

**The Endo Self:
A Self Model for Body-Oriented Psychotherapy
Will Davis**

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Abstract

I present two major self-models: self as subject and self as object. My position is that in development and psychotherapy, there is an overemphasis on the role of the other, resulting in the over-reliance on the self-as-object model. I argue for an endo self (ES), a term that I have created to indicate a unified body/mind state with a coherent subjectivity existing *a priori* to contact with others; this relationship is necessary to elaborate this pre-existent self. I discuss three themes basic to this re-evaluation of the self, which I follow with a discussion of the characteristics of the ES.

Keywords: agency, self-to-self relations, self-referential, embodiment, Reich

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Introduction

This article addresses an overemphasis on the role of the other in theories of development and therapy, and elaborates the role of the self in development: the self as the organizing agent of its own experiences. Humans are not fulfilled without relation; it's essential for the development of the self. The formative role of the other is not to be denied, merely re-defined. In this conception, relation is not the creator of the self, but an essential enabler on the developmental trajectory of a pre-existing subjectivity to its fulfillment through such relation. There is a difference between existence and development. The self is revealed in relationship, but the initial sense of self is not created *by* relationship. Subjectivity exists *a priori* to relationship. The most important relationship is the self-to-self relationship, which is the basis for all later relationships.

The elaboration of the concept of an endo self (ES), a term I created to emphasize the inner origins of this self, is the first part of a larger work: the creation of a self-to-self theory as the obverse of objects relations theory. An "obverse" answer is offered here as a counterpart that does not need to invalidate the other to be true. Obverse also implies turning towards; in the sense used here, it is a turning towards the self.

Self Models

The following quotation from Snygg (1941) represents the two main theories of self:

For behavior to be studied, it must be observed from two distinct points of view. It may be studied objectively, as by an outside observer, or it may be studied phenomenologically, from the point of view of the behaving organism itself. The facts derived from these two points of view are non-identical and are often completely contradictory. (p. 406)

The objective, self-concept theory noted above is also called self as object, a thing that can be observed and studied. This is also what William James (Ryan, 1991) called "self as known".

Another term used in this context is “reflected self” (Ryan, 1991), which emphasizes the importance of mirrored social interactions in creating the self. According to Harter,

One uses significant others as a social mirror. One gets one’s opinion about one-self from the response of the other and these adopted opinions form self-definition. It is the “me” rather than the “I”. Relationship is based on one as an object for the other. This results in internalized heteronomy: subjecting oneself to an external law, social norms, which is the opposite of autonomy, an internally based sense of right and wrong in a contingent status. (as cited in Ryan, 2003, p.227)

The self as object is a *cognitive* concept based on language wherein, “[t]he individual”, Mead argued, “cannot experience himself directly, but only through the public medium of language. This linguistic monopoly has become axiomatic” (Pagis, 2009 p. 266). In contrast, the phenomenological view of the self is based on the experience of the organism, the “self as knower” or “self as subject” wherein the actor and the perceiver are the same, and the focus changes from the content of the self to *how it is organized*. As Loevinger & Blasi (1991) point out, an important characteristic of the self as subject is that it is difficult to quantify. “The fact that the self as subject must be the self as lived, not the self as known or conceptualized, renders it elusive” (Loevinger & Blasi, 1991 p.161). As a result, most studies of the self are based on the external, observable social self.

A more recent model is the dialectic self whereby the two aspects of self and other modify each other. This relational model is co-evolutionary because how the self is perceived shapes development, and those changes in turn shape and create the external observations.

An Overemphasis on the Role of the Other

An overemphasis on the formative role of the other is reflected in various theories. Margaret Mahler (Buckley, 1986) described the baby as moving towards and away from the object as the orientation point but does not mention the baby turning back to itself, an important dynamic that has been recognized in recent infant research. Winnicott’s (Buckley, 1986) position is that the baby doesn’t exist without relationship, and this view was reiterated at a Bioenergetic Congress by Tonella (1999) when he said, “Existence is found in relationship with the therapist.” The body psychotherapist Inge Krens (1999) writes, “The self is inconceivable without the object” (p. 35). Fairbairn (in Buckley, 1986), after hearing a patient declare, “I want a father”, concluded that the aim of the drive is the object. I argue the obverse conclusion, that the aim of the drive is the self. In contrast to Fairbairn’s position, it is not the “father” that is the main theme, but the experience of “I want...” The patient didn’t ask for her father, but rather expressed the unfulfilled, immutable desire to be “fathered”. The psychoanalyst Peter Fonagy (2002) concluded from twin studies, “It is probably true that we have exaggerated the importance of parents for development: adoption studies show that much of parental influence is illusory” and “...precious little in a child’s development is directly attributable to characteristics of the parents” (p. 5).

Three Themes

There is a movement within psychology towards a re-evaluation of an earlier sense of self within the infant (Cozolino, 2002, 2006; Hepner, 2002; Kouider, 2013; Mitchell, 2000; Schore, 1999; Stern 1998.) Outlined below are three themes involved with this re-evaluation of the self and its development through relationship: an endo self, a unified state, and positive psychology as first conceptualized by Maslow.

An Endo Self

The endo self (ES) is an early, self-organizing, unified, embodied, coherent sense of self whose unique quality is that it exists *a priori* to contact with the “other”. The ES is based within the phenomenological and organismic theories of self: self as subject/knower. It is what initially comes into relationship with objects/others. It can be contacted and worked with on the func-

tional level. I will refer to various fields — psychoanalysis, biology, psychotherapy, cognitive and social psychology, psychiatry, mindfulness, and physics — to show that there is indeed much support for a formulation of an endo self.

For example, Buckley (1986) quotes Melanie Klein: "...the experiences of the child's object relations in real life are of secondary importance" (p. xvii) and comments that her description of the infant's world is almost "hermetic" (p. xvii). Saying that "object relations are secondary" incites the question, secondary to what? The conclusion proposed here is that object relations are secondary to the primary relationship to the self. Along these lines, Hinshelwood (1989) argues that what are commonly called fantasies by Kleinians are body, not cognitive, states experienced as object relations.

Guntrip's (in Buckley, 1986) "inner core of selfhood" (p.466) implies that there is something deeper than the usual sense of self which is similar to Winnicott's (in Buckley, 1986) incommunicado core. The concept of an endo self calls for communication with that core, the source of the desire for relationships.

