STUDIES IN NON-DETERMINISTIC PSYCHOLOGY

EDITED BY

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For Colette . . . teacher, friend, guide

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INTRODUCTION

The pace of science and its discoveries has quickened considerably over the past decade. Part of the impetus has come form the fresh insights afforded to scientific investigation in general, and psychological investigation in particular, by the discoveries of holography, left–right cerebral hemispheric specialization, and the infusion of oriental meditative practices into western culture. These discoveries have prompted a new way of looking by scientists into the field, which itself has been embedded in a matrix of causal deterministic thinking. Along with these new perceptions one cannot forget the transformative work of Einstein and Heisenberg in the areas of relativity and uncertainty, respectively. The findings of current science, inspired by the genius of the two men just mentioned (along with Kurt Godel), has tended to find uncanny correspondence with the doctrines of oriental thought; so much so that the underpinnings of the present foundations of western science have been shaken. What we have taken for granted before as clear-cut distinctions between what was real and unreal is currently undergoing radical

revision. The reverberations have been felt as well in the region of the behavioral sciences. The paradigm of Freudian dynamics in psychology, and its many offshoots within and without the Freudian movement, has stood as the standard out of which has been fashioned the many therapeutic approaches that now adorn the horizon.[1] The impact of the new physics from the West and the acausal, non-deterministic point of view from the East is forcing us to seriously question the present fundamental principles upon which modern western psychology and psychotherapy rests—especially since the current techniques have not made a significant contribution toward stemming the tide of human mental suffering. This investigation began in a serious way when Abraham Maslow introduced his "third force" or humanistic psychology into the American scene. In Europe Medard Boss, basing his work on the phenomenological philosophy of Martin Heidegger, called his form of therapy Daseinsanalysis (the analysis of the being of the there). He created a profound transformation of psychoanalytic method in the process and has made fundamental contributions to the fields of schizophrenia, psychosomatics, dreams, and therapeutic process, among others. Of course there have been other currents that, almost presciently, have emerged nearly or exactly at the time the surge of oriental thought and new western science made their appearance in a meaningful way. It is the intent of this book to present the major outstanding streams of an integrated non-deterministic psychological approach together with its therapeutic application which will address itself to the transformation going on in science of which non-deterministic psychology is a part. It is my feeling that perhaps this way may turn out to be an efficacious one for treating human mental suffering.

The book is divided into three parts. Part I deals with the ground of the new paradigmatic shift. Interestingly, our readers will be surprised to find that not only does the impact of western science assert itself, but also that it speaks in a manner that is close to human experience, as does the wisdom of the East. For

the former Dr. David Bohm presents his concept of the implicate and explicate order of the universe. He points us to the unitary nature of the universe, and to the ongoing flow of human existence within this unitary process. Set off against the scientific perspectives, and at the same time buttressing it, are the bases of the doctrines offered by Indian Vedanta and Tibetan Buddhist teaching. Vedanta asks the question: "what is self?" and "what is the relation of desire to self?". Buddhism discusses the fundamental issue of pain, its relationship to self, and putting an end to self. I have added another dimension by introducing another aspect of nonrational thinking having its source in the ancient wisdom of the Mediterranean region—the realm of imagination—and as such serves as a bridge between eastern and western thought.

Part II represents the therapeutic application of what has been outlined in Part I. The readers will become acquainted with the various ways in which they can engage their patients in a rich and meaningful therapeutic encounter. Much of what is outlined in this section has been concretely applied in terms of teaching this entire approach to clinicians through a training center established in New York City in 1978, called *The Center For Non-Deterministic Studies.*

Part III comprises contemporary thinkers, all of whom have clinical experience and who are trying to weld a philosophical understanding to our understanding of the clinical situation. The variety of thought encountered in this part is remarkable, the more so because the starting points are different but ultimately they meet and are all traveling the same road at the end. I think the movement toward a unitary purpose, arrived at from different directions, and by different roads, underscores the fundamental oneness and wholeness that the new paradigm encompasses which has served as the inspiration for this book.

