



QUESTIONING INTO THE UNFOLDING OF PHENOMENAL REALITY

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Submitted in partial fulfillment of the requirements

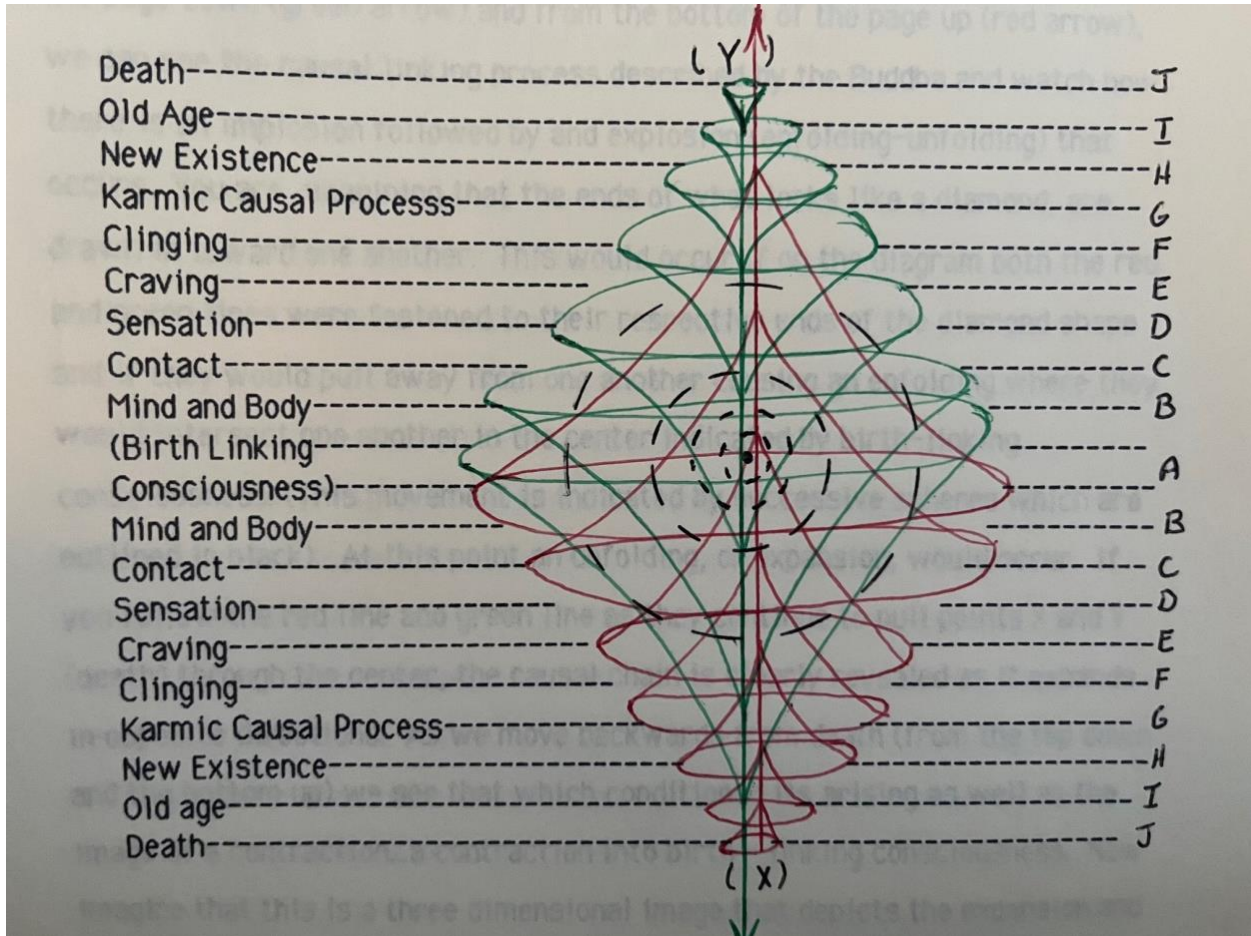
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Mind grows out of matter and matter contains the essence of mind. These two are really both abstractions from the whole: relatively invariant sub-totalities created by our thought. Therefore, if we probe matter deeply enough, we will find a reflection of the same qualities which are revealed when mind is similarly probed.