In biology, Maturana and Varela's books *Autopoiesis and Cognition* (1972) and *The Tree of Knowledge* (1998) describe the nervous system as characterized by "operational closure", the hermetic quality mentioned earlier (1998, p.135). Using the image of a submarine, Maturana and Varela (1998) contend that inside such a vessel, a person will have experiences but will never know what is going on outside. The environment only exists for the observer. One can observe the submarine and make certain conclusions about it: the submarine has to be careful to avoid a reef or going too deep, etc. The internal experiences within the submarine and the behaviors of the submarine that are observed from the outside, as Sygg (1941) noted, are usually not the same thing. Sygg (1941) said of the submarine analogy: "The determining locus of action is the behavior's phenomenological field" (p. 413), which is the same approach to the self that is taken in the gestalt formulation of a figure/ground; the background is the phenomenological field and the loci of actions are what the behavior *chooses* to create as figure from this field. For Sygg (1941), the loci of actions of the behavior are "not open to outside observation" (p. 413).

Abraham Maslow's (1968) "being state" continues this description of a profound, internal subjectivity and is a useful description of an ES state:

Being states are a whole, detached from relations, from usefulness, expediency, and from purpose. As if that were all there was in the universe; there is a sense of complete absorption. A figure becomes all figure and the ground disappears. (p. 74-75)

Loewald's agrees: "...the primary unit of experience might 'best be described as being'" (Mitchell, 2000, p. 42). As a result, the endo self is the object of its own subjectivity, both a participant and an observer in its own experience.

The ES and "being states" are related to signs of high oxytocin levels. At an EABP Congress, Uvnäs-Moberg (2004), described the state of high levels of oxytocin: smooth muscle activation in labor and breastfeeding, increased digestion, more movement, better learning, a higher pain threshold, and lowered heart rate and cortisol levels. These measurable physiological responses translate to being deeply relaxed, within oneself, secure, and self-accepting, all of which reflect Maslow's (1968) description.

An early sense of self is in contrast with cognitive and social psychology's concept of the self as known, which develops from language, discourse, and discussion with others and oneself. Mead (in Pagis, 2009) wrote, "One inevitably seeks an audience, has to pour himself out to somebody" (p. 277). This recalls Winnicott: without the other the self doesn't exist; there is no such thing as a baby without the mother. But this model is beginning to shift. Similar to the ES concept, Pagis (2009) has reached the conclusion that "[t]he actual representation of the self is no longer seen as being dependent on direct social interaction" (p. 277). Also representing this shift is the cognitive psychologist Ryan (1991) who refers to the basic drives as intrinsic motivation that "...is present from infancy evidenced by activity to get environmental responses. This suggests from infancy a nascent core of self" (p. 214). A nascent core of self supports the idea

that there is a subjectivity revealed by the fact that it is seeking contact with an external environment before the experience of language and interpersonal discourse. Stern (1998) points out that infants “seek stimulation” (p. 41) and are “...predesigned to seek out and engage in learning opportunities” (p. 46).

Similarly, the embodiment concept in psychiatry distinguishes between mind and brain, and speaks of a brain that “matures” into a “relational organ”. Fuchs (2009) writes:

From birth, it is mainly through our embodied interaction with the world and others that the brain matures and develops into a ‘relational organ.’ The relationships and meanings experienced in these interactions come to be sedimented in the organism in the form of neuronal circuits and excitation patterns. *Once developed* [emphasis added], these organic dispositions may then be *actualized* [emphasis added] in accordance with the present situation, thus functionally connecting organism and environment. However, it is only as a part of embodied interactions that the patterns of brain activity can serve as carrier processes of conscious experience. (p. 573)

This speaks of a “mind” before the brain is involved; before the realization of relationship, there must exist an organizing agent functioning *in order to be* in relationship.

Marcus Raichle (2010) offers support for this state of an organizing agent preparing for relationship: “A great deal of meaningful activity is occurring in the brain when a person is sitting back and doing nothing” (p. 28). What was originally thought to be “background noise” is in actuality the brain networking with itself and consuming 20 times more energy than is utilized when the brain responds consciously. Engaging in conscious activity increases energy consumption only 5%, while “60 to 80% of all energy used by the brain occurs in circuits unrelated to any external event” (Raichle, 2010 p. 31). Raichle (2010) suggests that it may be the way the brain organizes memories and internal systems. Raichle (2010) points out that little external sensory input reaches the central nervous system: “Of 10 billion bits per second that arrive on the retina...only 10,000 bits per second make it to the visual cortex...The findings suggested that the brain probably makes constant predictions about the environment in anticipation of paltry sensory inputs reaching it from the outside world” (p. 31).

In the body psychotherapy branch of Functional Analysis, the development of the pulsatory concept of the “instroke” has resulted in a systematic way to elicit a deep self-state (Davis, 1984; 1989; 1999a; 1999b; 2000). Reich’s (1967) concept of pulsation describes the movement out to the periphery and back again. He referred to it as expansion in pleasure and contraction in fear, and used the disturbance of this natural rhythm as indication of dysfunction. Instead of expansion and contraction, I have taken Kelley’s (2004) model of outstroke and instroke, and elaborated his instroke concept. It is true that the organism does contract in fear and pain away from a negative experience. But the instroke is differentiated from contraction because not all movements inward are avoidant or contractive (Davis, 1999a & b). Deep spiritual experiences, reflective moments, the states described with high oxytocin levels, sleeping, or Maslow’s (1967) being state are examples of non-contractive inward movements *towards* something deeper: the endo self. The instroke is a gathering, a centripetal movement inward that *creates* experience rather than interfering with it. It is exergonic, energy-freeing, and results in a movement towards the self. The instroke creates distance and differentiation but not, as contraction does, isolation and separation. One patient’s instroke experience was: “I had an appointment with myself”. Another commented: “I don’t get older; I want to dance; I am untouchable, not influenced by others, solid”.

Surprisingly, research in physics supports the concept of the ES. In *The Self-Organizing Universe*, Jantsch (1979) comes directly to the point about what I call an endo self when he suggests that with existence comes consciousness (p.10, p. 40). For humans, there is the possibility of subjectivity from the moment of conception. This idea is echoed by Sir Stafford Beers (1972) in his introduction to *Autopoiesis and Cognition*: “They define cognition as a biological phenomena; the very nature of living systems. They are saying that if you are living, you have consciousness” (p.v). Fritz Perls (1972) suggested that awareness was a property of matter.

Additionally, in 2012, the Cambridge Conference on Consciousness issued a declaration emphasizing that fetal and infant affect states and consciousness arise much earlier than thought.

The neural substrates of emotions do not appear to be confined to cortical structures. Systems associated with affect are concentrated in subcortical regions where neural homologies abound. Young human and nonhuman animals without neocortices retain these brain-mind functions. Furthermore, neural circuits that support behavioral/electrophysiological states of attentiveness, sleep, and decision-making appear to have arisen in evolution as early as the invertebrate radiation, being evident in insects and cephalopod mollusks (e.g., octopus). At the Cambridge Conference on Consciousness, we declared the following: ‘The absence of a neocortex does not appear to preclude an organism from experiencing affective states. Convergent evidence indicates that non-human animals have the neuroanatomical, neurochemical, and neurophysiological substrates of conscious states along with the capacity to exhibit intentional behaviors. Consequently, the weight of evidence indicates that humans are not unique in possessing the neurological substrates that generate consciousness. Nonhuman animals, including all mammals and birds, and many other creatures, including octopuses, also possess these neurological substrates.’¹

This is to claim that there is subjectivity before cortical activity. A magpie bird has no cortex, and yet it still has a sense of self.

