

# THE PSYCHOLOGY OF MOOD

Field-dynamic Phenomenology and  
Field-phenomenological Psychology



# Field-Dynamic Phenomenology

The basis principles of field-dynamic phenomenology can be outlined as follows:

1. **subjectivity or awareness is not the property of a pre-given and localised subject but has a non-localised or field character.**
  2. **fields of awareness cannot be reduced to or explained by the phenomena that manifest within them.**
  3. **no phenomenon can be reduced to or explained by other phenomena manifesting in the same field.**
  4. **all manifest phenomena are the self-manifestation of unmanifest source fields of awareness within experiential fields of awareness.**
  5. **All experienced phenomena are not simply things we are aware of but patterned forms, figurations or ‘gestalts’ of awareness.**
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# Phenomenology, Physics & Psychology

- ◆ Physical science assumes a world of pre-given entities of objects of consciousness independent of our own awareness of them.
  - ◆ Phenomenology challenges this assumption, recognising that the world is the world as we are aware of it, and that therefore awareness or subjectivity cannot be reduced to a mere 'epiphenomenon' – a miraculous by-product of an otherwise non-aware universe of physical phenomena.
  - ◆ Phenomenology also challenges the reduction of the 'psychical' to a world of internal objects of consciousness, acknowledging that our awareness of a world of external objects in space and time is no less psychical in character.
  - ◆ That is why, since Husserl, phenomenology has understood itself both as a 'pure psychology' and as a foundational science: one which cannot be reduced to one empirical science among others focussing only on a specific category of phenomena.
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# Field-Phenomenological Psychology

- ◆ Previous forms of phenomenological psychology identified subjectivity or awareness as such with human subjectivity or ego-awareness, seeing it as the property of an empirical or ‘transcendental’ subject or ego.
  - ◆ Field-phenomenological psychology marks a radical departure from this viewpoint, understanding all localised ‘subjects’ or centres of awareness as the expression of a non-localised and intersubjective field of awareness with many centres.
  - ◆ ‘Intersubjectivity’ is not conceived of as an ego-ego interaction between localised subjects but as an expression of the non-localised or field character of subjectivity or awareness as such.
  - ◆ Even human ego-awareness itself is intrinsically intersubjective, each individual being constantly aware of themselves not only as subjects confronting an “It” world of objects but also as objects for a “Thou” world of other subjects.
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# The Dynamics of Experiencing

- ◆ Field-phenomenological psychology distinguishes between experiencing as a process and its formed products .
  - ◆ Thoughts and emotions, memories and mental images, localised bodily sensations or particular dream objects, are formed products of experience.
  - ◆ These arise from, in-form and form part of the process of experiencing as such.
  - ◆ Field-phenomenological psychology understands the process of experiencing as a dynamic relation between an underlying field-state of unformulated awareness and its formed experiential products – the phenomena or contents of consciousness that manifest within this field.
  - ◆ Unformulated awareness whilst pre-verbal, pre-reflective and pre-conceptual in nature is no more unconscious or undifferentiated awareness than pre-verbal and pre-reflective comprehension of a piece of richly textured music.
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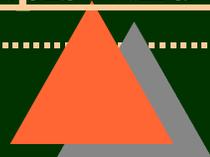


# A Paradigm Shift in Psychotherapy

- ◆ **Field-phenomenological psychology lays the basis for a fundamental paradigm shift in the focus of psychotherapy.**
    1. **From relations or associations between psychic contents within a field of awareness to psychic fields and field dynamics as such;**
    2. **from products of experience to the process of experiencing;**
    3. **from phenomena that a therapist or client is aware of to the underlying field-states of awareness from which they emerge;**
    4. **from thoughts and emotions to underlying moods or feeling tones - understood as qualitatively toned and textured field-states of awareness prior to both thought and emotion;**
    5. **from formed and formulated aspects of an individual's self-experience, to the dimension of unformed and unformulated awareness from which they arise and to which they give form;**
    6. **from approaches which seek to make sense of an individual's feelings, to a psychology of felt sense – felt meaning and intent.**
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# From 'Feelings' to Felt Sense

- ◆ Up till now psychotherapy has been dominated by a form of emotional reductionism – the attempt to reduce the meaning of a client's experience to specific feelings or to derive the meaning of their experience from those feelings.
  - ◆ Feelings are treated as pre-given entities or 'internal objects' to be recognised or discovered, observed and objectified, 'made conscious' and communicated, experienced and expressed, 'worked on' or 'worked through'.
  - ◆ Experienced feelings and and cognitively grasped meanings are seen as intrinsically interrelated, but no acknowledgement is given to their common source or ground in what Eugene Gendlin calls "experienced meaning", "bodily sensing" or "felt sense".
  - ◆ Field-phenomenological psychology shifts the focus of psychotherapy from feelings 'and' their meanings to felt meaning as such, and to the way that this is experienced and expressed by both therapist and client.
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# The Philosophy of Felt Sense