(Bohm, cited in Sellon, 1982, p. 194)

What follows is a questioning into the relationship between mind and body. Beginning with a model of consciousness I have been reflecting on, I will move to a discussion of the wound and of how it relates to "psychological illness", for after all I am a clinician, and this is what is of interest to me. I will then move into a discussion of Dependent Origination, the doctrine, by the Buddha, in which he discusses the causal factors of "nama rupa" - mind and body. Throughout these exploratory discussions I will attempt to weave in David Bohm's concepts of "wholeness and the implicate order" as well as a discussion of the process of "unfolding" and "enfolding". I then intend to descend into the body to look at parallels between the mystery of mind (the macrocosm); craniosacral rhythms, and a few aspects of the process of lateral inhibition within the retina of the eye (the microcosm). This paper is a beginning exploration into the possible theoretical relationships between mind and matter. It is a journey in which I intend to map some of the territory, leaving deeper explorations and depth to future works. "I declare to you that within the body...you can find the world, and the origin of the world, and the end of the world, and the path...to all goals". (Gautama Buddha)

The human being, the mind-body energy system, the mind, could be visualized in much the same way as one would picture our physical universe. Imagine a human being as a galaxy with an infinite number of solar systems. The American Heritage Dictionary defines galaxy as: "Any of numerous large-scale aggregates of stars...containing an average of 100



billion solar masses. An assembly of brilliant, beautiful, or distinguished persons or things". I envision a living entity to be no less expansive and grand. Imagine this constellation of solar systems; infinite numbers of suns each with planets and moons revolving around them. Imagine that these suns are not constantly burning, rather they are pulsating with some sort of energy. They radiate the light of awareness out to their respective planets and moons one moment; then they diminish and grow dark or cold the next moment. Imagine that this galaxy expands and contracts in relationship to these waves of light. Imagine that it expands and contracts with the absence of light, the dark. on and off in a timeless rhythm.

If we bring in the concept of time, in a moment this galaxy with infinite suns is bright and awake and then in another moment it is dark and asleep. If we shorten the intervals of time then we may only see this galaxy, this human energy system, as being bright with radiating suns. Or perhaps we see it as dark as a dead night. However, if we were to expand the intervals of time to a large enough degree we would be able to see the rhythm: one moment expanding and the next moment contracting, one moment awake then one moment dark and asleep, one moment alive then one moment dead, one moment in formless emptiness and then the next moment in form, one moment a life-time and one moment a death-time... a galaxy pulsating; being born then dying. We'll call this galaxy a "being"... a human being...expanding and contracting...pulsating.

This entity, this human being, this human energy system is unique and is unlike any other in that it could be said to have a genetic coding, or a cellular memory (a Karmic causal process... to be discussed later in the paper) ...a propensity to expand and contract in a rhythm that is unique because of how all the individual solar systems within this human galaxy are constellated. This could also be referred to as, "steady states towards which systems tend...habit pattern(s) of formation, much like Sheldrake's morphogenetic fields,

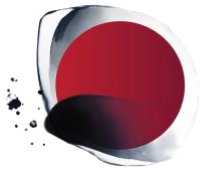


which are proportional to the rate and frequency of their previous unfoldments." (Nelson, 1988, p. 12, 13). Can you see it?

Now imagine that each human galaxy with its' infinite suns and planets with moons, is just a molecule in a far greater universe. This universe of infinite galaxies...each existing as one entity, one life form. Each solar system within each galaxy is only one aspect of that particular entity. As you move within this universe you move into infinity. Imagine that, as this universe expands as it breathes some sort of life force into each of the infinite number of galaxies and in turn each sun breathes life into its planets and moons. As the entire universe expands each solar system expands. As the entire universe contracts each solar system contracts. Now image that all of this occurs outside of time and space. Is it possible to imagine that this infinite universe and its infinite galaxies, containing sentient energy solar systems with their planets and moons, are in some mysterious way the same? That they are mirror reflections of one another? Is it possible to imagine that each part does in some way involve all the other parts? Could it even be possible to imagine that each part may, in some mysterious way, contain all of the others? Bohm speaks of this in his discussion of *implicate order*:

In terms of implicate order ... (from a Latin root meaning "to enfold" or "to fold inward") ... one may say that everything is enfolded into everything. This contrasts with the explicate order now dominant in physics in which things are unfolded in the sense that each thing lies only in its own particular region of space (and time) and outside the regions belonging to other things. (Bohm, 1980, p. 177)

So, when I speak of expanding and contracting is it possible that I am referring to unfolding into a perspective of the explicate order whereby the parts appear to separate and to make up the whole...and then when I speak of contracting, I am referring to enfolding into the implicate order where the whole is contained within the part?