A Unified State

This elaboration of early states of consciousness brings us to our next theme: the endo self exists *before* the development of psyche and soma. It is an organismic self, preceding the body/mind split. The two realms of psyche and soma emerge from this early, unified state of body/mind, differentiated but indivisible. Descartes referred to this as the *conarium*. All of the later, more differentiated and articulated psychic structures and functions develop out of this earliest sense of subjectivity. The concept of a “dual/unity”, to use Mahler’s (in Buckley, 1986) phrase, can be modeled by our understanding of ice, steam, and water. They seem like three different things, but we know that on a molecular level they are three forms of the *same* thing, H₂O. Depending on its energetic state, it can function in different manifestations, but underlying all three is the unchanging, unified source of the molecular arrangement. A patient referred to this more primary state when he said that what he was feeling was in the body but not in the “physical body; it is in the ‘*archaic body*’”.

Similar to the experience of an archaic body, the psychoanalyst Hans Loewald describes a primal density where: “...experience begins in an undifferentiated state; there are no objects, no drives, no self, no others, no now, no then, no external, no internal. Everything is experienced in terms of...a primal density. All distinctions and boundaries which we are familiar with are superimposed upon this primal density” (as cited in Mitchell, 2000, p. 39). (By “self”, Loewald here is referring to the traditional psychological concept of a social self.) This “primal density” is the original subjective state. The distinctions and boundaries are the later psychic differentiations and structures that develop through interaction with the environment.

There is a shifting paradigm towards a unified body/mind state in cognitive and social psychology, where typically the self is rooted in social interaction, cognition, and language. Schubert & Koole (2009) write “...social concepts are processed in close interaction with the sensory-motor systems and are grounded in their physical context. There is ‘embodied cognition’” (p. 828). Further, Pagis (2009) reports that certain types of experiences do not require conceptualization or verbalization to be meaningful. “Somatic self-consciousness is a symbolizing process

¹ The Cambridge Declaration on Consciousness was written by Philip Low and edited by Jaak Panksepp, Diana Reiss, David Edelman, Bruno Van Swinderen, Philip Low and Christof Koch. The Declaration was publicly proclaimed in Cambridge, UK, on July 7, 2012, at the Francis Crick Memorial Conference on Consciousness in Human and non-Human Animals, at Churchill College, University of Cambridge, by Low, Edelman and Koch. The Declaration was signed by the conference participants, in the presence of Stephen Hawking.

that takes place through a *nonverbal, embodied medium*" (Pagis, 2009 p. 268). Somatic self-consciousness is somato-psychic, originating in both realms at the same time.

This shifting paradigm towards a unified body/mind state is also seen in psychiatry's theme of embodiment with the convergence of phenomenology, cognitive science, and dynamic systems resulting in a "recorporalization of cognition" ((Fuchs, 2009 p. 570).

On the one hand, the phenomenology of the lived body is able to overcome the dualistic concepts of the mind as an inner realm of representations that mirror the outside world. On the other hand, the neuro-cognitive system cannot be grasped separately; it exists only as enmeshed in the world in which we move, behave, and live with others through our bodily existence. So instead of representationalism, with its fixed inside-outside distinction, we need embodied and enactive concepts of cognitive neuroscience that are in correspondence with the lived body (p. 574). "A phenomenology of embodiment may be combined with enactive approaches to cognitive neuroscience in order to overcome the *dualist concepts of the mind as an inner representation that mirror the outside world* [emphasis added]" (Fuchs, 2009 p. 571).

I understand this discussion on the change from representationalism to the lived body as shifting the emphasis from the importance of the object and its representations to an emphasis on the determining, creative forces of the subjective self. It furthermore overturns the perception of a split between the body and mind.

From an entirely different perspective, the same is true for the development of the concept of embodiment in robotics (Anderson, 2003). The top-down view of development based on the model of the brain's ability to symbolize necessarily poses a limitation to robotic development. Anderson (in Davis 2013) argues that the ability to symbolize developed out of earlier sensory-motor system experiences, what Reich called "man's roots in nature". Therefore, building robots should be more an "up hierarchy" whereby feelings, thoughts and beliefs are rooted in physiology with an aim at unified body/mind functioning (Totton, 2014 p.3).

Maslow's Positive Psychology

A third reason for the formulation of the endo self is the overuse of negative development terminology that emphasize the self's deficits: tabula rasa, autistic, normal autism, narcissistic, in a state of primitive hallucinatory disorientation, primitive, pre-reflective, and the id as chaotic and destructive. This is what Maslow (1968) calls "deficiency psychology", overemphasizing pathology, dysfunction, and lack. In turn, he emphasized the need for the development of a "positive psychology". Shore's (2006) implicit self, Ryan's (2003) nascent self, Damasio's (2000) proto self, Kohut's (2001) fragmented self, Stern's (1998) emergent self, and Lacan's (1997) self not existing until the development of language, all continue this orientation of deficiency.

The formulation of a non-existent self or a deficiency state of the self has serious repercussions. Janus (1997) points out that until the 1980s, "...surgery was carried out on newborn babies without anesthetic because they were denied psychological life and pain sensitivity" (p.6). Cozolino (2002) writes that "into the 21st century 75% of circumcisions are performed without anesthesia" (p. 266). As Kouider (2013) points out, however, "...neural markers of consciousness found in adults can be generalized to infant populations...and [this] might help pediatricians confront issues of infant consciousness in relation to anesthesia, pain, and pathologies" (p. 380).

It is interesting that while deficiency model formulations indicate a lack of cohesion, consciousness, and coherency, at the same time many theorists argue for the concepts of primary identification and projective identification which describe an unconscious (for Schore(1999), body-oriented), emotional communication system between mother and baby. The question that arises from this is: whom is the mother communicating with and vice versa? Another example comes from Kohut (2001), who argues that in a fragmented state, the infant masters reality. It is easy from there to conceive that there must exist a developed, coherent, stable sense of agency/subjectivity with which to organize this difficult task.

This is the position of the body psychotherapist Michel Heller who wrote that it is classically understood that "...the infant's early psychic structure is eventually replaced or superseded by a

more reality-oriented self" (personal communication, November, 2009). For Heller, "Life is always reality-oriented" (Heller, 2009). Even Freud can be called upon for support. His position is that the id is chaotic, incoherent, and even destructive. Yet, out of this dangerous chaos arises the ego, a logical, social system oriented towards relationship and development. From disorder comes order, suggesting that within the infant there is self-organization and coherency.