- ◆ Felt sense is not felt sensation but felt sense – felt meaning or intent. It is not signified sense but directly sensed significance.
  - ◆ Field-phenomenological psychology recognises that meaning and intent are not something that needs to be verbally signified or symbolised – that sense is not a property of signs or symbols.
  - ◆ Meaning can also be directly sensed and felt in a bodily way - independently of its expression in words, images and symbols.
  - ◆ If felt sense were not a reality it would be impossible for us to feel ‘at a loss for words’ even whilst feeling what we wish to say.
  - ◆ Nor would we be able to sense how ‘fitting’ our words are to the felt meaning or intent they seek to express.
  - ◆ What Gendlin calls ‘focusing’ is our natural ability to resonate back and forth between immediate, felt sense and its expression in verbal signifiers. This ability is foreclosed if we identify meaning or sense as such only with its expression in words and symbols.
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# Dimensions of Felt Sense

- ◆ **Words are understood through our wordless felt sense of meaning.**
  - ◆ **Speech is the verbal articulation of felt sense.**
  - ◆ **Listening is attunement to felt sense.**
  - ◆ **Emotion is an intensification of felt sense.**
  - ◆ **Action is guided and impelled by felt sense.**
  - ◆ **Memories arise from the recall of felt sense.**
  - ◆ **Concepts are encapsulations of felt sense.**
  - ◆ **Bodily sensations are embodiments of felt sense.**
  - ◆ **Comprehension is a widening grasp of felt sense.**
  - ◆ **Dreaming is the experienced symbolisation of felt sense.**
  - ◆ **Objects are symbols of felt sense – they give perceptual form to felt sense in the same way that words give conceptual form to it.**
  - ◆ **Experiencing is the dynamic process of giving form to felt sense, and in doing so both in-forming and trans-forming felt sense.**
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# Sense and Signification

- ◆ Meaning can be signified by words and things or directly felt and sensed in a bodily way. Yet neither psycholinguistics nor psychoanalysis has hitherto recognised any fundamental distinction between signified sense and sensed significance.
  - ◆ The signified sense of a word, things, dream symbol or somatic symptom is its meaning within an already established pattern of signification – for example the meaning of a symptom as a diagnostic ‘sign’ within an already-established pattern of disease pathology, or the meaning of a dream symbol as part of an already-established framework of analytic interpretation.
  - ◆ The sensed significance of word, thing, dream symbol or somatic symptom always transcends its signified sense – being a field-sense of source of countless different possible patterns of signification.
  - ◆ The reduction of sensed significance to signified sense traps ‘felt sense’ in already established languages, terminologies and ways of speaking.
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# Words and Things

- ◆ Not just words but things too, are what they mean to us.
  - ◆ What they mean us is not just their signified sense but their sensed significance for us.
  - ◆ The signified sense of some ‘thing’ such as a tree is named by the word ‘tree’.
  - ◆ The sensed significance of the thing is its felt significance of this tree within the field of awareness of this person at this time.
  - ◆ Both word and thing - the word ‘tree’ and the tree itself -are signifiers – giving expression to the sensed significance they have for us.
  - ◆ Sensed significance has above all to do with potential patterns of significance within a larger field – for example the potential meaning of a dream or real-life event within a larger pattern, the potential role of a person in our life, the potential place of a thing within a room, the potential application of an idea etc.
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# Fields and Phenomena

- ◆ Just as sensed significance cannot be reduced to signified sense nor can field-states of awareness in general be reduced to experienced phenomena of any sort – whether words or gestures, thoughts and emotions, physical impulses or mental images, somatic symptoms or dream symbols.
  - ◆ All experienced phenomena are the phenomenal manifestations of fields, field-states and field-patterns of awareness.
  - ◆ Fields of awareness are not made up of any experienced phenomema we are or may be aware of. Instead they are composed of felt tones and intensities of awareness, patterns and potentialities of awareness.
  - ◆ What Gendlin calls “felt sense” or “bodily sensing” is essentially field-sense – field-characteristics of awareness felt and sensed in a bodily way. What we call ‘moods’ are more or less intensively felt field-states of awareness with their own specific tone and texture.
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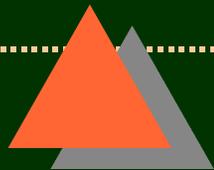
# The Psychology of Moods

- ◆ People sense different subjective field-states and field-tonalities of awareness in a bodily way – as different 'moods' or 'feeling tones'.
  - ◆ Psychology and medicine however, have so far failed to distinguish between moods as field-states of awareness and the way these are experienced, embodied and expressed as psychical or somatic states and phenomena.
  - ◆ Moods are seen as just one class of psychological or somatic states or phenomena among others rather than as basic field-states of awareness.
  - ◆ The very term 'mood' is used both to describe an underlying feeling tone or field-state of awareness and the mental-emotional or somatic states and through which it is experienced.
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# The Experience of Mood

- ◆ A mood in the primordial sense is nothing that we are aware of - that we experience as a psychic or somatic phenomenon.
- ◆ It is precisely that which colours and tones our whole experience of ourselves and the world - like a pair of colour-tinted spectacles through which we both look into ourselves and look out at the world.
- ◆ What makes a mood a mood is nothing that we can experience or express but something that colours our experience and self-expression - altering its whole tone or 'tenor'.
- ◆ People's experience of moods is entirely passive - they find themselves 'in' a mood that they passively experience or 'suffer' as one of anxiety, depression, despair, boredom or indifference - or which they passively enjoy and label as a pleasurable mood of contentment, excitement or calm etc..





