

From Being Everything: How Have We Become a Name Only— The Shrinkage of the Unconscious

Once there weren't phones, but there was communication. Even between distances. The last reference hasn't been made about pigeon post. We know about the communication apparatus of dolphins (echolocation) through which the dolphins receive extensive and accurate information. Moreover, dolphins know to distinguish between tennis ball to ping pong ball from a great distance. However, the last reference wasn't made to point about dolphins either, but rather about the human potential. Human beings have the potential for a mean of communication beyond the verbal mode. It isn't a mystical or religious idea but a human quality that exists for the wide population as a potential only. This communication potential, over the course of human history, never belonged to the public, but rather was practiced by few sectors and tribal societies.

In modern language one can name this process as the shrinkage of the unconscious from a collective experience to a personal one; a process that occurred during the human history. This process has two main meanings: 1. Separation process between the "outside" and the "inside". 2. Dwindling of the awareness for the capacity of interpersonal communication.

In the past of the human history awareness of the connection of the natural world (the outside) with the inner psyche (the inner world) was integral. Trees, animals and natural phenomena had a place as part of the expression of the collective psyche. The human experience was perceived as a part of a collective occurrence. The shrinkage process, in which we exist, brought to an experience of separation between the collective psyche and the individual psyche. The collective unconscious, a tool that connects and echoes the universal experience that unites all fragmented into parts and deviation from its shared meaning.

Awareness to the collective unconscious experience allowed for a non verbal mean of communication. Some examples: the shepherd knew the position of the sheep and dogs of the herd by looking into his or her unconscious. The shepherd was looking inside with the awareness of knowing that the unconscious is being part of the collective unconscious and knowing how to work with it. The priest gave a blessing to his followers and knew their health state as a result of looking into his own unconscious that is part of the collective unconscious. To this day, such phenomena exist in tribal ways of living. The film, *The Story of the Weeping Camel* (Davaa and Falorni, 2003), appertain to this aspect of communication out of the collective unconscious.

Moreover, affective experiences such as, sadness, pain, joy and more were part of an apparatus. Hence, an affective experience wasn't necessarily the result of a personal narrative, such as: "I'm sad because I'm alone in a strange city". But, the affective experience was an aspect of an apparatus that changed the narrative. For example: "I'm sad. There was an earth quake and there is a challenging experience of instability and fear that I'm part of". Indeed, the capacity to experience the connection to the collective psyche entails having high openness and sensitivity. Thus, a more accurate narrative would be: "I'm sad. I can feel my sadness, due to my high sensitivity and openness". The need to take the affective experience, such as sadness in this example, and make it personal is a result of the shrinkage of the experience of the unconscious from the collective to the personal.

This is not a new idea. All along human history there were testimonials about the practical use of this capacity of mean of communication, from ancient Egypt to Ancient Greek and geometry with Parmenides (Kingsley, 1999, 2003). Never the less, the use of this mean of communication was the privilege of only few sectors that were among the professions of priesthood, mysticism and leadership. In the last 100 years, in the field of psychology, there is a new emergence of this topic. Jung (2009) explored this topic widely, what was brought to expression in his Red Book. Also other psychoanalysts

dealt with the extensive non verbal field beyond language, such as Bion and Lacan. Delving into the affective communication potential is detailed in various conceptualizations in the psychology field with terms such as transference and counter transference, in the field of object relation psychology with projective identification and in the field of interpersonal psychology. Moreover, the connection between human and cosmos is extensively detailed in the various practices of Buddhism, Hinduism and in other religion such as Judaism.