As Ryan (1991) pointed out earlier, the "nascent core of self" is seeking environmental responses. It has subjectivity, knows what it wants, and is in contact with reality. He also comments on Piaget's developmental stages and argues that the passage through "inherent structures" during development is always being done "by someone" (Ryan, 1991, p. 212). This paper argues for a shift from an overemphasis on lack, pathology, and dysfunction to a resource-based, positive psychology emphasizing the endo self's subjective experience and its ability to self-organize and self-regulate.

Characteristics of an Endo Self

The mind, whatever else it is, is a constant of everyone's experience, and, in more and other ways than we know, the creator of the reality that we live within, that we live by and for and despite, and that, often enough, we die from. Nothing is more essential to us. (Robinson, 2010 p. 1).

The Primary Source

The ES is the source of all drives, desires, dreams, motivations and movements. It is the origin of all interactions with the external environment as well as *interactions with itself*, and the deepest of these is the instroke, the return to the self. The classical literature is full of instroke-oriented developmental terminology: incorporation, introjection, assimilation, insight, internalization, etc. (For an additional listing, see Davis, 2006). All impulses, inward and outward, have their origin in this original, unified state of body/mind creating all relationships. In a paper presented at the 2nd European Bioenergetic Congress on embodied relations in 1999, I argued that the preconditions for relationship, a sense of self, well-developed borders, clear differentiation etc., are all instroke-oriented, endo-self functions. Therefore, the primary source for relationships is a clear self-to-self relationship.

Self-Referential in the First Line

I became interested in the endo self concept when my patients began to report more present moment, self-referential comments, and less about others and what had happened to them in the past. A patient said, "On the way here to see you I cried the whole hour in the car, but then I stopped crying because I realized I now have someone who cares for me." I asked, "Who is caring for you?" He replied, "Me."

For Jantsch, (1979) all systems are self-referential in the first line. This is easily understood in terms of approach/avoidance or attraction/repulsion. In psychological terms these are unconscious decisions, and brain scan research, as well as the Cambridge Declaration, shows that we are always making decisions on a pre-cortical level without awareness. According to Cozolino (2006), the vast majority of memories are unconscious (pre-cortical), and it is these memories that shape our emotional experiences, self-image, decisions, and relationships. He points out that the speed of the amygdala in processing information generates a physiological reaction before we are conscious of what is being processed. He calls this the "known and unremembered" (p. 130). We have decided if we like a person even before shaking hands or hearing a name. This follows with the conclusion, reached by Raichle (2010), that the brain makes constant predictions about the environment with "paltry" sensory input.

"Self-referential" may be a more useful expression for describing experience than the "hermetic" that was used earlier, which has a negative quality. Every system is in intermittent, pul-

satory contact with its environment; it continually evaluates experience as positive or negative and then acts. In a training group I was explaining the concept of self-referentiality, with which one woman did not agree. After we went back and forth for a while she said, "I will have to think about it." I pointed out that what she was doing was self-referential behavior in the first line. She didn't automatically believe her trainer, she referred to herself first.

The social psychologists Loevinger and Blasi (1991) mirror Jantsch's (1979) self-referential model by describing the self as "...something accessible in the 1st instance only to itself. This is not the self concept. The self is not a collection of self schemas" (p.150). Syngg (1941) similarly emphasizes the self as the originator of its own experience. "Behavior is completely determined by and pertinent to the phenomenological field of the behaving organism. More specifically, the direction and degree of differentiation are determined by the phenomenological needs of the behaver" (p .411). Syngg (1941) goes on to point out the reader is probably "...selecting parts that substantiate one's own views" (p. 412).

The biologists Maturana and Varela (1972) take the same view using the terms "allo-referred" states (in self theory terms, self as object) and "self-referred" states (in self theory terms, self as subject). They prefer the "self-referred" model. In his introduction to *Autopoiesis and Cognition*, Beers (1972) emphasizes that:

Theirs is a systematic theoretical biology which attempts to define living systems not as they are objects of observation and description, nor even as interacting systems, but self-contained unities whose only reference is to themselves. ... they are autonomous, self referring and self constructing closed systems – in short autopoietic systems...more radically still, one which from 'the point of view' of the system itself, is entirely self-referential and has no 'outside'. (p. v)

All Systems Abhor Splitting

A correlate of the idea of self-referentiality is the principle that like all other systems, the ES will do whatever is necessary to *stay* in existence. The hope of psychotherapy is based on this will to survive; despite all dysfunction, the person wants to stay in the world.

Defense is a functional attempt, no matter how "illogical", to keep the organism in existence. Paradoxically, people split off to stay whole. The following incomplete list of defenses illustrates the desperate behaviors the organism will engage in to avoid danger: schizoid splitting, disassociation, fragmenting, decomposition, repression, armoring, avoidance, denial, resistances, compensations, adapting, projection, projective identification, intellectualizing, disassociation, merging, fusion, symbiosis, psychosis, fractionation, splitting of mentalizations, multiple personality disorders, and active expulsion. All are an attempt by the self to separate from a state that cannot be integrated and which threatens the integrity of the organism. Cozolino calls it "the need to escape an unbearable self", "...a self as something to avoid at all costs" (2006, p. 206).

More specifically, Kernberg (1984, as cited in Schore, 1991) points out that "primitive splitting" is normal and healthy in children because, for example, they cognitively cannot yet integrate the "good mother" and the "bad mother". In the adult state, an inability to integrate manifests most evidently in the splitting off behaviors of the borderline personality disorder case and in projective identification. The contents cannot be tolerated within the poorly developed sense of the self, so they must be split off by "jumping out" behaviors or being projected onto another being in order to survive. Insightfully, the biologist Voeikov (1991) states, "...a living system cannot violate the principle of its existence" (p. 21).

In *Developmental Defects Versus Dynamic Conflict*, Morris Eagle (1987) emphasizes that whichever of the two major developmental theories one may adhere to — defects/deficits/lack or drive/conflict — one still works with the same problem because functionally both theories are based on the splitting process. In the deficits model, disassociation as a strategy serves the individual by excluding threats by dangerous content. In the classical drive/conflict model, unacceptable mental contents are repressed, relegated to other "selves" or the impersonal "it". Eagle's analogy is to say that it is as if the person has a piece of plastic embedded within. At the same time, there is a "me" and a not "me" (Eagle, 1991, p.55). For Eagle (1991), intellectualiz-

ing is a form of splitting: psychonoetism, the transference of personal conflicts to the intellectual sphere. He points out that simply making unconscious material conscious is usually not enough. It remains split off, placed *alongside of* the acceptable content. Eagle refers to the writings of Gedo & Klein to elaborate his point "...the integrity and continuity of self organization is a supra-ordinate aim for all people independent of their diagnosis" (1991, p. 6).