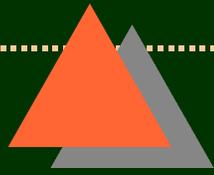
# A Field Psychology of Mood

- ◆ Moods have an intrinsically field character because though they tune, tone and texture our overall experience of ourselves and the world, they cannot themselves be reduced to specific phenomena that we experience ‘in’ ourselves or in the world.
  - ◆ Up till now psychology, psychoanalysis and psychiatry have all failed to recognise any fundamental distinction between basic colourations or tonalities of awareness (moods or feeling tones) and the experienced phenomena they give rise to (specific thoughts or emotions, somatic sensations and symptoms).
  - ◆ In contrast, field-phenomenological psychology understands all experienced psychical phenomena - whether thoughts or emotions, cognitive and behavioural patterns, somatic symptoms or dream symbols – as experiential interpretations of underlying moods or feeling tones.
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# The 'Psychosomatics' of Mood

- ◆ Martin Heidegger asked whether a phenomenon such as blushing is the psychological experience of a physiological state, or the other way round - the somatic experience of a psychical state? The same question can be asked about the nature of moods.
- ◆ The question remains unanswerable as long as no distinction is made between psychic and somatic states and phenomena on the one hand, and the basic moods or field-states of awareness they express and embody.
- ◆ If someone has a cold or flu for example, their somatic state alters the whole tone and texture of their bodily self-experience - they dwell in an altered field-state of awareness. What they focus on however, is specific somatic or psychical phenomena arising from that field-state: a sore throat, annoyance at being ill etc.
- ◆ They may also 'think' that the cold or flu has put them in a certain psychical 'mood'. In actuality however, both their somatic and psychic state are their way of embodying and experiencing that mood - embodying and experiencing a field-state of awareness.





# The (Mis-)interpretation of Mood

- ◆ There is no such thing as a moodless attitude or field-state of awareness – even an attitude of clinical objectivity expresses a mood of clinical detachment and is not something unmooded.
  - ◆ The way different people experience and express a given mood is as individualised and diverse as the way different composers do so. But interpreting and labelling moods is in essence quite different from simply bringing them into resonance as qualitative tonalities of awareness in the way that a composer does.
  - ◆ There is no such thing as a 'mood disorder' – apart from the basic stance of clinical psychiatry itself – resting as it does on a basic misinterpretation of the nature of mood, resulting in an inability to attune to them as highly individualised tone colours and intensities of awareness.
  - ◆ Instead moods and 'mood disorders' are labeled and classified under general headings and reduced to mental, emotional hormonal or neurological states.
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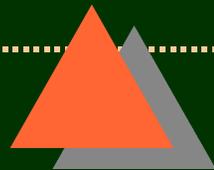
# The Myth of 'Mood Disorders'

- ◆ There is no such thing as a 'mood disorder' – only a lack of attunement to moods and an incapacity to let them resonate fully within us.
  - ◆ When people complain of a depressed 'mood', for example, what they are most often referring to is not a mood in the essential sense – an underlying tonality of awareness – but the thoughts and sensations, emotions and impulses which it gives rise to, and which they passively experience or 'suffer'.
  - ◆ Suicidal impulses or pathological behaviour are ways of giving active expression to a fundamentally passive or 'pathic' experience of underlying moods or feeling tones.
  - ◆ What the depressed or anxious person lacks is not a chemical to alter their passively experienced mood but the ability to actively attune to the underlying and highly individual tonality of their 'depressive' thoughts, emotions and impulses, and allow this to resonate with them.
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# Moods and ‘Depression’

- ◆ The word ‘depression’ refers to a deepening. Field-dynamic psychotherapy understands depression not as a ‘mood’ but as a basic movement of awareness - as an experiential process and not just a mental-emotional state.
- ◆ The depressive process is a progressive deepening of awareness – a downward and inward movement of awareness through ever deeper layers of the self – from more surface moods and modes of relatedness to deeper level self-states and modes of self-experience.
- ◆ Chronic depressive states on the other hand, arise from a failure to complete and follow through the depressive process.
- ◆ Instead the individual remains stuck or frozen at a certain state in this process or exhibits a fight-flight response to it – aided by psychopharmacology and encouraged by the medical metaphor of ‘fighting’ depression.