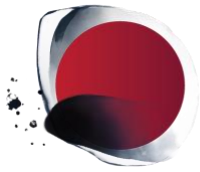
When I imagine the human galaxy, is it possible that I am presenting a three-dimensional model for what Jung called the Self; "the ordering and unifying center of the total psyche (conscious and unconscious) ...the central archetype or archetype of wholeness... the totality of the psyche" (Edinger, 1972, p.3,4,6)? Edinger refers to the ego as "the center of the conscious personality." In my model, I would say that as this human galaxy contracts, it moves toward solidification of an ego and as it expands, it begins to dissolve into or merge with the Self.

Given this model of the human mind - body system, (I will call it the Universe as Consciousness Model), I would like to briefly discuss the concepts of conscious mind and unconscious mind. First, a dance with Kabir:

Between the conscious and the unconscious, the
mind has put up a swing:
all earth creatures, even the supernovas, sway
between these two trees,
and it never winds down.

Angels, animals, humans, insects by the million, also
the wheeling sun and moon;
ages go by, and it goes on.

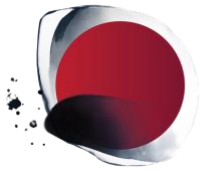
Everything is swinging: heaven, earth, water, fire,
and the secret one slowly growing a body.
Kabir saw that for fifteen seconds, and it made him a
servant for life.



(Kabir, version by Robert Bly, 1971, p. 11)

During the contraction phase we will say that consciousness increases as each solar system moves toward form or contracts or enfolds... pulling in this energy, this universal wholeness around and into, its sun. its central energy source (later to be described as "Birth-linking consciousness"). The ego begins to constellate and there is consciousness in that particular solar system, in this vast human galaxy. As the solar system contracts there is an increase in consciousness, a solidification of an ego...a constellation we could call form...an enfolding in which the part contains the whole. We will say that as the solar system expands and moves toward the formless, it moves toward the unconscious, expanding into the Self. It radiates energy as well as opening to new energy sources which will later be internalized during the contraction phase. It is during this expansion phase that consciousness, though vague and dispersed, comes into the direct experience of the unknown, which is perceived as separate. We could say that the ego is dissolving, a sense of self is diminishing, and consciousness is open to the greater whole. This is perceived as an explicate order where self is perceived as separate from, though is open to, the Self. And because self is seen as separate, and experienced as dissolving into the Self, consciousness would experience itself as merging with or coming into a state of one-ness with that which it perceives as being separate. Now during the contraction phase, following this dissolution and consequent deeper penetration into the Self, the experience is enfolded into the constellation of a self.

In a sense one could say that a picture of the Self was taken and the entirety of the experience, not the entirety of the Self, was enfolded into each region of the image. As the contraction continues, each region of the image consequently contains what was experienced as the Whole. In a sense, the experience of the Whole is then available to



the conscious mind, but only in a vague sort of way. Bohm expresses it thus when speaking of the hologram: "the form and structure of the entire object may be said to be enfolded within each region of the photographic record. When one shines light on any region, this form and structure are then unfolded to give a recognizable image of the whole object once again" (Bohm, 1980, p. 177).

William James observed that images are 'steeped and dyed' in the waters of the mind. In turn, they give to these waters differing colorations by bleeding into them their own hues...Every image is surrounded by 'halo' or 'penumbra,' 'the dying echo of whence it came to us [and] the dawning sense of whither it is to lead.' (Niebuhr, 1985, p.34)

Returning to the Universe as Consciousness Model, there is no central point in the human galaxy. Rather, each solar system has its' sun, the center of awareness and the source of light, which when shining brings images to consciousness. The above process could then be taking place in all regions of mind concomitantly ... that is if we are willing to perceive this process occurring in time and space. If we speak of awareness, then we are referring to the degree of energy radiating from each sun in their respective solar system within the human galaxy. As energy reaches or makes contact with a particular object in this solar system, we could say that there is consciousness of this object and all that is enfolded into this object. This model sees the sun, awareness, as energy. Consciousness of an object can occur as awareness contacts an object, either as the object approaches the sun or as the degree of radiation from the sun increases and reaches out to the object.

Now let us move to a discussion of the wound. Edinger states:

We are born in a state of inflation. In earliest infancy, no ego or consciousness exists. All is in the unconscious. The latent ego is in complete identification with the Self. The Self is born, but the ego is made; and in the beginning all is Self...