Judging by what has been stated above, the timeliness of this book cannot be stressed enough. Whether we are aware of it or not, the direction of science is changing. Sir James Jeans

said as far back as 1937 that "the stream of knowledge is heading toward a non-mechanical reality; the universe begins to look more like a great thought than like a machine. Mind no longer appears as an accidental intruder into realms of matter."[2] The words of Jeans seem almost prophetic now considering the advances that have been made in modern science that seem to be moving in the direction that bear out Jeans' words, especially in physics. The new understanding of holography has been a development that has captured the imagination of some modern scientists, and has ushered in a new consideration of the universe and our place in it. The discovery of specialized cerebral hemispheric functioning throws new light on the relationship of brain to mind and on the functioning of the brain itself. These shifts have forced, and will continue to force psychotherapists to reconsider their appreciation of what constitutes reality for them and their patients. It is the intention of this book to provide a direction for the reader to begin to think of other paradigms that may have at least as much relevance to the understanding and treating of emotional suffering as those currently available. At the same time the reader may be stimulated to continue his search in a serious way along the lines indicated in these pages. Perhaps he will find out for himself how meaningful such a search might be.

G.E.

Notes

1. No matter what technique or variant presently offered by "neo" schools, or various analytic movements—viz. object relations—the fundamental principles of causality and determinism as enunciated by natural science inform them.
2. Jeans, J., *The Mysterious Universe,* Cambridge Eng., Cambridge University Press, 1937, p. 122.

Part I

PRINCIPLES

The importance of this book for western psychological thinking and for psychotherapists of whatever stripe—psychoanalysts, psychiatrists, psychologists, social workers, and all other lay therapists—is that the direction of modern western science is drawing our attention to another way of looking at the most important phenomenon we know in psychological life —reality. It is essential that we be cognizant of these developments because the prevailing psychological model takes its direction from the formulations of the prevailing scientific paradigm. This was certainly true for Freud and for most of those following. The impact of psychodynamic thinking is the single most influential one for most psychotherapists practicing today. This model derives from the natural scientific one that emphasizes the causal deterministic point of view. Most psychotherapists are not acquainted with this fact, nor do they consider the relevance of it for their treatment of emotional disorders. If they did consider the relevance and influence on their clinical practice we might begin to see a radical shift take

place in how therapy is conducted. The major point to consider here is that, recognize it or not, each and everyone of us approaches our work with a preconceived philosophical view of how the world is constructed. In other words, everyone has a world view about what constitutes reality. That world view is applied to how and what we consider to be an individual's relationship to "reality," its supposed aberrations, and to what is considered to be the way to help someone adapt to "reality." In speaking of the way to help, I refer primarily to the insistence that the analytic, interpretive, logical mode is the best course to follow in understanding, figuring out, and making sense of the world. Our making-sense capacity seems to have failed us in making sense out of "man's inhumanity to man" over these past 10,000 years. It seems that all attempts to make sense through commonsense have not succeeded in ending the suffering of mankind, and in some cases has fostered this suffering. Why should this be so? Those of us who have engaged the emerging paradigm of western scientific thought have begun to recognize that the content of thought has been self-deceptive in permitting us to gain access to the depths of our being and to the sources of our suffering. Linear thought has as its tendency the grasping of fixed nodal points where it can come to rest as it were. These nodal points are experienced as certainty, sureness, memory, explanation, and predicting the future as examples. Our linear thought is *always* telling us what the explanation is for some event or some experience we encounter; or at least it is trying to do so. Our linear thought does what its tendency pushes it to—it tries to make sense out of the world. This making sense often occurs as an interpretation of experience wherein the interpretation is *mistakenly perceived* as an objective truth about encountered experience. We are, thereby, deceived, albeit not maliciously or purposefully. This sort of thinking tends to objectify what is fundamentally subjective. This notion of the deceptiveness of the objectification of subjective thought has gained support from the researches of modern science, for example, in the realm of quantum and