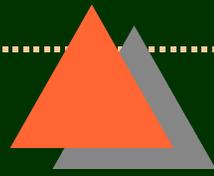
# Mood Music

- ◆ Heidegger argued that a mood as a feeling tone or ‘attunement’ (*Stimmung*) is not essentially something we can objectively ascertain, identify in words or label in diagnostic terms.
  - ◆ Like a musical tone, a feeling tone is indeed something we can emotionally interpret and experience as ‘sad’ or ‘joyful’, ‘menacing’ or ‘comforting’. Thus it is that we experience and label our moods as ‘good’ or ‘bad’, feel them as ‘deadening’ or ‘enlivening’, ‘threatening’ or ‘comforting’, label them as states of ‘depression’ or ‘anxiety’ – or diagnose them as ‘depressed’ or ‘manic’, ‘dysphoric’ or ‘euphoric’.
  - ◆ All this is not the same as allowing the music of our moods to resonate within us as tones and chords of feeling that we can no more label as ‘good’ or ‘bad’ than musical tones and chords.
  - ◆ If there is a difference between moods and basic tonalities of awareness, it is only that moods may be polyphonic – like music chords they may combine different tones, consonant or dissonant.
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# Mood Colours

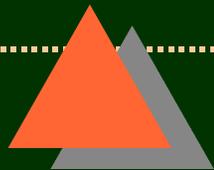
- ◆ Comparing moods with colours we can say that an individual has a certain range of moods which we can describe as intense red, blue, dull grey, black, murky brown, radiant yellow, soft pink etc. Alternatively we could give them standard names such as anger, sadness, depression, despair etc.
- ◆ But just as no two painters use exactly the same colour tones so do no two people share exactly the same colour-tones of mood.
- ◆ What a person who suffers chronic 'black mood' lacks is precisely the ability to actively blacken their mood – to amplify and identify with the highly individual colouration or tone of feeling underlying their black thoughts, emotions and impulses.
- ◆ Only in this way can they come to accept their own moods or field-states of awareness as self-states or selves, new and valid modes of self-awareness that can enlarge or deepen their sense of self.





# The Nature of Dis-ease

- ◆ A person may be familiar and at ease with certain moods or self-states and ill-at-ease with others. The dis-ease accompanying particular moods arises because the individual experiences them as 'other than self' - foreign to their ordinary sense of self - and yet they are unable to let the new mood fully resonate within them and transform their sense of self.
- ◆ A therapist can focus on the bodily or behavioural symptoms of a person's dis-ease, see them as the expression of some labelled emotion or simply reduce them to a 'case' of some generic disease or disorder.
- ◆ Alternatively they can seek to resonate with the specific field-quality of their dis-ease. This means attuning to the unique tone color of just this person's 'depression' or 'anxiety', this person's 'sadness' or 'anger', this person's 'disordered thought' or 'disturbed behaviour, this person's inner voices or mute silence.





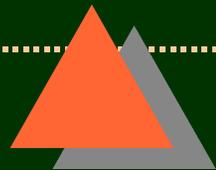
# Moods as Embodied Comportments

- ◆ “Every feeling is an embodiment attuned in this or that way, a mood that embodies in this or that way.” Martin Heidegger
  - ◆ Every mood is, quite independently of its outward bodily or behavioural expression, the embodiment of a basic inner bearing or comportment: a specific mode of relatedness towards the world and other people.
  - ◆ Sensitivity to an individual’s moods, to the underlying ‘tenor’ of their words and body language is therefore central to an understanding of an individual’s felt sense of self and to their felt relation or inner comportment to the world and other people.
  - ◆ Similarly, awareness of an individual’s characteristic ranges or changes of mood is central to an understanding of the different inner comportments on which their sense of self rests and through which they relate to the world and other people.
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# Moods as “Conservative Self-States”

- ◆ The real question that moods pose to us is not how we feel in that mood but who we feel ourselves to be.
- ◆ Christopher Bollas uses the term “self-state” to describe particular moods or field-states of awareness that colour our basic sense of self. Moods also have an intrinsically relational quality, expressing a felt relation to others.
- ◆ According to Bollas, certain moods may be the only way in which an individual is able to conserve self-states which became part of the child’s sense of self in the context of the family ‘field’
- ◆ In going into a particular mood, the adult becomes the child they once felt themselves to be, resonating with that child’s felt relation to its parents or with the atmosphere of the family field. Different moods displayed by a client in psychotherapy may be mute revelations of different modes of relatedness between parent and child which have become constitutive of the adult’s felt identity.