(however) ... world necessity begins to reject the infant's demands... the original inflation begins to dissolve, being untenable in the face of experience...alienation begins...he is exiled from paradise, and permanent wounding and separation occur. (Edinger, 1972, p. 7-12)

I bring up this discussion of the wound as a way of talking about the formation of self. I would say that at birth there is consciousness in that there is awareness, and that this awareness is in contact with the objects of the child's experience. However, all is in a state of expansion. Neumann referred to this infinite expansion as the "uroboros". Once born, immediately, world experience begins to act on the entity's galaxy, and it initiates a contraction of all the solar systems and of that galaxy. This contraction is a movement toward the shaping of the ego. My galaxy model differs from Jung's model, I think, in that I imagine this contraction and expansion cycle as happening in a micro-moment occurring perhaps 100,000 times per second. For the infant, each contraction moves it closer to a solidified sense of an ego occurring over the early stages of its' life. Consciousness is an on/off experience occurring in each solar system to varying degrees. The difficulty of perceiving a child as a conscious being is that in the early stages of life its' awareness of its' experience does not refer back to an identifiable form or ego. In other words, there is awareness and there is ego or form but the time frame within which the observer of this child exists does not allow for awareness of the rhythm of the expansion and contraction of the child's galaxy. It would be like watching a film one frame at a time over a period of days. It would just be a series of pictures and the thread of continuity of the story would be lost to the distracted mind of the observer...though there is a story unfolding. This can also be understood through a discussion of the Doppler effect:



An apparent change in the frequency of waves, as of sound or light, occurring when the source and observer are in motion relative to one another, the frequency increasing when the source and observer approach one another and decreasing when they move apart. (American Heritage Dictionary, 1969)

In other words, the observer of the child is simply standing too far away to perceive the story as it unfolds. Rather he perceives the consciousness of the child one flash at a time.

Given this model, when does the wound occur? Edinger tells us that the initial wound occurs when the child no longer experiences himself as the center of the universe. The "ego-Self axis is damaged...a kind of unhealing psychic wound is created in the process of learning he is not the deity he thought he was." He talks of a similar two-fold process of the ego and Self reuniting to, "maintain the integrity of the total personality", yet there is repeated experiences of alienation due to "reality encounters" which life provides, and which are constantly contradicting "unconscious ego assumptions. He goes on to say that if the the vital connecting link between ego and Self is damaged we are "to a serious extent ...alienated from the depths of ourselves and the ground is prepared for psychological illness" (Edinger, 1972, p.12).

This is a two-dimensional model of falling into and out of grace. I see that the ego cannot help but be identified with Self...for where else would it go? I would reframe the above discussion and say that during the expansion phase ego still has a form, yet this form is moving out and away from the center of awareness and is thus an open system and difficult for the observer to identify. This opening of the system is what I believe we are talking about when we refer to the wound. I would say that psychological wounding occurs during the expansion phase. We are all, "dis-eased", as awareness of the constellation of the ego diminishes and as the objects of this awareness increase their orbit away from the



center and move out of view. It is either during the contraction phase that they move back into view, allowing a sense of an ego, or if there is an influx of energy or awareness that allows for perception to extend to more outer limits. So, when we talk of a cycle of wounding or healing, we are still talking about expansion and contraction of a solar system within a being's galaxy.

I would also like to discuss what happens when a persuasive energy enters the human energy system and begins to disorganize it. In other words, what happens when objects of awareness arise through one of the five sense doors? Edinger describes this as "reality encounters." We could say that rhythm and organization are what keeps the human galaxy stable. A small influx of energy may simply be integrated. However, a large influx of energy may impact to such a degree that it is felt throughout the galaxy... throughout the human being...disrupting the rhythm and the organization. Now if this influx of energy could simply move through the being without disorganizing it, affecting neither its rhythm of expansion and contraction nor the constellation of each solar system within this galaxy, or if this energy could be simply integrated, then we might say that no significant wounding is experienced. However, if it moves into the galaxy and causes disorganization then this could be seen as a wounding. We will say that this influx of unintegrated energy comes from "the unknown." As there is experience and awareness of the experience; and as it is being integrated, then we could say that conscious experience is being formed. Because if we can integrate it, we can "know it." In other words, it comes from that which lies outside of the field of awareness of all the solar systems within the human galaxy. The wound could be what we refer to when we speak of "knowing" and this knowing quality then could be said to be the human energy system's response to this influx of energy from the unknown.