subatomic physics. Whereas before it was held that the atom—the particulate entity—was the fundamental reality, it now appears more likely that the fundamental reality is a process or stream of energy flowing incessantly out of which particulate matter, like atoms, is abstracted. It seems that these force fields of energy are without form, but that appearances are contained within them in a virtual state, much the same as a tree is contained, virtually, in a seed. The atomistic model has held sway for hundreds of years, and is now seriously challenged by the force-field theory. This challenge holds significant consequences for the fields of psychiatry and psychology. The reason for this is that, unbenownst to most psychotherapists, their work is derived from the prevailing scientific model. In other words, the work of psychotherapy now carries on the atomistic theory into the domain of human mental functions and interpersonal relationships. Translated into more familiar terms the emphasis of most psychotherapeutic activity centers on the contents of one's thought processes, and using that content to figure out one's relationship to the world. The contents of thought in the form of words are analogous to the atoms as the fundamental building blocks of psychological life. Words as building blocks led immediately to the primacy of causal thinking. Causal thinking is the method by which the words are tied together. Words built upon words lead to linear logical thinking causally determined and atomically inspired. In psychology, as in atomistic science, analogously speaking, material units (words) are the "fundamental" elements out of which human experience is built. From the psychotherapeutic perspective the emphasis has always been on the unfolding of words via thought, which are the contents of consciousness. These thoughts are then given meaning via interpretation, which support the causal presuppositions: something that was (the cause) produces what is (the effect).

The force field paradigm addresses our attention to the flow or stream of energy. On the psychological level we may begin to look at something other than the contents of conscious-

ness. We can begin to look then at that from which the contents of consciousness comes. That is, *we can look at consciousness itself.* This is what non-determinism addresses itself to—the richness of the movement of the mind. Hopefully the turning of attention to this possibility will enable psychology to strike a balance between the contents and the movement of consciousness. So far the overwhelming weight of psychological interest has been on the contents, creating an imbalance that may not permit a total therapeutic experience.

The principles expounded in the chapters of this part attest to the viability of another way of looking that balances the deterministic view and may promote healing as a result of this balancing.

Gerald Epstein tries to underscore the importance of imagination for the healing process. The importance of this work for the context of the present book is to show not only the connection of healing to imagination, but also to emphasize the necessity for reintroducing imagination into the stream of western therapeutics where it held an exceedingly prominent role before the reign of Cartesian thought came to dominate western scientific thinking.

Swami Dayananda, through his translator Sandra Eisenstein, concerns himself with the fundamental problem of human existence, that of *wanting.* Everyone wants something or other existing outside of oneself to complete oneself. That is, man's fundamental error is that he believes himself to be incomplete and that his completeness can only be gained by acquiring that which is not part of oneself. No wanting can result in effecting man's completeness since the resolution of any particular want engenders another want. What all men really want is to be free from want. Such freedom is possible and is a fundamental principle of Vedantic thought.

Carl Rinzler and Beth Gordon make a very important distinction that is significant for the development of psychiatry and psychology. They do so through the explication of the

major Buddhist principles, themselves a very profound psychological system. They begin by showing that both psychology and Buddhism emerge as a response to the suffering of the world. They point out that whereas therapy assumes that the individual can be changed so that his pain is minimized and happiness increased, Buddhism regards the *very notion of "individual" itself as the cause of pain.*

David Bohm wants to show the unbroken wholeness of the totality of existence as an undivided flowing movement without borders. Implied is the inadequacy of the pervading general commitment to analyze everything into independently existent but interlacing parts each having a more or less fixed nature.

G.E.

chapter 1

THE RELATIONSHIP OF HEALING TO IMAGINATION

Gerald Epstein, M.D.