# 'Object Relations Theory' (1)

- ◆ The different moods and compartments of an individual may embody the particular “self-state” or sense of self they experienced as an infant or child in relation to a significant other.
  - ◆ They may also be a way of preserving a felt relation to that other or to the familial field - its overall atmospheric mood.
  - ◆ What we call ‘mourning’ is one example of a more general process of internalising one’s felt sense of a significant other in their bodily absence - and in this way preserving a felt relation to that other as an ‘internal relation’.
  - ◆ Both the ‘original’ external relation to the other and the internal relation are described in the so-called ‘Object Relations’ school of psychoanalysis as ‘object’ relations.
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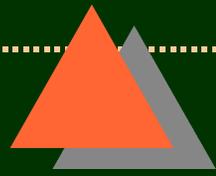
# ‘Object Relations Theory’ (2)

- ◆ From a field-phenomenological perspective the very term ‘object relations’ is fundamentally misleading, since
    1. the external ‘objects’ in question are in fact living human subjects, and
    2. their internalisation does not necessarily take the form of an internal representation or ‘objectification’ of the other.
    3. Such objectification presupposes that the individual has already developed ego-awareness - experiencing themselves as a localised ego or subject of awareness rather than as a non-local field of awareness or subjectivity.
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# The “Transformational Object”

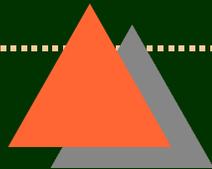
- ◆ Before an infant can objectify or verbalise its own subjectivity or that of others, it feels itself to be the object of a certain mode of bodily handling (holding, nursing, feeding, comforting, abusing) that has a transformative effect on its basic bodily sense of self.
- ◆ An infant, child or adult that is related to and handled as a mere object by others may go on to develop an ego that relates to and handles its own body – or that of others - in the same way.
- ◆ More significantly however, the child and adult’s basic mode of bodily self-experience is something already shaped in infancy by what Bollas calls the “transformative object”.
- ◆ By its very nature however, this “transformative object” would not have been experienced as a human ‘object’ in infancy but only as the source of a formative and transformative experience in which the infant experiences its own subjectivity and bodyhood as something handled and shaped by an intangible ‘other’.





# The “Unthought Known”

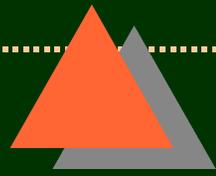
- ◆ As infants, we cannot objectify or ‘think’ the intangible other that is the “transformational object”. And we know it intimately – for it has left its mark in our most intimate bodily sense of self.
- ◆ The “transformational object” is therefore described by Bollas as the “shadow of the object” or the “unthought known”. It is not a tangible object however but a field-sense of an intangible other, an other with a positive or negative character – or both.
- ◆ It may be worshipped as a Divinity or demonised as pure Evil.
- ◆ To give objective form to it, the adult may seek its image or counterpart (real or hallucinatory) in their environmental or interpersonal field, conceptualise it intellectually, picture it in their dreams and psychical life, or express it through art.
- ◆ Alternatively - or in addition - they may identify with it in their own way of handling others, or re-experience its felt ‘handling’ somatically through bodily symptoms, sensations or “self-states”.





# Mental ‘Breakdown’ and ‘Psychosis’

- ◆ Mental ‘breakdown’ is the healthy breakdown of mental structures and self-images which have been used to overlay or disguise the dis-ease associated with self-states acquired in infancy.
- ◆ So-called ‘psychotic’ disorders, including depressive, paranoid, regressive or dissociative states, are what allow infantile self-states of awareness that may otherwise have remained covered up by powerful ego-defences to be re-evoked and re-experienced.
- ◆ Potentially however, such ‘pathological’ states also allow these basic self-states of awareness – and the “transformational objects” that are their counterpart - to be felt, embodied, objectified and thought in new ways.
- ◆ Only through direct bodily resonance with the field-states of awareness that find expression in different psychic and somatic ‘disorders’ can we help others to not only feel but think the “unthought known” – the intangible other that is the “transformational object” and the self-states that correspond to it.





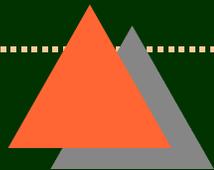
# The Field-Body and Body-Fields

- ◆ From a field-phenomenological perspective, the human physical body is the phenomenal expression of a larger field body that embraces our entire physical environment.
  - ◆ Every object within that environment is a “transformational object”, affecting our own field-body through its own body-field.
  - ◆ The body-field of an object is not its ever-changing matter but its organising field-pattern of awareness it embodies.
  - ◆ The “shadow of the object” (Bollas) is the trace left by the Transformational Object. This is not a physical or psychical object itself but a bodily field-pattern of awareness - phantom body.
  - ◆ Phantoms bodies are the trace left in our own field-body by the body-fields of others. Our field-body contains the field-pattern or phantom body of every body that we have encountered or been.
  - ◆ Phantom bodies are behind all the figures of our dreams. They can can haunt our minds as inner voices, haunt our bodies as somatic symptoms and haunt houses as ghost figures.
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# The Field-Self and Self-Fields

- ◆ Our field-self is our larger identity – a multiplicity of moods or field-states of awareness, each of which is experienced as a distinctly felt self or “self-state”.
- ◆ A person’s field-self is not intrinsically limited by a certain range of self-states, but is bounded only by their capacity to resonate with other field-states beyond this range.
- ◆ In fact, however, each individual tends to identify with only a small part of their own field-self, capable of experiencing only with a limited range of moods as self-states, and identifying other states only with other people and their self-states.
- ◆ That is why each individual can also expand their identity or field-self through identification with the moods or field-states they sense in others. Together these constitute the self-field of the other.