The question arises of how this knowing can be communicated to other regions of the human galaxy? What is the medium that translates an experience in one region in the

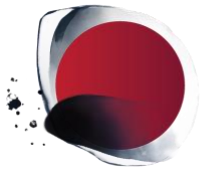


human galaxy to another, from one region of the mind to another? In addition, how can this be understood when looking for an explanation of how this occurs on the material level of the human brain? Is the brain the reservoir of a human's experience? Is memory somehow stored in the brain? Or is it possible that there is a third thing through which memory is not only stored but also mind experience is somehow communicated? Keeping these questions in mind, I will proceed, and we will see what seeds of understanding crystalize.

So, we have that part of the human mind which we could call the experiencer and we have the object of the experience; but what is it that makes the experience conscious and then how is this conscious experience communicated to other parts of the mind as knowledge? This echoes White's proposition that conscious experience and knowledge are not logically the same. I have already discussed that there is some form of energy which I refer to as awareness which, when it contacts an object, consciousness arises. Yet in order for knowledge to arise, is it possible that there is a third thing which then has an experience allowing for consciousness to arise in a particular region of its universe and that it is through this third thing that separate regions of a being's mind would communicate? This may be what Sheldrake is on to in his discussion of Morphic Resonance. Simply put,

The first system with a given form influences the second such system, then both the first and the second influence the third, and so on cumulatively. In this process the direct influence of a given system on any subsequent system is progressively diluted as time goes on; although its absolute effect does not diminish, its relative effect declines as the total number of similar past systems increases. (Sheldrake, 1981, p. 98)

In a sense, this third thing lends its energy to support and nourish the present organization of our galaxy. Could we also discuss this in terms of the concept of the archetype? Could we say that we have moved into relationship with the archetypal

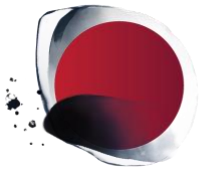


collective (those figures that make up the totality of the collective unconscious) and that it is through this symbolic language of the collective that all datum, from in-the-moment experience, passes through as to allow for what we refer to as, knowledge being communicated from one region of mind to another? (However, this concept presupposes the existence of time and space which could also just be an image reflected through the collective.)

In this on / off cycle of conscious mind, is it possible that matter is also an on / off experience... that it too is both here then not here... that it is only momentarily substantial? Could it be possible to imagine that it is in the gaps - both at the end of the expansion just before a contraction begins and at the end of a contraction, just before the expansion begins - that the third thing enters? And could it enter through the body? Much like the dream, between sleep and wakefulness, could this third thing arise and then fall away? Jung tells us that we must experience the archetype not only as an image but also in our bodies.

They (the archetypes) are, at the same time, both images and emotions. One can speak of an archetype only when these two aspects are simultaneous. When there is merely the image, then there is simply a word-picture of little consequence. But by being charged with emotion, the image gains numinosity (or psychic energy); it becomes dynamic, and consequences of some kind must flow from it. (Jung, 1964, p.87)

So let us continue this discussion and explore the concept of pain. In discussing pain, we are looking at the human's experience of the impact, on its galaxy, from the influx of the archetypal energy... in that all experience is painful. This response could be seen as a blockage due to our considerations in relationship to the influx of the energy of the

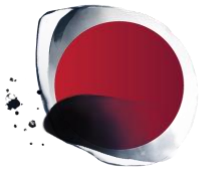


archetype. In a sense, we engage in a struggle with the archetypal energy. Pain occurs when we resist it or when we attempt to hold on to it. A discussion of healing would then involve us in an allowing or staying — with a posture that is in relationship to the archetype. By staying with the pain, we are then within the struggle. We are not attempting to separate a "self" from it. If we become it, then for the moment there is nothing separate from it to be "in pain." (We have moved the center of awareness within the solar system, that it is affecting, to the planet or moon where the pain occurs.) We become pain...a constellation of sensation. We become it...our light of awareness is within the suffering. Hence, no separate identity is suffering. There is no separate identity to experience either a positive or negative thing happening:

The psyche is a middle thing between heaven and the underworld, a harmony, a bow, a lyre... the archetypes which the psyche transmits to our consciousness are also ...figures undivided into positive and negative. (Hillman, 1972, p. 208)

We return again and again to this merging until we embody the archetype. We consume it as it consumes us. We embody its expression...its teaching. Hence, there is no one being that is suffering...to determine a positive or negative event.