The etymology of the word "healing" comes from the root that also means holy. We define ourselves as members of the healing arts if we are engaged in the work of therapy. Yet, in the realm of our traditional therapeutic approaches, scant if any, reference is made to the inclusion of what is holy into the process. Psychology, as it is generally organized within our cultural context, derives its guiding principles from the natural scientific application of what originally was discovered as the principles underlying the operation of machines and of the material world in general. When philosophical materialism dominates the value system of a society there tends to be a diminishing emphasis on the holy. This situation might occur as a consequence of the elevation of the material thing to a revered status, while feelings about religious or spiritual life are relegated to the realm of the aberrant and the pathological; or what might be worse, not taken seriously at all. This trend has been followed in the field of psychology and the dominant modes of western therapy that have developed thus far in this

century, namely, behaviorism and dynamic psychology. The term "behaviorism" speaks for itself; it has increasingly been demonstrated as a dehumanizing form of therapy, contemptuous of the finer nuances of human existence. Dynamic psychology has represented an attempt to break out of destructive life patterns and to provide a method which would help individuals to achieve some measure of psychological freedom. Here was a way of counteracting the crushing influence imposed by industrial and technological society, with its concommitant movement toward mediocrity and conformity. However, by opting to work within the framework of the technological culture and the tenets of natural science, dynamic psychology has severely restricted itself. Defining its goals according to the prejudices of contemporary culture, dynamic psychology has come to regard the expression of religious feeling and experience—the latter necessarily nonmaterial and often beyond verbal explanation—as unreal and aberrant. With regard to the "holy," it appears that the movement of psychology has paralleled that of the culture. If healing is intimately related to the holy (as etymology suggests) then our current approaches to therapy are inadequate. Any psychology that aligns itself with a purely materialistic view of the world cloaks its theories in terms based on the image-making tendency of linear thought and erects theoretical structures on purely empirical foundations, cannot, by its own tenets, allow for the admittance of what is nonmaterial and qualitative. Dynamic psychology is inherently prejudiced against that which stands outside of concrete reality.

In order for a meaningful healing to take place within the context of our current therapeutic procedures, psychology must develop tolerance toward *all* experience, including the holy, which is fundamentally a non-rational phenomenological event. Indeed, psychology must pave the way for opening human beings to this dimension within themselves. It can be questioned as to whether the purely materialistic philosophy implied in the theories underlying the technique of free association in current

psychotherapeutics can permit an individual to find those spiritual sources—often apprehended as non-rational experience—that are necessary for man to achieve a totality of fulfillment. Free association, as performed and interpreted by the patient and conceived of by the therapist, is derivative of the analytic and rational function of the mind. Free association is geared to addressing not what presents itself to us immediately in the phenomenological openness of our perception, but rather toward discerning through analysis what lies "behind" what appears to our perception.

What would provide a link between healing, the holy, therapeutics, and science? At the outset we could say that the attributes of this link would have to include its accessibility to man living in everyday life, while at the same time permitting him to experience that which is transcendental. This link must not be fraught with an aura of mystification or cultism and it must allow human beings to grow by finding possibilities for change that can be fulfilled experientially. Such a link is to be found in the revitalizing influence and application of the creative imagination in our everyday existence. For centuries the imaginal has been held in disrepute in western life simply because the growth of natural science and technology would not permit the "visionary" element into common life. The rise of capitalism and industrial society, rationalism, and formalized religion in the post-renaissance period all formed pieces of a whole which was constituted to exploit the natural wealth of the western world in order to satisfy economic and expansionistic needs. The powerbrokers, therefore, developed the conglomerate of organized church, industry, and the military, which has continued to consolidate its grip on western society. One overriding aim of these groups was to stamp out whatever appeared to run counter to their attempts to restrict imaginative and spiritual freedom; another was to assimilate all discoveries of the new science within a utilitarian framework. With the leveling of culture and the promulgation of an orderly mediocrity came the sacrifice of those idealists and seers who posed a threat

to the established order of material "reality." Empirical philosophy became the rationale for investing the world of gross matter with exaggerated significance; only that which was graspable by the five senses was "real." All other experience incapable of quantitive measurement or calculation was, therefore, consigned to the realm of the "unreal." Imagination, fantasy, and intuition became members of that unreal fraternity. Prior to the removal of the imaginal from the province of "reality," this faculty was so acceptable in daily life that it was an essential part of medical care.