No matter what theoretical stance one takes, the first task for the organism is "sheer intactness of the self" (Eagle, 1987, p. 9), a maintenance of its existence. Taking a deficits position, Eagle argues that even though disassociation leads to self-diminishing, the main theme is not the diminished self, but a loss of self-cohesion. He points out that the same is true for the conflict model. Not only does unresolved conflict result in failure to experience satisfaction, but more importantly, the "all-important" aim of integrity and unity is frustrated (Eagle, 1991 p. 7).

Surprisingly, Syngg's (1941) phenomenological view is the same as Eagle's: "Fundamental needs in a phenomenological system are the preservation of the organization & integrity of the phenomenological field and the phenomenological self — thus our tendency to remain unaware of or reject, with emotion, data inconsistent with our own beliefs" (p. 413). Consistent with an inherent sense of self-integrity, Mahler (Buckley 1986) pointed out that within the first month of life, there is an "ego instinct towards self-preservation" (p. 201).

In terms of trying to come to grips with the earliest sense of existence, of consciousness, it is necessary to understand some of the basic laws of nature, especially those governing the life process. For this reason, I find research in physics and biology relevant to delineating an endo self. For example, the view of self-preservation as the primary process of life has been extended into the inanimate realm by the works of the physicists Eigen (in Jantsch, 1979), Prigogine (1977), Jantsch (1979) and the biologist Voeikov (1999). Self-preservation is not just a living system dynamic but a law of nature. Eigen (in Jantsch, 1979) has modeled the "hyper-cycle" showing how non-living energy systems, such as chemical reactions, will "search" the environment for more input in order to keep reacting in order not to "die" (p. 7). Prigogine (1977) points out that even chemical reactions have "more than one solution" (p. 3). This is a physicist's representation of Ryan's nascent self that will "seek environmental responses" in order to get what it wants. Infant research supports this understanding, going so far as to say that the baby will manipulate the mother to see that its needs are met.

Voeikov (1999) makes a similar observation from a biological perspective and furthers it. Metabolism in non-living systems usually results in the "death" of the system. In the living, metabolism is necessary for the preservation of the system. The living system *actively* consumes matter and energy, whereas the inanimate is a passive participant in a similar process. Energy is "pumped into" the inanimate system.

While it is true that usually the animate object is "triggered" by an external stimuli or impulse, as a rule, the amount of energy released as a *result* of an external stimulus or impulse *greatly exceeds the energy of the impulse/input* [emphasis added]. A fire may be triggered by a spark but it destroys the structures it touches and never creates new ones. A fire dies but a living system seldom burns out the fuel extracted from the environment. Rather it builds up its energy stock *to prolong its existence* [emphasis added]. (Voeikov, 1999 p. 19)

This is an excellent modeling of both relationship and the gathering force of the instroke. If we incorporate into this Jantsch's (1979) model of co-evolution between interacting systems whereby both systems are altered by the contact, we can then model the dialectic position of development and therapy.

Prigogine's (1979) revolutionary development of dissipative structures shows how the second law of thermodynamics is overcome by self-starting and self-regulating, non-equilibrium, non-linear structures — that is to say, living systems. They are entropy-negative. Boltzmann's Law states that entropy is a measure of *disorder* (p. 4). Life is a movement away from disorder to order: structuralization over time.

Voeikov, (1999) states that living systems do whatever is necessary not to "slide" into entropy that will result in inertia or system "death" (p. 21). "Stable non-equilibrium that character-

izes the living system belies the reductionist view” (p. 21). He leads us beyond the Second Law of Thermodynamics when he points out that “[n]o living system is ever at equilibrium. It continually performs work against equilibrium...” (Voeikov, 1999 p.17) It is “born” in a non-equilibrium state. A living system is out of balance with its environment in that it does not move from a higher order of organization to a lower one, as the Second Law of Thermodynamics demands. Vernadsky (1991) calls this “the main law of life” (p. 20). The point of this discussion is that there are now recognized and at least partially understood laws of nature supporting the idea that a living system’s bottom line, the self’s “supraordinate aim”, is to stay in existence and does this by the self-centered, centripetal, gathering force of the instroke.

Based on physicists’ understanding of the laws of living systems, but in the language of therapy, the Operationalized Psychodynamic Diagnostics system sees that psychic “...structure constitute a set of information that in turn organizes experiences and processes them. This resembles a system stressing dynamics of homeostatic balance in terms of recursive rules and the start of non-linear process” (OPD Task Force, 2001, p. 41). The “dynamics of homeostatic balance” are the same as the non-equilibrium and non-linear “survival” models of Eigen (in Jantsch, 1999), Prigogine (1977), Jantsch (1979), and Voeikov (1999).

Earlier I offered a list of splitting-off behaviors. Taylor, Kemeny, Reed, Aspinwall (1989) take splitting in an opposite direction. They point out the paradoxical positive effects that threatening events can have by creating “positive illusions” within the person (p. 239). Typically, splitting is seen as a manifestation of a deeper problem. These authors conclude that the splitting off in “creative illusions” is necessary for good mental health in the face of threat. In their work with cancer and AIDS patients, they concluded that “[p]ositive illusions tempered by realism are critically important in maintaining the integrity of the self in the face of threat” (p. 252), and that “... people with no illusions are just as maladaptive as those with over developed illusions” (Taylor, et al, p .11).

The theme of splitting refers to two of Reich’s (1950) energy concepts. The first is that once a system is formed, it “abhors” splitting, and will do whatever it can to stay whole. The second is that orgone energy moves from lower to higher concentrations; it is negatively entropic and therefore overcomes the Second Law of Thermodynamics as Prigogine (1977) and Voeikov (1999) have pointed out.

Autopoietic

A fourth characteristic of the ES is an extension of the negative entropic discussion. The ES is autopoietic: self-starting and self-organizing. Carl Rogers (1978) postulated “a formative directional tendency” towards development in the universe. This is also a basic Reichian energetic concept that is mirrored in Maturana and Varela’s (1998) “proposition that living beings ... are continually self-producing”, defining them as “...an *autopoietic organization*” (p. 43). The social psychologist Ryan (1991) sees the developmental need for autonomy and competence as autopoiesis (p. 209).

Self-Regulation

Self-regulation is closely tied to autopoiesis and themes of self-organization. In this context, the ES is seen as teleorganic, capable of serving the necessary life needs of the organism. Ryan (1991) states:

The locus of initiation and of spontaneous engagement with the surround is, from an organismic perspective, the self. The self is both the agent that integrates and the structure to which new functions, values, and propensities are integrated. In addition, to the extent that action becomes regulated through the self organization, then it is described as self-regulated or autonomous. (p. 212)

In the context of the ES, autonomy is seen as an innate characteristic. It is not used in the classical sense of autonomy arising from the separation/individualization process. The infant *is* autonomous in the sense of agency; it is self-starting, self-organizing, and self-regulating. It

learns attachment and bonding and later goes through a separation/individualization process to learn to be autonomous *within* the state of relatedness.