We then return from the experience and bring with us some sort of trace of memory... a wound. Ponce tells us that "in each wound there is a god or a goddess waiting to be discovered, demanding our attention. It appears that we now propitiate the gods through our bodies. our bodies have become sacrificial altars" (Ponce, 1983, p. 22). As we merge with the god or goddess, we manifest their wound. The god or goddess disappears when we become one. They teach and guide us through this dis-ease. We not only walk in their shoes we walk in their body. As we walk in their body our whole world adjusts to their "limp," and is affected by it. Total opening to, acceptance of the archetype

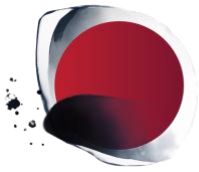


/god/ goddess implies a lack of or a diminishing of separation. We become the archetype to be free of it. (In the solar system of our human galaxy we have integrated the influx of energy from the archetype so fully that it becomes an organized part of the whole and is thus integrated into the new rhythm of the galaxy.)

As we open and disorganize our energy system, we match the frequency of the wound. We begin to "play" the programming of that particular archetype. We experience the multi-phasic cluster of the wound. We embrace the archetype. At this moment, the human galaxy has overlapped with that of the archetype and the respective solar systems within each being, individual and archetype, begin to reflect one another. Now the two walk together toward re-organization of their respective energy fields, as well as the energy field created by their overlap. Kerenyi speaks of this ability when he refers to the term of a "medical gift."

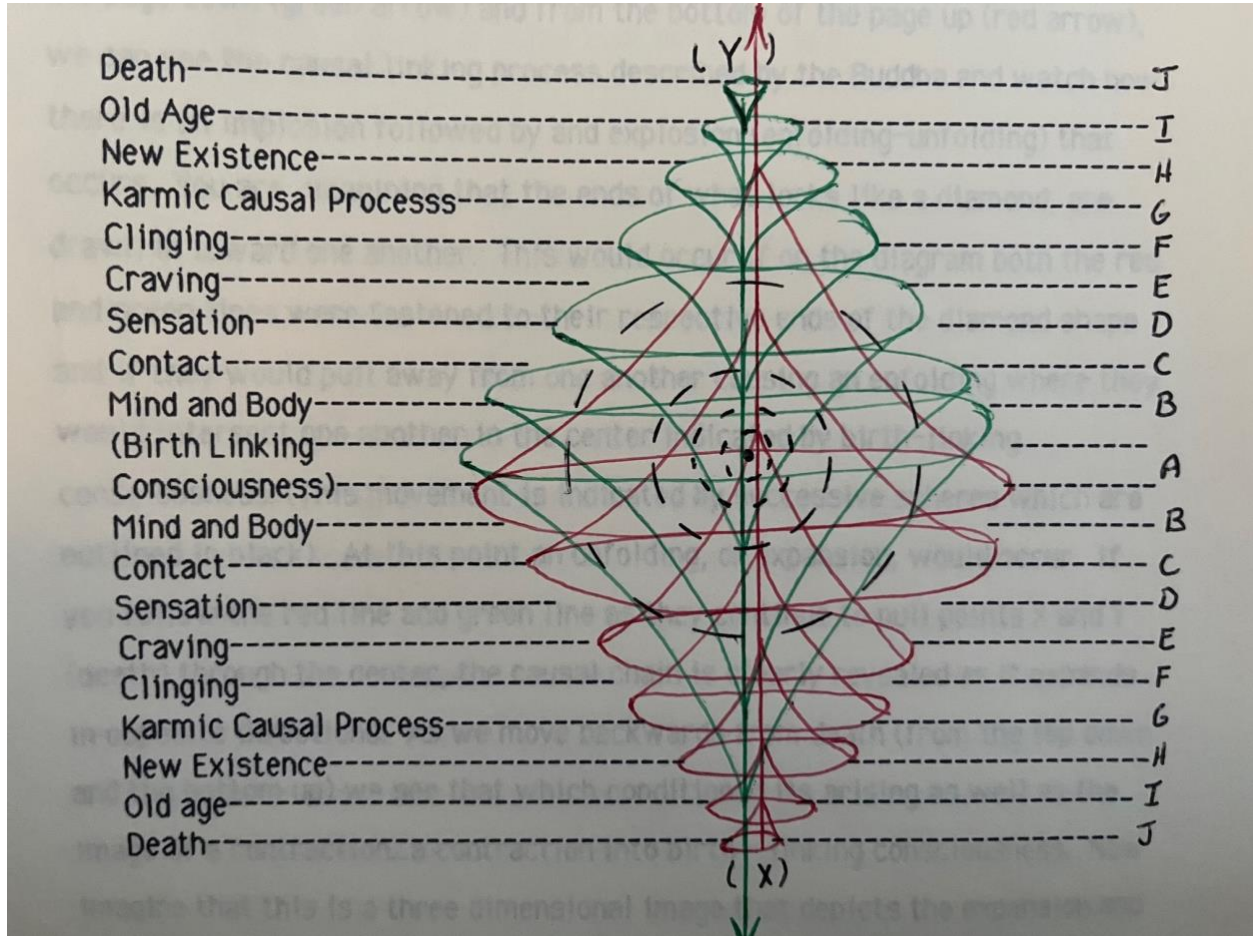
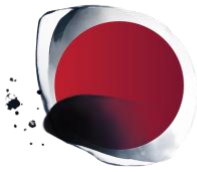
For the medical gift that the Asklepiads held they had inherited from their solar ancestors is a very special gift: it is neither a religious nor a philosophical knowledge; indeed, it cannot be set down as any sort of departmentalized knowledge, but rather a familiarity, which can never be acquired, with sickness and the process of recovery. It is a spark of intuitive knowledge about the possibilities of rising from the depths, a spark which by observation, practice, and training can be fanned into a high art and science: into a true art of healing. (Kerenyi, 1959, p. 68)