In the late medieval and early renaissance period, the human imagination flourished in movements like alchemy, Christian mysticism, and Kabbalah, all of which emphasized an active connection between man and God by exercising the vehicle of imagination. The organ of imagination, was thought to be located in the ventricles of the brain, serving as a regulator of visual phenomena like dreams and hallucinations. Individuals were encouraged to enter the imaginal realm where they would often discover some object that seemed to have healing properties. The patient was then told to obtain an amulet or talisman that corresponded to that which he had found in the imagination, a reminder of what he discovered about himself in the imaginal realm and which he was to carry out in his everyday life. In this way an attempt was made to establish a unity of experience between interior and exterior life.

The imaginal realm is an accepted reality in traditions like Sufism, Tibetan Buddhism, Kabbalah and in American Indian lore. Although the imaginal is accepted as a genuine realm of existence, the physical body is not accepted as the locus of what constitutes the essential "I" or mind. The body is the vehicle for the manifestation of mind in the world of concrete reality. But the world of concrete reality is not the only one available to human beings; it is rather that which happens as in linear time. In the imaginal reality—as in the creative process—events are lived outside of linear time; in fact, it is here that time is reversed and entropy decreased. Entropy by definition occurs

as the linear movement of time in a unidirectional manner. This is the movement of time in concrete waking reality. Any event lived in linear time, such as everyday life, must participate in an entropic movement in which entropy is increased. As time progresses, entropy increases. However, in an event experienced as occurring outside of linear time, entropy by definition in that event is decreased. Therefore, in the creative process of imaginal existence entropy perforce is decreased and the breaking down process is stilled. The inaugurators of the disciplines alluded to above were well aware that this process of attaining to such "timelessness" initiated the event of healing, for it is only outside of linear time, in a field of totality, that the fragmentation that is characteristic of linear thought disappears. At this moment of insight the verbal, actional, and imaginal modes of existence are harmonized. The verbal is used here only to describe the event while it is seen and explored in the imagination. A common occurrence in connection with practices involving extension into the immaterial reality is an immediate sense of connection with a spiritual dimension. One often experiences a feeling that is described as holy, and this experienced connection is part of the healing process which eliminates the fragmentation brought about by identification with the objects of our perception. Since linear thinking constantly manages to deceive us in this way, healing can only occur when we abandon the habit of linear thinking, even if momentarily. Paradoxically, psychological healing takes place, outside the intellectual process.

Scholars of eastern philosophy point out that Mahayana Buddhists posited the notion of a "storehouse consciousness" comprised of realms of images, which were both a barrier and a pointer to the level of no-mind. The adepts of Kabbalah knew this as well, and they transformed such knowledge into a method of meditational practice that quickly surpassed ratiocination and dependence on habitual mental fabrications in favor of the unqualified present experience and the phenomonology of the moment. These methods stand as phenomenological systems that are essentially opposed to the speculations of dynamic psychology, which proposes that appearances are less significant than that which remains unmanifest. As an instance, of the latter, Freud (1916) stated:

> We do not merely seek to describe and classify phenomena but to comprehend them as indications of a play of forces in the psyche, as expressions of goal-directed tendencies which work in unison or against one another. We are striving for a dynamic conception of psychic phenomena. *Perceived phenomena must in our conception recede behind the assumed, posited tendencies.* (my emphasis)

Simply put, in order to illustrate the opposing points of view, and borrowing a little from Freud: dynamics = *sometimes* a cigar is a cigar; phenomenology = a cigar is *always* a cigar. The further elaboration of this phenomenology as it has been modified to meet our western psychological needs, combines the spheres of verbal description, imagination, and action (experience) and will be described below by a method called Waking Dream (Epstein, 1978, 1981).