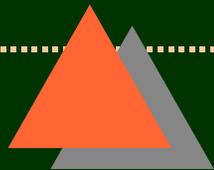
# Relationality and Resonance

- ◆ Self-awareness is inherently relational – a felt sense of our selves in relation to the world or to something or someone other than self.
  - ◆ Our self-awareness and our awareness of others and otherness are in constant and dynamic interaction. Our self-awareness not only tones, colours and patterns our awareness of things and other people. It is also coloured, toned and patterned by them.
  - ◆ Identity is a boundary state of dynamic and reciprocal relation between between our self-awareness and awareness of others.
  - ◆ It is shaped by our capacity to resonate with different potential states of awareness belonging to our own field-self, a capacity that goes hand in hand with the capacity to resonate with the self-field and self-states of others.
  - ◆ Felt tonalities and intensities of awareness or ‘feeling tones’ are not simply aspects of the individual’s identity self-field – they are the very wavelengths of resonant attunement linking us to others and bringing new self-states in resonance within us.
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# Listening as Field Resonance

- ◆ Neither clinical detachment nor emotional empathy are the same thing as bodily field-resonance with the the different tone-colours and intensities of awareness that find embodiment in another person's moods and which they emanate as their self-field.
- ◆ Only through bodily field-sensitivity and field-resonance however, can we begin to sense those specific tone-colours and intensities of awareness with which an individual is unfamiliar or ill-at-ease, experiencing not as self-states but as some 'thing' or someone that is a source of their 'dis-ease'.
- ◆ Only through bodily field-resonance with the self-field of another can they themselves be brought into resonance with those hitherto unfelt self-states that belong to their larger identity or field-self.





# Empathy or Field Resonance

- ◆ Neither the training of psychotherapists nor different models of psychotherapeutic practice recognise or cultivate any awareness of the distinction between emotional ‘empathy’ on the one hand and field-resonance on the other.
  - ◆ Field-resonance demands that we distinguish felt emotions from the underlying moods or field-states of awareness they give expression and the felt selves or self-states these correspond to.
  - ◆ Labelling a colour ‘red’ does not mean that we are sensitive to the specific tone of this object’s redness as opposed to that of another. Similarly, labelling another person’s ‘feelings’ with emotion-words such as ‘anger’ is not the same thing as resonating with the unique tone of this person’s ‘anger’ – or ‘sadness’, or ‘joy’.
  - ◆ Only through field-resonance can we go beyond empathy with labelled emotions - allowing the specific tone of another person’s feelings to not only resonate in one’s own self-field but also to admit them as part of one’s own identity or field-self.
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# The Basic Rule of Field-Resonance

- ◆ A client can speak about their own feelings without at the same time speaking from them – without feeling those feelings in a bodily way and giving voice to the self whose expression they are.
  - ◆ Similarly a therapist can speak about a client's feelings without at the same time speaking from a felt bodily resonance with the self-state of the client.
  - ◆ The basic rule of field-resonant psychotherapy is never to verbally interpret, represent or reflect back a client's outwardly perceived feelings without first of all taking them in.
  - ◆ Taking 'in' another person's feelings means fully feeling those feelings in a bodily way, and allowing what we feel to alter our own self-field – our overall bodily or 'field' sense of who we are.
  - ◆ In this way we bring ourselves into resonance with the self-state of the other – their felt bodily sense of self. Field-resonance with another automatically amplifies the other's own bodily sense of self, transforming what they feel into a new 'field' sense of who they are.
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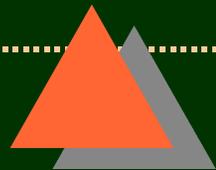
# Transference or Resonance?

- ◆ **Passively experiencing subtle or profound ‘field-effects’ of a client’s moods and self-states on one’s own mood or sense of self is not the same thing as actively resonating with the client’s experience of these states – their own felt sense of self and their own felt relation to others.**
  - ◆ **Interpreting the passively experienced field-effect of another person’s presence as some form of ‘transference’ can be a mental defence against active resonance with the other.**
  - ◆ **This active resonance can not come about by mentally disidentifying from the way one feels in the presence of another and attributing unfamiliar feelings to a process of transference.**
  - ◆ **It can only come about through a full and active identification with new field-states of awareness.**
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# The Fear of Active Identification

- ◆ The fear of ‘losing oneself’ through active identification with new and unfamiliar self-states experienced in the bipersonal field reinforces the client’s own fear of identifying with these self-states.
- ◆ Both the fear of the client and that of the therapist are based on a fundamental misconception about the nature of identity and identification.
- ◆ The part of us capable of consciously and actively identifying with a particular state of being is precisely the part of us that is not in danger of becoming unconsciously identified with it.
- ◆ Strictly speaking there is and can be no such thing as ‘unconscious identification.’ For ‘unconsciousness’ consists precisely in being identified with a self-state of oneself or others rather than actively identifying with it.





