

The Five Roots and the Cognitive-Nondual-Field Map

The heart of cognitive-nondual-psychology is a map that details the psyche depths. The map enables orientation and navigation within the space between therapist and client. This space that was conceptualized and investigated greatly in the field of interpersonal psychology, psychoanalysis, object – relation psychology, existential psychology, and Gestalt psychology is the field. The field map describes a hierarchy of five states of consciousness: cognitive, archetypal, hallucinatory, mindlessness, and the utter field of silence. The cognitive consciousness state is the consensual state of awareness where one experiences normative perception. The cognitive consciousness state is also the anchor state, the consciousness state that is anchoring the other four states of consciousness.

Indeed, the cognitive consciousness state has another function, which is to defend against incursion of the other four states of consciousness. In a healthy psyche, the cognitive state of consciousness, allows for a free choice to be made between perception of reality out of the cognitive state, or from the other states of consciousness (archetypal, hallucinatory, mindlessness, and the utter field of silence).

Moreover, in addition to the psyche's five depths, the map details two poles of the psyche. These two poles, as well, were investigated and conceptualized extensively in psychoanalysis: Eros and Thanatos. Due to the nature of the psyche, Eros and Thanatos receive various expressions and metaphors. In the cognitive-nondual-field map, these two poles are named: nothingness and oneness. The cognitive depth allows for blocking the simultaneous perception of the psyche's two poles. Thus, within the cognitive consciousness state only one pole of perception is being experienced, either oneness, or nothingness. This defense of blockage doesn't exist within the psyche's greater depths. Indeed, the more one deepens into the cognitive-nondual-field, this defense doesn't exist and one perceives these poles without control. Thus, in the hallucinatory consciousness depth, in many

instances, one experiences the metaphors of God and Satan, life and death, good and bad, uncontrollably. And in other depths, as well, there is no control. For example, there is no control over the perception of the poles from within the utter field of silence between oneness to nothingness, between a euphoric experience to a dysphoric one. Moreover, at the cognitive depth, one may experience the “grey area” between the two poles. There is no impulse or need to cling into one specific pole. However, from within the archetypal depth of consciousness and from within greater psyche’s depths the tendency to experience reality according to “black or white”, or the tendency to cling to one of the poles, intensifies.

From a clinical elucidation, the conceptualization of the field map is, additionally, according to functional levels. A neurotic individual will experience reality out of the cognitive depth. The more functional level decreases, then the deepening into the psyche’s consciousness depths, uncontrollably, occurs. Out of this conceptualization, individuals with personality disorders function out of the archetypal depth and individuals with psychotic disorders function from within the hallucinatory depth. Nevertheless, these depths exist within every individual. For example, the hallucinatory depth exists also within the neurotic functioning individual.

Moreover, the more one deepens within the cognitive-nondual-field, the experience of separation decreases. The experience of the intersubjective space intensifies and the experience of separateness of individuality lessens.