A fundamental problem that has pervaded the psychological field has been that of understanding fantasy as part of the mental life of the individual. Harking back to what I said previously about what has evolved out of the Cartesian fallout, namely the elevation of the material to a central position in life experience, fantasy also falls into the domain of the unreal. Fantasies are not quantifiable nor graspable within measurable limits. As a result, psychology (explicitly) and all natural science (implicitly) have come to regard fantasy as "unreal," products of a person's psyche (itself an unproven speculation) that when revealed are to be understood by the sense that can be made out of them by linear logic so they can be dispensed with rather than played around with, or indulged in. Even more tolerant psychotherapists who will be quick to point out that they accept fantasies as realities will invariably interpret fantasies in line with a dynamically oriented point of view or *Weltan-*

schauung. To put it simply, fantasies will be seen by therapists and patients alike as either causing some difficulty or conflict or caused by some difficulty or conflict. The result is always the same—a deterministic picture *must* be appended to fantasy life. It can be no other way if one's world image is preconceivedly brought to bear, by therapist and patient alike to the phenomenon (in this case fantasy) that stands before them.

What would the situation be otherwise, that is, without applying the deterministic world view? The immediate effect would be a distinct experience of openness and acceptance of the event called fantasy. Once the event is accepted, *without having to fit it into an explanatory framework,* it can be allowed to stand on its own ground without having to be immediately devalued by being translated into another framework—namely, linear logical thought. Once this habit of translation is stopped then the person is automatically given permission, for the first time, to play *in* in the event, to explore it, to treat it as a reality of sensory veracity that can reveal information *albeit in its own language, not necessarily linear logical.* No longer does one have to disown an important content in the chain of mental life but instead can come to take a less critical and more tolerant view of one's own experience.

Fantasy can be seen as the first step on the road to imagination. These two events differ in many important ways. Although the terms fantasy and imagination are used interchangeably they, are in fact, different and should not be lumped together. The grouping of the two probably came about as a result of Cartesian influence which caused all nonmaterial events to be viewed as unreal and so came under one heading. Fantasy can be understood as perhaps the raw material for the imaginative process. This latter process utilizes an organ of perception, the imagination, to apprehend a nonmaterial reality behind sensory reality, which has noetic value. These imaginal realms of existence are ever changing, not controlled by an individual's personal bidding as in the case of fantasy. Whereas fantasy is easily identifiable in relation to one's concerns in

everyday life which one is trying to master, imaginal experience transcends the conflictual by permitting a new action to take place within the framework of a usually unique encounter that could never be ordinarily drummed up by a person's waking thoughts. Let me give an example to concretize these points.

A subject experiencing imagery work reported that she is

> . . . in a garden. I see a tree and it and the garden are white. I see a chrysanthemum that is white and has ancient Aramaic letters on it. The center is red and gold. The stem is long and green. I look at the flower's reddish gold center and I go down into it finding myself in a cave or a series of caves by the sea. I hear a murmuring of music—like ooooo, echoing through the caves. Beyond, through the openings I can see and smell the blue sea. I listen to the music and I hear the words, "Where are you going?" I notice that there are lovely sea nymphs in white, hair streaming, dancing and singing barefoot on the rocks. I realize that the nymphs are sirens. I crouch beneath a rock and watch them. I am a small, dark child—barefoot, but keen and brave. Suddenly, the sirens take small boats and paddle out to sea through the cave opening with their long paddles standing up in their boats. I wish to follow them and have no boat. But suddenly a white feather falls down and serves as a boat for me. I float out to sea after them but can't really hear what they are saying. I return from this trip through the stem of the flower and as I gaze at the chrysanthemum after emerging I see the letters DHRV in Hebrew in the center.

