939), an Austrian neurologist and founder of psychoanalysis, attributed a negative role to the unconscious, highlighting that conscious activities of the human being are minimal. Freud likened the conscious to the tip of an iceberg that is immersed below the surface of the water (Freud, 1943; Freud, 1988).

It has been suggested that hypnosis can be used to access the unconscious mind of the human being (Forel, 1919; Spiegel & Spiegel, 2004; Wolberg, 1948, 1964; Wetterstrand, 1970). Thus, hypnosis must be considered in order to appreciate the essence of the human being and their spirituality.

Psychotherapy implies that we are dealing with the human psyche (Jung, 1960) and psyche in Greek is defined as «spirit or soul» (Soanes & Stevenson, 2009). Therefore the spirit or the soul can be shown to have profound central importance and relevance in psychotherapy.

Spirituality can be viewed as the internal essence of the human being (Jung, 2001; van Kaam, 1966), which suggests that spirituality may be a crucial factor in psychotherapy (Hlywa & Dolan, 2010; 2010-2011; 2016; Jung, 2001; 1974). Therefore, it is not surprising that some (e.g. Ivey et al., 2012) have recommended spirituality be integrated into the process of treatment (Gockel, 2011).

The therapeutic process, according to our understanding of the literature and the human being is a specially created psychotherapeutic relationship, which calls for the patient to re-examine one's attitude towards the universe and most importantly, the attitude towards oneself. This process empowers the patient to be truly human and make a decision and implement it in the real life. It is proposed that any intervention, which is imposed onto the patient in this process of self re-examination, could only pollute the patient's way to get to know oneself.

It has been suggested that the signs and symptoms of physical and mental illnesses can be viewed as expressions of internal trauma, resulting in vilification of spirituality (Hlywa & Dolan, 2016). Thus, it may be part of the psychotherapy experience to process and gain insight into the spiritual nature and meaning of one's symptoms, and to find resolution and healing. A number of case studies have been published in this area including the following:

1. A boy suffering from rheumatoid arthritis, undergoing treatment for severe pain, inflammation and deformity, became symptom free after revivification and abreaction process in which he revealed his severe guilt for «his involvement in the death of his younger brother» (Hlywa & Dolan, 2010-11).

2. A patient with depressed mood and PTSD (Hlywa & Dolan, 2010-11).

3. A patient who presented with anorexia nervosa and PTSD (Hlywa & Dolan, 2010).

4. A patient who presented with hysterical blindness, where a mother «was afraid of facing the death of her son» (Hlywa, 2008b).

Conclusion. Hryhorri Skovoroda provided a deep understanding of the essence of the human being by pointing out that it is the spirit and not the body that gives and maintains life. Furthermore he said that such a gift remains with the human being throughout their conscious life. He emphasised that the human being should refer to their inner voice for guidance before making a decision in their life.

Hryhorri Skovoroda's contribution gives us new insights into the important role in providing a comprehensive model for incorporating spirituality into psychotherapeutic intervention. It is proposed that such a comprehensive approach to treatment can be considered to be one of the most effective ways to help those suffering from internal trauma.

In conclusion, a review of Skovoroda's contribution to the understanding of the essence of the human being will contribute profoundly to current models of treatment where spirituality has been minimized or even ignored in managing patient's physical and psychological health. It is further intended that the proposed review will inform future practice in this critical area of human functioning.

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