Kohut (2001) inappropriately refers to self-regulation from a deficiency model wherein the infant must master reality. In Kohut's conception, the narcissistic state of the infant cannot bear the existence of anything outside itself and is too weak to destroy or flee the object, so it masters its environment by incorporating and merging the parent imago into its narcissistic sense of itself. These self-referential, self-organizing, and self-regulating behaviors arise spontaneously from *within* the infant's psyche in the face of perceived threats. The infant knows it is threatened by the other and does whatever it can to stay unified.

Self as organizing agent is also a theme for Daniel Stern (1998). He describes the "...sense of self as a primary developmental organizing principle" (p. 26) and this agency as having as its starting point the infant's inferred subjective experience.

Certainly Mahler and Klein and the other object relations school have focused on the experience of the self-and-other, but mainly as the fall out of, or secondary to, libidinal or ego development. Those theorists never considered the sense of self as the primary organizing principle. This account, centering on the sense of the self-and-other, has as its starting place the infant's inferred subjective experience. It is unique in that respect. (p. 26)

Stern is not unique in this view. However, while the principle is the same, the theory of the ES formulates agency much earlier than Stern.

Immutability

Buckley (1986) suggests, "In some sense, Klein's is the ultimate depth psychology within the internal mental world of the infant. This internal world has an inexorable development" (p. xvii). The concept of the ES is built on the infant's inexorable development. As Reich's (1950) energy concepts formulate, you can interfere with development, but you cannot stop it from *trying* to move forward towards completion and satisfaction. Freud's sublimation has the same root.

Schore's (1999) projective identification emphasizes this immutability. "Embedded within the patient's often vociferous communication of the deregulated state is also a definite, seemingly inaudible, urgent appeal for interactive regulation. This is a "lifelong phenomenon" (Schore, 1999 p. 14). Interactive regulation is the basis of development: a right brain-based emotional contact with the environment. He is pointing out that desire for contact can be interfered with, resulting in "the deregulated state" and becoming barely "audible" (p. 14). But embedded within those distorted and distorting behaviors remains the original, inexorable push for satisfying developmental relationships throughout life.

All transference behaviors are based on this immutability and is represented in Guntrip's dual nature of transference (Buckley, 1986). For Guntrip, a good object is the basis of mental health (Buckley, 1986, p. 447). In its absence, the patient finds a good object in the analyst in both the transference relationship and real life. He points out that the continual seeking of satisfaction is in all relationships.

Kohut (2001) refers to the immutability as the "narcissistic stream". A disturbance in the finalization of the idealization process results in the fact that "the person will forever search for external ideal figures" (Kohut, 2001 p. 62), and "...the narcissistic stream of the infant continues throughout life and is the basis of creativity, wisdom and self esteem" (Kohut, 2001, p. 40). "The original narcissism is the precursor of object love" (p. 107) and "[o]ur ultimate goals and purpose and our self esteem...betray that an *unaltered* [emphasis added] piece of the old, limitless narcissism functions actively alongside the new, tamed and realistic structures" (Kohut, 2001, p. 109). Kohut's position is that the narcissistic stream seeks satisfaction, and even when satisfied, it inexorably continues to flow through life in the form of love, creativity, wisdom, and self-value.

Eagle (1987) joins this chorus when he criticizes the deficits model; "...it is unlikely that a particular set of early experiences — whether consisting of failures of empathetic experiences or (failures of) opportunities for idealization — would have a determinative and decisive influence on something as complex as integrative capacity" (p. 16). He takes Reich's energetic model as-

sertion that one can interfere with integrative capacity but never stop the organism from *trying* to be integrated.

When the developmental task is unsatisfied, it spontaneously transforms itself and continues to seek satisfaction within the duality of the transformation in order to stay in existence. This functioning represents the combined themes of immutability, self-referentiality, self-organization, self-regulation, and the desire to stay in existence. The duality of the transformed state — in the form of sublimation, substitute objects, transitory objects, idealized objects, transference, and all splitting behaviors — is a result of the immutable quality of existence. As Kohut's narcissistic stream showed, even when satisfied, this innate, immutable push towards development and satisfaction will spontaneously continue to transform into the next phase of development; it is embedded in health and dysfunction. After an experience of an endo self state, a patient summed this up: "I realize now that I always wanted to be somebody".

In the conflict model, the person has mental content and emotions that are *by their nature* repugnant to him/her and must be dealt with by repression, sublimation, active expulsion, etc. If not, there will be deep, unresolved conflicts that will, as Eagle (1987) points out, cause dis-regulation and disorganization in the system and disrupt the "supraordinate aim" of unity. The ES theory holds that embedded within the dysfunctional states of repression, sublimations and expulsions is the undamaged desire for contact, regulation and relationship: the desire to both give and get love. For Perls (1972), transference is not about what happened, but what did *not* happen and what is missing that is still being sought. It is a psychodynamic model of the ice, steam and water analogy. Below the transformed, distorted and distorting behaviors is an unaltered, immutable stream flowing towards health. This is the hope of psychotherapy.

Security and Well-Being

Immutability is reflected in the next characteristic which is reminiscent of Maslow's (1969) being state. When one returns to the deeper self, there is always a sense of security and well-being. The immutable quality, while interfered with, does not change. The ES exists before and is untouched by disturbance, trauma, lack, and conflict; it is what the Bioenergetic therapist Olaf Trapp calls the "undamaged self" (personal communication, June, 2013). In this state, there are only desires, not needs. As Rogers suggested, "All the facts are friendly" (as cited in Ryan, 2003, p. 75).

Working with schizophrenics, Fuchs' (2009) embodiment represents another facet of security whereby "mental disorders are not to be considered as mere brain dysfunction" (p. 573). Rather, they are disturbances of a person's "being-in-the-world" state (p. 571). Fuchs distinguishes between the pre-reflective, unperceived subject body (Leib) and the physical body (Körper) which is perceived by the self and others. The subject body is a medium or background requiring no explicit attention.