One can note several distinctions between this event and the fantasy activity in which we ordinarily engage. Fantasies, as constructs of the linear thought process, always have logical threads running through them that help to tie up the various events. They also pertain, in the overwhelming majority of instances, to what one feels to be deficient in one's life and conversely what one would like to get—often supplied in the fantasy. As can be noted by the above imaginal experience, one enters a new world where transformations take place and laws other than those governed by linear logic are operative. These

laws are nondeterministic and acausal and are those that essentially inform the world of imagination—the world of nonconcrete, immaterial reality.

One other matter seems worthy of taking up in the context of the direction of this book as it applies to imagination. The subject to which I allude is that of narcissism. Simply put, narcissism, as it is used in psychological circles, refers to an overabundance of self-interest, self-preoccupation, or self-absorption. Such self-absorption can manifest in a variety of ways that are seemingly unrelated yet bespeak a similar process. For example, the vanity of a show business star, the power urge of a dictator, the inward retreat of a schizophrenic. All of these behaviors are termed narcissistic although one form may bespeak excessive self-love whereas another may bespeak excessive self-hate. Regardless of the motive, there is one commonality of purpose that binds all the forms together and that is: *the elevation of the personal I or personal self to the center of experience.* Regardless of the supposed reason for doing so, what one observes is an inordinate concern with one's personal interest, with the attendant feeling that all that goes on in the world revolves around that individual's personal existence on this earth. This affectation is analogous to the older astronomical notion that the sun revolved around the earth, therefore, the earth was the center of our solar system. In human experience one can observe a similarly held notion with respect to certain people's relationship to the world. We tend to encounter the exaggerations of Ptolemaic propositions in human garb in the clinical situation. However, we are lulled often into counting such expression as an aberration having clinical meaning only rather than recognizing that what we are observing is a gross manifestation of a cultural phenomenon existing everywhere in the world. If one begins to look at areas of one's life either in relation to one's individual existence or to one's communal existence, the same narcissistic processes, socially sanctioned, would be observed. A casual glance at the world's political and economic situations reveal the essential divisiveness and unlov-

ingness engendered in people's relationships to one another powered by overwhelming self-interest—in short by individual and collective narcissism. What is germane to my discussion is to take a look at what might fuel these predominant narcissistic trends that are manifested by all of us to some degree. It is only when it becomes to a greater degree, and beyond a certain point, that this attitude is considered intolerable, such as criminal or pathological behavior (for example, schizophrenia), that it is no longer socially sanctioned. What I mean to say is that such a pervasive world view must be based on some important factor or factors (I am of the opinion that the narcissistic orientation of whatever degree outweighs the selfless, altruistic orientation). To begin with, the perpetuation of self-interest is a characteristic of social conditioning, particularly within a cultural context that promotes individualism and success based on acquisitiveness and competitiveness. In an environment of this sort one must maintain an attitude of self-importance and come to regard others as objects of need who are there mainly to be used to supply whatever is needed. Relationships are built up then on creating the other in one's image, so to speak. By that I mean one sees the other according to a preconceived idea of what the other ought to be or do. This a prevailing mode of relatedness in which most of us participate. The outcome of such relationships is that any of the positive feelings people may have for each other often come crashing down and evaporate once one of the participants fails to conform to the image that has been set up. In effect, what this means is that people rarely ever relate to each other as they really are, free of preconceived prejudice imposed on them. A common example of this is the relationship of husband and wife. I select this one out of the myriad possibilities of relationships because of the enormous divorce rate in our culture. In the typical husband and wife situation, the partners come to the relationship with expectations of and for each other. These expectations are, in effect, images, something in the mind's eye, that, when they are not met, lead to discord and the withdrawl of affection and love.

Once that situation ensues, the rest of the relationship goes downhill, extramarital affairs take place, the marraige vows ("for better or for worse") are forgotten and divorce becomes a fact.