# Mood and Psychological Movement

- ◆ Psychological motion is not merely a movement from one thought, emotion, idea or mental image to another. Such movements always occur within a given field-state of awareness. As a result they can substitute for psychological movement of a more fundamental sort – movement from one mood or field-state of awareness to another.
  - ◆ Movement through moods is essentially musical – like the movement of our awareness through the ‘movements’ of a symphony - movements in which first one, then another fundamental mood is brought to expression.
  - ◆ Music itself only moves us to the extent we allow our own awareness to move through and be mooded by each of its successive moods. Conversely, only by letting a particular mood resound within us as a musical tone or chord of feeling can our awareness move through in the same that it moves through music.
  - ◆ Apparent ‘moodlessness’ or ‘lack of affect’ is essentially a persistent monotonality or a-musicality of mood - an inability to let our awareness move from one tone or chord of feeling to another.
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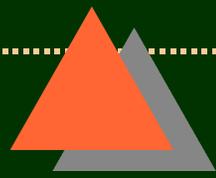
# The Meaning of ‘Psychodynamic’

- ◆ The term ‘psychodynamic’ has come to refer to a Freudian understanding of psychological motion and e-motion as something impelled and generated by unconscious libidinal ‘forces’.
  - ◆ In contrast, field-phenomenological psychology is not a ‘psychodynamic’ but a field-dynamic model of the psyche.
  - ◆ This field-dynamic model is based on an understanding that the essence of psychological motion is the motion of awareness as such – a movement through the different tones, intensities and textures of awareness that constitute psychic field-states.
  - ◆ Psychological movement experienced in the form of mental activity, emotion and physical impulses are not impelled by the force of unconscious ‘drives’.
  - ◆ They are an autonomous self-manifestation of the fundamental ‘dynamics’ of the psyche – the movement or transition from one field-state or qualitative tonality of awareness to another.
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# Mediated and Unmediated Awareness

- ◆ **Movement from one field-state of awareness to another is usually mediated by the formed experience or expression of this field-state.**
- ◆ **The way we experience and express particular field-states of awareness in our words and deeds not only gives form to but affects and transforms those field-states.**
- ◆ **But just as felt sense is a direct, unmediated awareness of psychic field-states, so also can movements of awareness from one field-state to another be enacted in an immediate way rather than mediated by words and actions.**
- ◆ **Meditational practices are designed to teach individuals how to transform an experience that is moving them inwardly but only passively ‘suffered’ to a active inner movement of awareness, one unmediated by any form of outward expression or enactment.**





# The Autonomous Psyche

- ◆ A thought or emotion is not simply something we experience in our field of awareness. It is itself a formed expression of that field – a specific shaping or figuration of awareness.
  - ◆ Not only thoughts and emotions, ideas and mental images, but needs and desires, impulses and urges, sensations and perceptions, somatic symptoms and dream symbols – indeed all phenomena we think of as ‘psychological’ -are not just ‘things’ that we are aware of, but particular figurations or shapings of awareness.
  - ◆ Thoughts and emotions figure in our awareness of the world and shape that awareness because they are themselves formed figurations, shapings or gestalts of awareness.
  - ◆ Their emergence from a field of awareness both gives form to that field and shapes its awareness of itself.
  - ◆ All experienced phenomena given expression to the autonomous activity and autonomous self-expression of awareness as such.
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# 'Ego' and 'Self'

- ◆ Because all figures emerging from a field of awareness are themselves figurations of awareness or awareness gestalts - they possess a distinctly patterned consciousness of their own.
  - ◆ It is through this organising figuration or pattern of awareness that they configure their own field of awareness – aware of other consciousnesses or awareness gestalts as phenomena or perceptual gestalts in this field.
  - ◆ What we call the 'ego' is the individual as a consciousness or awareness gestalt configuring its own field of awareness.
  - ◆ What we call the 'self', on the other hand, is the individual as a self-manifestation of the primordial field of awareness from which it emerges as a figuration, pattern or 'Gestalt' of awareness.
  - ◆ Identity and self-awareness has its source in a specific region of this primordial and trans-personal field, a specific range of field-states and organising patterns of awareness.
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# The Critique of Metapsychology

- ◆ Psychoanalytic terms such as ‘ego’ and ‘id’, ‘persona’ and ‘self’, imply that the human being is a ‘metapsychological’ structure of pre-given entities.
  - ◆ From a field-phenomenological perspective, all the encapsulated entities posited by these terms are not elements ‘in’ a specific dynamic relation to one another. They are elements of a dynamic relation between a primordial field or ‘ground state’ of awareness and the figurations or gestalts of awareness that arise from it.
  - ◆ The ‘ego’, for example, is not a pre-given ‘thing’ - mysteriously located in the human body or brain. It is a mode of awareness - our experience of ourselves as localised subjects or centres of awareness bounded by our own bodies and apart from others.
  - ◆ The ‘self’ is not some pre-given thing, being or entity either – an atomic and localised subject bounded by its own body. Instead it is one self-expression of an unbounded and non-local field of awareness linking it with All That Is.
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# Islands of Consciousness?