Thus the lived body also corresponds to the bedrock of *unquestioned certainties...as a pre-reflective know-how* [emphasis added]. Radcliff has argued recently that basic bodily feelings are at the same time feelings of bodily states and ways of experiencing the world. This applies in particular to 'existential feelings' such as *feeling at home, belonging to the world* [emphasis added]. (p. 574)

It provides a fluid, automatic and context sensitive pre-understanding of everyday situations, thus connecting the self and the world ...'intercorporality'... Recently, a patient facing a potentially dangerous situation reported having had "...in the background, a thought/feeling of being empowered — sure of myself and it was not linked to what happens outside." (p. 572)

When aiding patients to experience the ES, it is possible to work before the onset of a trauma with the undamaged self in which, the system is still functioning well. In a training group, I did a demonstration session with a trainee who had had a traumatic experience at 12 years old. She was tied to a dangerous machine; the machine would be turned on if she struggled and she would be sexually assaulted. Luckily she escaped, but it was still a traumatic experience. I did not go into her personal history before the demonstration session so I had no awareness of her

episode of trauma. I worked with the gentle touch technique used in Functional Analysis. Nothing happened. At the end of the session, she reported she had “re-lived” the trauma memory, but this time it was completely different than any other time in her therapy. She “saw” the whole scene and went through it as usual. Yet this time there was no traumatic mental images or vegetative signs: hands sweating, dizziness or heart palpitations. She “watched it” but was not split off from it. It was happening to her, but she had no panic. She was the object of her subjectivity, a participant observer. She commented that she felt that this time it was “finished”. I was in contact with her for a few more years and heard nothing to indicate that it was not finally finished. This is an example of the security and well being one has when in the endo self state. Because she felt safe and secure, she could experience the trauma from the undamaged self state without feeling threatened. (See also the case in Davis, 2013.)

Fuchs (2009) points out the same quality in schizophrenia. “With growing alienation, even acts of perceiving itself may come to awareness. Then the patients are like the spectators of their own perceptive process: “I saw everything I did like a film camera” (Fuchs, 2009, p. 572). There is a “...pathological explication of implicit bodily functions which means that normally tacit sensory/motor processes (the pre-reflective lived body) become available for conscious introspection” (Fuchs, 2009, p. 572). I think the key words here are “growing alienation”. To say it simply, in the case of schizophrenia, the person is experiencing the “implicit body” in an already split off state, which is thus disorienting and dangerous. This is Reich’s view on schizophrenia; a lot of the strange experiences inherent in schizophrenia are misinterpretations or distortions of natural states.

Familiarity: Knowing the Knower

Security and well-being are rooted in the fact that the ES state is always familiar. Maslow (1968) writes, “The peak experience is felt as a self-validating, self-justifying moment which carries its own intrinsic value with it. That is to say, it is an end in itself. It is felt to be so valuable an experience, so great a revelation, that even to attempt to justify it takes away from its dignity” (p. 79). Because it is familiar, there is security and therefore there is no need to justify or explain. Pagis (2009) has pointed out that in these states there is no need for discourse. In Functional Analysis we call this the “Haiku effect”. The patient has a “new”, known, profound experience and yet has little to say about it. It is self-evident. At the end of a session, one patient couldn’t find the words to describe how he felt. Finally he said: “It doesn’t matter. It is more important to me than it is to you.”

It is valuable to note that this quality of familiarity is reflected in three disparate disciplines: philosophy, psychology, and biology. The philosopher Merleau-Ponty (in Pagis, 2009) writes, “At the root of our experiences, we find a being which immediately recognizes itself” (p. 267). Experiences are not sublimated; they arise “with content” (Pagis, 2009). Earlier, Syngg (1941) had written the same in different terminology: “A phenomenological system is anthropomorphic. Its data is stated in terms of immediate experience and requires no translation to make it meaningful” (p. 421). The biologist Maturana (1998) writes, “Knowing is the action of the knower...rooted in the living being as a whole” (p. 34). A patient of mine expressed this clear knowing as “an extreme presence in the absence of myself”. The usual self-concept was seen for what it was: distraction. Once she got past the distraction, she recognized her self.

Nonjudgmental but Reality-Oriented

The next characteristic of the endo self experience is a nonjudgmental state. A patient once said to me, “I love myself beyond the good and the bad.” It is clear that within the context of the social self, she sees herself as both “good” and “bad”. She is suggesting there is a more important sense of self, rooted in the lived body, beyond judgment. In the endo self there is no comparing, judging cognition — but there is evaluation. She differentiates between different levels or manifestations of her self. This is not the “creative illusion” mentioned earlier; she knows that if we are not able to realistically evaluate ourselves, as Willie Nelson sings, “Your dreams will be dreaming you.”

Maslow echoes this sentiment with: "The peak experience is only good and desirable, and is never experienced as evil or undesirable" (1968, p. 81). The same is true for Ryan: "In true self determination, there is no fixed concept of self to protect or enhance" (2003, p. 75).

In mindfulness, Shapiro, Carlson, Astin and Freeman (2006) refer to an "orientation to experience, which involves curiosity, nonstriving and acceptance" (p. 5). They suggest the term "reperceiving" (2006, p. 5) as a fundamental "*shift in perspective*". In a recent article in the IBPJ, Greene calls it "self observation", "spectating rather than participating" (2013, p. 69).

Rather than being immersed in the drama of our personal narrative or life story, we are able to stand back and simply witness it. As Goleman suggests, "The first realization in meditation is that the phenomena contemplated are distinct from the mind contemplating them. Reperceiving is akin to the Western psychological concepts of *decentering* (Safran & Segal, 1990), *deautomatization* (Deikman et al., 1990) and *detachment* (Bohart, 1983)" (as cited in Shapiro et al., 2006, p.5).

Shapiro et al. go on to point out that reperceiving is a rotation in consciousness in which what was previously subject becomes object. What they call mindfulness and I am referring to as an endo psychic state is "...simply a continuation of the naturally occurring development process whereby one gains an increasing capacity for objectivity about one's own internal experience" (Shapiro et al., p. 6). There is a contactful distance between the self and its troubles. "If we are able to see it, then we are no longer merely it; we must be more than that" (Shapiro et al., p. 6). There is no problem about the problem. A patient said it this way: "I don't suffer from my sufferings."

Preverbal and Nonverbal

Mitchell elaborates the classical view on language and its development:

Most philosophers and psychologists of language regard early human development as bifurcated by a fundamental and perhaps unbridgeable divide between the preverbal and the verbal. Increasingly over the course of the 20th century, language has become understood as the material out of which adult mentation is generated, the very stuff of the mind... [F]ollowing Lacan, many understand the unconscious itself in terms of linguistic structures. A divide has opened up between the early months of life, before the child is inducted into the linguistic-semiotic system through which he will become a person, and his later psychological self. (2000, p. 5)

Yet, this classical view can be challenged. Loewald writes: "...the primary process is unhampered by laws of contradiction, causality, time and subject/object" (as cited in Mitchell, 2000, p. 37). Cozolino supports this:

Despite the fact that the vast majority of the information we acquire and encode is both outside of conscious awareness and processed *prior* to conscious awareness we feel and act as if we have all the necessary information and have made a conscious choice. In truth, we have little or no conscious access to the information or the logic on which most of our decisions are based. (2002, p. 158)

This applies to any early experience. According to Schore (2006) the logical left-brain does not come "online" until about 18 months and does not dominate until about five years old. Until then the right brain processes all emotional experiences. Schore argues that unconscious right brain emotional regulation is more significant in the adult state than conscious "logical" decisions".