What prompts us to create images in this way? I think it is the same process that deceives us into believing that the fragment of reality that we see represents the whole of reality. This act of taking the part to be the whole in this way[1] is the same process of which narcissism is a part. This process is causal thinking or linear thought. This sort of thinking tends toward analyzing the world into bits or fragments. It can not do otherwise and once one is conditioned—as social conditioning continues to perpetuate—to see the world only through what one can glean via linear thought, one is forced to have to construct his relationship to reality through what the fragments tell him. The task, in this instance, always seems to be for the person to try and devote his energy into taking the fragments and piecing them together in order to make sense out of the world. This piecing together is the movement of linear logic. I won't go into the pitfalls of this process (as often happens, one mistakes logic for reality—the logic may be perfect but the reality quite faulty) but it is this fragmenting action that continuously presses one to have to create for himself what reality is out of very little information. One has no other choice under these circumstances. Since one is relying on a part, believing it to be the whole, one has a great deal of difficulty in accepting anyone else's reality construction, unless it conforms to one's own (obviously everyone who follows the same belief in linear thought's ability to apprehend reality is going through the same process). From this vantage point, and without having to go into lengthy exposition, one can get a beginning appreciation of why narcissism is such an ubiquitous problem. One is quite committed to preserving one's image or construction of reality hewed out of a fragment in which one takes oneself (that fragment) to be the whole, and will do so at any cost. Hence one can begin to understand the *necessity for self-absorption* engendered by such thinking. As long as this type of thinking remains

dominant in the cultural context fostered by the cultural conditioning (accepting the equation that success = competitiveness = "getting ahead") there is no chance for any therapeutic modality as long as it derives its fundamental principles from the same linear thinking that has just been mentioned—to ever combat the difficulties posed in human relationships by the problems of narcissism.

Is there a way to see the whole rather than the fragment? I think yes, and I think that one can via the function of imagination. Imagination is a process occurring as an analogical function which operates as a process that sees the whole of something. It tends toward binding or bringing to unity rather than toward breaking apart as is the case with linear logic. Imagination is a realm of reality, as well as an organ of perception. This realm lies behind that ordinarily perceived by our senses and is a world as real as the one we usually refer to as objective reality. It is here that one can see the whole since in the act of apprehending imaginal reality linear logic is suspended and gestaltic perception is opened up. Furthermore, rather than creating images, as is the case in linear thinking, the brain *duplicates* images that are apperceived in imaginal reality. In other words, here what is received is a real event, a direct concrete experience, the information of which is sent back to the brain and is processed there, i.e., given name and meaning by the linear thought process. So we come to see that there are two types of images that must be distinguished: the created one and the duplicated one. The latter belongs to an experience of wholeness that, when experienced by one, does carry with it a recognition of one's unity or wholeness. The effect of such an experience is to give one a sense, not only of one's wholeness but of one's connection with that of which he's a part—other people, nature, the creatures, and the environment of this world in general. Once such a recognition occurs it is likely that one's self-absorption and self-preoccupation diminishes considerably and is replaced by a more selfless concern for the creatures and environment of this world. In my clinical work with imagination, utilizing a particular form called Waking Dream, as illus-

trated in the example presented earlier, I have found this to be so: that in wholeness healing is to be formed and fragmentation and its offspring, narcissism, is replaced (never eliminated) to the extent that one's life becomes richer and more full of hope and joy with the development of sharing and caring for others.

One final note: it is my contention that without the presence of the dimension of imagination in human existence one cannot grasp the presence of the holy—that which is transcendent and immanent. The holy is related to the wholeness of experience and cannot be comprehended by a process that fragments. The holy is an experience not a logical proposition. Many people who open their imagination experience some connection with holiness, and somehow, and we have seen this to be true etymologically as I have stated at the outset, there is an organic connection between holy and healing, and imagination is the catalyst.

The hopeful quality about imaginal work and imagination in general is that it is a potential of practically all human beings, meaning that it can be experienced by most everyone and in doing so one can make his life into a creative work.

NOTES

1. There is an instance where the part does contain, rather than stands for the whole and occurs within a framework related to imagination called holography, which will be discussed by Dr. David Bohm in chapter four.

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