Each movement then is a movement into the unknown. If the archetype is to be honored, it must be allowed to walk with the psyche — weaving its story, its message into the mending of the wound — all beings working together to honor the entirety of the collective universe as it plays through each movement. This is not preconditioned journeying toward the fulfillment of a concept. This is a movement between the two, awareness and object, incorporating the third, the archetype.



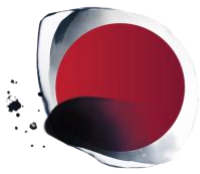
Let us discuss the Buddhist concept of Dependent Origination. What is to be noted is that phenomena are the effect of some other phenomenon or condition or set of phenomena or conditions. This doctrine presents an analysis of the nature of existence which precludes the acceptance of the belief in individual entity, self, or Ego. Rather, existence can be seen as a process of cause and effect in that A arises because of B, B arises because of C, C arises because of D and so on. What is of interest is that eventually one can see that D arises because of C, and C arises because of B, and B arises because of A. The discussion begins when the Buddha was asked if there is a cause for the occurrence of aging and death. He replied that the occurrence of ageing and death is conditioned by new existence. When asked if there is a cause for **new existence**, he replied that there is: karmic causal process. When asked if there is a cause for **karmic causal process**, he replied that there is: clinging. When asked if there is a cause for **clinging**, he replied that there is: craving. When asked if there is a cause for **craving**, he replied that there is: sensation. When asked if there is a cause for **sensation**, he replied that there is: contact. When asked if there is cause for **contact**, he replied that there is: mind and body. When asked if there is a cause for **mind and body**, he replied that there is: **birth linking consciousness**. When he was asked if there is a cause for birth linking consciousness...he replied that there is: **mind and body**. Again, when asked if there is a cause for mind and body, he replied that there is: contact. Again when asked if there is a cause for contact, he replied that there is: sensation. And so on. (Burma Pitaka Association, 1984, p. 157 - 159)

When I read this, I was reminded of the above model and of the process described of unfolding and enfolding. My model of Universe-Consciousness Model, came to mind:



In Buddhism, a human being is not seen as a separate self, soul, or ego but as a continuum of "complex mental and physical phenomena (which are) always in flux, always changing, always arising, and disappearing. A sentient being is a continuum of little births and little deaths (in) every moment" (Burma Pitaka Association, 1985, p. 102).

Let us try to connect this perspective to my model of an expanding and contracting **Universe-Consciousness Model** and the concept of **Formative Causation**. If we view this process of conditioning by viewing the chart and, beginning with death being pulled on a two-dimensional plane from the top of



the page down (**green arrow**) and from the bottom of the page up (**red arrow**), we can see the causal linking process described by the Buddha and watch how there is an implosion followed by an explosion (enfolding-unfolding) that occurs. You are imagining that the ends of what looks like a diamond, are drawn in toward one another. This would occur if on the diagram both the red and green lines were fastened to their respective ends of the diamond shape and if they would pull away from one another causing an enfolding where they would intersect one another in the center indicated by birth-linking consciousness. (This movement is indicated by successive spheres which are outlined in black). At this point an unfolding, or expansion, would occur. If you follow the red line and green line as they continue to pull points X and Y (death) through the center, the causal chain is clearly revealed as it expands in opposite directions. As we move backwards from death (from the top down and the bottom up) we see that which conditioned its arising as well as the image of a contraction. a contraction into birth - linking consciousness. Now imagine that this is a three-dimensional image that depicts the expansion and contraction of one aspect of a human 's galaxy...one solar system expanding into life then contracting into death or contracting to form life and expanding toward death...moment to moment. Now imagine this occurring on all planes, in every direction, expanding from and contracting into and through a point indicated by a sphere through which all passes ...birth linking consciousness. Can you see it? The whole body-mind process expanding and contracting, radiating, and condensing, into and out of this birth-linking consciousness...perhaps a hundred thousand times per second:

The whole universe is a vast, multidimensional net, with each point of the net a jewel that perfectly reflects and in fact contains all other jewels. 'Your body is not your body but is a constituent of all bodies.' (Aitken, 1985, p.26)



Now for a leap into the body. First, I was fascinated to read about Upledger and Vredevoogd and their theory of a *Pressurestat Model* as an explanation of the rhythmic rise and fall of cerebrospinal fluid pressure. They discuss cerebrospinal fluid production of the choroid plexuses within the ventricular system of the brain and that it is twice the rate of "the resorption of cerebrospinal fluid back into the venous circulation by the arachnoid bodies" (Upledger, 1983, p. 11). This is accounted for by a homeostatic mechanism which regulates both an upper and lower threshold much like a hydraulic system. This results in a rhythmic expanding and contracting brain, and it is their contention that the entire cranium is in constant motion...expanding and contracting. I see the image of an expanding and contracting universe reflected in this movement of the cerebrospinal fluid, the rhythmically contracting brain, and the movement of the bones of the cranium.

Now I've been referring to awareness and its relationship to the object of awareness in the early stages of this discussion. I would now like to cite William James' definition of attention, for my usage of the concepts of conscious awareness are parallel to James' use of the concept of attention.

Everyone knows what attention is. It is the taking possession of the mind in clear and vivid form, of one out of what seem several simultaneous possible objects or trains of thought. Focalization, concentration of consciousness (awareness) are of its essence. It implies withdrawal from something in order to deal effectively with others. (Cited in Nelson, 1988, p. 15)

Nelson tells us that attentive awareness has, "both an intensity dimension as well as directionality. He relates that awareness is connected to "sensory driving arriving through the five sense modalities and to CNS functioning (and) ARAS, Limbic system, and cortex" (Nelson, 1988. p. 1). This leads me to thoughts of the primary sense door, the eye, the retina, and the processing of visual



information and of how it might relate to the above discussions. This calls to mind the process of lateral inhibition.

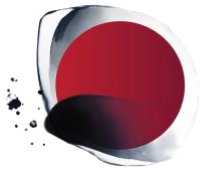
Lateral inhibition-inhibition of cells to the side-is a method of sharpening the contrast at borders and of enhancing the response of the nervous system to changes...

When light shines on a visual receptor, activity in that receptor increased. If light is added onto neighboring receptors, activity in those receptors increases but activity in the first receptor decreases... That is, activity in any receptor decreases the activity of other receptors to the side. That decrease is the effect of lateral inhibition. (Kalat, 1988, p. 185)

When I read this, I ask myself how this connects to the various concepts I have been discussing above. I have mentioned that I see awareness or attention as energy and how, as we shine our light of awareness on an object, we become conscious of the object. Yet we become selectively conscious because, those objects which lay right alongside that which we are conscious of, are just outside of our awareness. I wonder what mechanism is in the mind that maintains the sharp boundary between those objects of awareness that we hold in consciousness and those which are abandoned to the unconscious. Just as lateral inhibition works in the body, could this process be reflected in the mind? As light expands and shines into the visual receptors, it contracts and differentiates and decreases the activity of previously stimulated receptors. The objects of awareness move from the light into the shadows. Again, I see the image of an expanding and contracting universe being played out on this microscopic level within the retina of the eye.

Inside this clay jug there are canyons and pine mountains,
and the maker of canyons and pine mountains!

All seven oceans are inside, and hundreds of millions of stars.

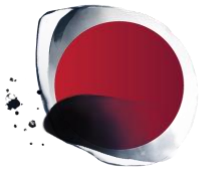


The acid that tests gold is there, and the one who judges jewels.
And the music from the strings that no one touches, and the source of all water.

If you want the truth, I will tell you the truth:
Friend, listen: the God whom I love is inside.
(Kabir, version by Robert Bly, 1980, p. 272)

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