- ◆ Though we cannot attribute human ego awareness to a fish, we can compare it to a fish's potential awareness of itself as a being separate and apart from all other life-forms in the ocean.
  - ◆ Felt sense would correspond to the fish's awareness of itself as a part of the ocean as a whole, connected to other life forms through it. True self-awareness, using this analogy, would be comparable to the ocean's own awareness of itself in the form a particular fish.
  - ◆ Or to use another analogy: if the human being is compared to an island of consciousness then ego-awareness would correspond to this island's awareness of itself as a land mass separate and apart from other islands in the ocean. Felt sense would correspond to the island's awareness of itself as part of an ocean of awareness that embraces all other islands and connects it with them.
  - ◆ Self-awareness on the other hand, would correspond to the ocean's awareness of itself in the form of a particular island that has emerged from its abyssal depths.
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# Source Fields and Experiential Fields

- ◆ Every individualised consciousness or field-pattern of awareness each organism configures its own world or patterned field of awareness.
  - ◆ As a field-pattern or figuration of awareness, every life form or organism in an ocean configures its own patterned field of awareness - experiencing the ocean as a whole according to its own organising field-pattern of awareness.
  - ◆ Just as are as many differently experienced ‘oceans’ as there are life-forms within it, so there are as many experiential fields of awareness as there are individualised consciousnesses.
  - ◆ The ‘ocean’ as such is a primordial source field of awareness which reducible neither to the life-forms it gives rise to nor to their respective experiential field or oceans.
  - ◆ Any field of awareness can function as a field of fields - an invisible and primordial source field for subordinate experiential fields.
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# Inner Fields of Awareness

- ◆ Fields of awareness should not be thought of or visualised only as something surrounding an experienced phenomena in space.
  - ◆ A source field is essentially that out of which individualised consciousness and their experiential fields emerge - and is thus fully present only as the withinness of experiencing consciousnesses and experienced phenomena.
  - ◆ Source fields are not the experiential fields surrounding phenomena but the unbounded and inexhaustible inwardness of phenomena and of the consciousnesses experiencing them.
  - ◆ The defining characteristic of a source field of awareness is its presence in absence - for it constitutes the unbounded and unmanifest inwardness of our own awareness, and of all phenomena within our experiential field. .
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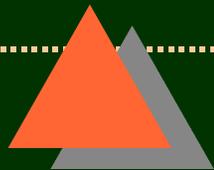
# Directions and Flows of Awareness

- ◆ **“It is a remarkable thing that what flows out remains within. That the word flows out and yet remains within.” Meister Eckhart**
  - ◆ **The felt sense or sensed significance of an utterance is a field-sense which is never exhausted when it “flows out” as speech – as signified sense. Instead it “remains within” in the very process of flowing out.**
  - ◆ **A ‘remainder’ of felt sense withdraws in the the very process of coming to presence or ‘flowing out’ in the word.**
  - ◆ **In the same way, source fields of awareness withdraw into presence in the very process of manifesting as experienced phenomena and experiencing consciousnesses.**
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# Following the Inflow

- ◆ It is the withdrawing and ‘inflowing’ remainder of felt and still unformulated sense that is the source from which new words can form themselves and ‘flow out.
- ◆ Similarly, it is the withdrawing inflow of awareness back into a source field of awareness that allows new phenomena to emerge into presence.
- ◆ Human beings too, withdraw into presence.
- ◆ In the very act of outwardly expressing or ‘presencing’ ourselves a part of our awareness withdraws itself - flows back into our own source field and source self.
- ◆ Only through following this inflow or ‘introversion’ of awareness – one that necessarily accompanies all forms of outward expression or ‘extroversion’ of our awareness - can we stay in touch with our source selves and those of others.





# Towards the Fourth Paradigm

- ◆ Human culture has so far offered three basic psychological life paradigms, each with its own fundamental ‘mood’.
  1. An ‘introverted’ Eastern paradigm that emphasises the inward movement of awareness from outer world to inner self.
  2. An ‘extroverted’ Western paradigm that emphasises the outward movement of awareness from inner self to outer world – and that regards the inward movement of awareness as an introverted or ‘depressive’ withdrawal from outer contact with the world and other people.
  3. An Oriental paradigm that emphasises a balance or harmony of inward (self-oriented) and outward (world-oriented) movements of awareness.
- ◆ Field-phenomenological psychology offers a fourth paradigm:
  4. The fourth paradigm emphasises the inward movement of awareness from self to world, and self to other. This paradigm recognises that only through the inward movement of awareness from outer world to inner self can we make contact with the inner selves of others and with the inwardness of the world around us. Introversion and meditation do not lead to a dead end of ‘self’. Instead the inner self is itself an inner opening to countless inner worlds linking us to others. The 4<sup>th</sup> paradigm is a gateway to those countless inner field-dimensions of selfhood and awareness that are the ‘5<sup>th</sup> dimension’.