Loewald takes this theme further: there is language within the womb, where there is no separation between preverbal and verbal.

The mother speaks with or to the infant, not with the expectation that he will grasp the words, but as if speaking to herself with the infant included... [H]e is immersed, embedded in a flow of speech that is part and parcel of a global experience within the mother-child field. While the mother utters words, the infant

does not perceive words, but is bathed in sound, rhythm, etc., as accentuating ingredients of a uniform experience. (as cited in Mitchell, 2000, p. 8)

A study by deCasper and Fifer (in Mitchell, 2000) proved this. Babies preferred to listen to recorded stories read to them by their mother *in utero* than to recorded stories by the same author read to them after birth. Beebe et al. note that these babies are able to “distinguish intonation, frequency, variation, and phonetic components of speech” (Mitchell, 2000, p. 8). For Cololino, “Systems of implicit memory are active even before birth, as evidenced by the newborn baby’s instinct to orient to the sound of her mother’s voice” (2002, p. 88). Hepner (2002) reports cognitive changes *in utero*; the fetus has cognition and can learn. Mitchell then asks us to consider this “...astounding finding. Words are a salient feature of babies’ experience, not *after* birth, but *in utero*” (2000, p. 8). This research supports two points: one is the importance of non-verbal experiences, and the second is that “someone” is registering these experiences.

An advantage of working functionally is that it is possible to work on the verbal, the pre-verbal, *and* the non-verbal level through embodied cognition, the lived body, where there are no words but experiences are nonetheless registered and remembered. Bollas (1987) called it the “unthought known”. Pagis sees that certain types of experiences do not require conceptualization or verbalization to be meaningful: “Somatic self-consciousness is a symbolizing process that takes place through a *nonverbal, embodied medium*” (2009, p. 268).

Spontaneous, continuous re-organization

The OPD’s (2001) description of a healthy psychic structure is a fundament of the ES. “Structure lies at the basis of long term personal style in that individuals time and again restore their intrapsychic and interpersonal equilibria. A highly integrative structure is flexible and has creative functions that regulate and adapt within and between individuals” (p.41). The physicist Jantsch (1979) says it more succinctly in a wonderful piece of jargon: optimal, temporal structuralization. The OPD and Jantsch are describing the same phenomena: the ability of an organism to continually reorganize itself in changing circumstances. Prigogine refers to “order through fluctuations (changes in the internal and external environment) in non-equilibrium structures” (1997, p. 5). This ability to adapt to changing circumstances, to create order out of fluctuations/disorder, is rooted in the aforementioned undamaged, secure, known state of the endo self, which is founded in the living process itself. Without an innate, restorative resource, deficiency-oriented psychology/psychotherapy cannot answer the question of how a system can do what the OPD claims: continually restructure itself to heal or overcome deficits or unresolved conflicts. As well, according to the biologist Vernadsky, “...the process of development is impossible from a physics and chemistry point of view. The process of the lower to the higher from uniform and incoherent to differentiated but indivisible, is the main natural process. Yet, the main law of life, the steady increase of organization, is not yet comprehended” (Voeikov, 1999, p. 20).

Outside of Time

Time is an important theme in psychotherapy. Psychotherapists typically focus on the patient’s historical past. In addition, they deal with the past and the present in terms of transference, projective identification, projection, and regression. As well, the patient’s sense of his future is a good diagnostic indicator of his present state and the progress and prognosis of the therapy. Despite this, a unique quality of the endo self is that time is not relevant.

Loewald describes the primary process as “unhampered by...time” (as cited in Mitchell, 2000). The same is true for Maslow’s being state, about which he says, “It is as if they had some place in another world in which time simultaneously stood still and passed rapidly” (1968, p. 80). In osteopathy, it is called the “still point”. In Functional Analysis, patients experience themselves as slowly drifting, floating, or in a hypnagogic state and comment at the end of the session how they lost the sense of time. Furthermore, I have witnessed patients stop breathing, with no sense of holding their breaths, for frighteningly long periods.

Brain research is now showing us that traumatic events are stored in the more primitive regions of the reptilian and limbic brain with little cortical and left brain involvement, resulting in the

absence of localization of the memory in time. Cozolino (2002) concludes flashbacks are always in the present and total system experiences (pp. 272-273), which is also true for positive, life-supporting experiences (Schoore, 1999), reflecting the position taken in the Cambridge Declaration: "The neural substrates of emotions ...are therefore 'out of time'" (2012).

In the 1940's, Reich (1967) wrote:

There is no antithesis between the historical and the contemporaneous. *The whole experiential world of the past was alive in the presenting form of the character attitudes. The make-up of the person is the functional sum total of all his past experiences.* (p. 121)

The schizophrenic does not 'regress to childhood'. Regression is merely a psychological term describing the *actual*, present day effectiveness of certain historical events. The schizophrenic does not 'go back to the mother's womb'; what he actually does is to become a victim of *exactly the same split in coordination of his organism which he suffered when he was in the deadened mother's womb*; and he has maintained that split his entire life. We are dealing here with *actual, present day functions of the organism AND NOT WITH HISTORICAL EVENTS.* (p. 492)

The physicist Callender supports Reich when he writes that Einstein's theories of relativity suggest that there is "...no special present, and that all moments are equal. The rift between the time of physics and the time of experience is reaching its logical conclusion, for many theoretical physicists have come to believe that time fundamentally does not exist" (2011, p. 41).

Summary

My view is that, while essential, the role of the other is overemphasized both in developmental theory and therapy. I have argued for an early state of subjectivity that is a coherent, sometimes cognitive sense of self-existing before relation to others. Arising autopoietically, this self is what is brought to initial relationships, leading in turn to its own development. The endo self is the source of all drives and desires both outward and inward. It is also the source of all latter differentiated psychic structures and continues to underlie the behaviors of these structures throughout all relationships in later life. This being state is self-starting, self-organizing, and self-regulating. The resource, competency orientation of this approach seeks: ..."to see how the mind describes itself" (Robinson, 2011, p. 16).

BIOGRAPHY

Will Davis (1943) is an American with 40 years experience in psychotherapy. He has a psychology degree and was trained in Encounter Groups, Gestalt Therapy, Radix and in various alternative healing methods. He conducts body psychotherapy training workshops in Europe. Will developed the body-oriented psychotherapy, Functional Analysis, and is considered one of the major researchers in the fields of the functioning of the instroke and of the plasmatic basis of early disturbances. He is on the International Advisory Boards of the *Journal of Energy and Character* and the *International Journal of Body Psychotherapy*. He is a member of the Scientific Committee of the Italian Society of Psychologists and Psychiatrists and the European Association of Body Psychotherapy. He lives with his wife in the south of France.

Email: willdaviswilldavis@gmail.com

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