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Implications and Consequences of Post-Modern Philosophy for Contemporary Transpersonal Studies

III. Deleuze and Some Related Phenomenologies of Felt Meaning: Psychosis and Mysticism as Inherent "Structures of Thought"

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There is a surprising confluence in the philosopher Deleuze, the psychoanalyst Bion, and phenomenological psychologist Gendlin on what Deleuze terms the immediate "sense" of understanding and Gendlin calls "felt meaning." Beneath its more differentiated propositional articulations, all three understand this phenomenon as a felt sense of constantly shifting coherence and incoherence, and based in often tacit metaphoric, figural, and/or synesthetic processes. For Deleuze and Bion, in particular, psychotic thought disorder is understood as the exaggeration of this incoherence potential within all felt meaning. Correspondingly, the expansion or enhancement of the felt coherence aspect of ordinary thought becomes the basis for the mystical states of consciousness that become a major concern of the later Bion and Deleuze. The Indian spiritual teacher Krishnamurti, known for his use of an ordinary language of deceptive simplicity to describe spiritual enlightenment, offers a striking confirmation of Deleuze and Bion on numinous states as latent within all felt meaning.

Keywords: ***sense, felt meaning, alpha function, image schemas, cross modality, synesthesia, physiognomy, Klein's paranoid-schizoid position, mirroring, Eckhart's Godhead, immediate perception, mind of innocence***

Perhaps not coincidentally, the 1960s saw three complementary and independent attempts, by the post-modern French philosopher Gilles Deleuze (1925-1995), the psychoanalyst W. R. Bion (1897-1979), and the phenomenological psychologist Eugene Gendlin, to explicate a felt, experiential, or vivial core within all thinking. Deleuze (1968/1994; 1969/1990) termed this "sense," Gendlin (1962) "felt meaning," and Bion (1962, 1965), more opaquely as "alpha function" (in order to avoid what he feared as misleading associations). For all three the felt aspect of thought centered on an immediate sense of coherence or incoherence, separate from any subsequent or prior verbal or conceptual articulation. Initially Deleuze and Bion would focus on psychosis and psychotic thought disorder as the exaggeration of the incoherence or contractive side as an inherent potential in all thought. Later, Deleuze, Bion, and by implication Gendlin would see mysticism and transpersonal states as the maximum expansion of its integrative or coherence aspect—also as a latent potential within ordinary felt meaning.

Phenomenologies of Felt Meaning in Deleuze, Gendlin, and Bion

Deleuze , Gendlin, and Bion were all after a "what it is like" of thought, perhaps also entailing their shared density and circularity of descriptive prose, to be more linearly unpacked in what follows.

Deleuze

In his *The Logic of Sense* (1969/1990) Deleuze suggests that beneath the more traditional "images of thought," based on classification and logic (Aristotle) or resolution of paradox (Plato), there is a deeper, directly sensed coherence/incoherence, as the immediately felt singularity or "thisness" of the unfolding event. Before we can decide a more standard propositional truth or falsity, there is the question of whether our felt understanding

"makes sense," or slides toward an equally inherent sense of nonsense, confusion, stupidity, and pointlessness—which exaggerated becomes psychotic thought disorder. For Deleuze these inversions of sense are part of the inner "structures of thought as such" (1968/1994, p. 151).

> There is an acephalism of thought just as there is an amnesia in memory. ... [In psychosis] thought is forced to think its central collapse, its fracture, ... [its inability] to manage to think something. ... Schizophrenia is not only a human fact but also a possibility for thought. (Deleuze, 1968/1994, pp. 147, 148)

In terms of the larger history of philosophy, Deleuze (1969/1990) sees the first version of his "sense" in the Stoic distinction between the "corporeals" of physical cause and effect (as in atomistic reductionism) and the "incorporeals" of humanly experienced events, with their own reality or "extra being" that Deleuze will also term "phantasm." In this regard Deleuze might be taken as offering, through the Stoics, his own version of Wilhelm Dilthey's later distinction between the cognitive domains of causal explanation in the physical sciences and the felt understandings of empathized hermeneutic events (Dilthey, 1976; Hunt, 2005a). Deleuze also locates the singularities of sense in the *haecity* or unique "thisness" of an incarnated personhood in the medieval nominalism of Duns Scotus, which, like Heidegger (1919/2004), he traces forward into the felt "expression" of meaning in Husserl's phenomenology of consciousness. All this is contained within Deleuze's (1968/1994) larger concern with a post-Nietzschean yea-saying metaphysics of becoming, as the perpetual repetition of difference and multiplicity, and a naturalistic spiritual immanence he shared with Bataille (see Hunt, 2013).

Sense is the "surface" or "membrane" of specific semantic meanings that for Deleuze (1969/1990) both joins and separates the "depths" of biological "states of affairs" and the "heights" of conceptual proposition. It is the expressive "inside" of propositional thought, both "encasing" and "carrying" it forward as the semantic "beingness" of the situation. Part of its very tenuousness and vulnerability, and conjoined potential for expansion in spiritual states, is that it is entirely spontaneous. It is never "constructed" or intended in the manner of a sentence. Deleuze compares it to the Zen of archery, where the bow fires itself. It is this immediate temporal unfoldment of sense that William James (1890) captured when he observed that phenomenologically it would be more accurate to say "it thinks" or "thoughts now" in the same manner as "it rains"—a view also shared by Nietzsche (1886/1954) and Heidegger, with the latter stating "we never come to thoughts, they come to us" (1971, p. 6). Clearly then Deleuze is reflecting the aspect of thought most associated with the spontaneous imaginative absorption also highlighted in creativity research (Michalica & Hunt, 2013).

It will be significant for what follows that the sensed coherence/incoherence of meaning has an intrinsic metaphoric component, animating it from within at key "turning points" and "inflections." For Deleuze these are the:

> Bottlenecks, knots, foyers, and centers. ... critical points just as temperature has critical points—points of fusion, congelation, boiling, condensation, coagulation, and crystallization. (Deleuze, 1969/1990, pp. 52, 53).

Not only is this reminiscent of Jung on the language of alchemy as metaphoric of spiritual development, but it anticipates Lakoff and Johnson (1999) on an underlying metaphoricity in all thought resting on cross modal "image schemas" such as container/contained, center/periphery, balance/imbalance, and multiple varieties of links and forces. It is also similar to the phenomenon of vocal sound physiognomies that Deleuze (1969/1990) will make use of in his analysis of the nonsense symbolisms of Lewis Carroll, and which had already been developed by the cognitive psychologists Osgood (1960) and Werner and Kaplan (1963). Their work helped to establish a cross-cultural commonality of synesthetic meanings in vocal sounds—so that a nonsense word such as "zeca" will statistically tend to be rated as small, angular, moving, and happy, while "voag" is felt to be large, round, static, and sad. These intonational effects are fundamental to poetry and vocal music (Edelson, 1975), and will be central to Deleuze on the malevolent meanings of language in schizophrenia. (Their more positive manifestation is of course central to the vocal mantras of meditative practice.) Later Deleuze and his psychoanalyst collaborator Guattari (Deleuze & Guattari, 1972/2009; 1991/1994) will term this the "figural" aspect of felt meaning and see its more integrative expansion in mystical experience.[1]

Gendlin

Eugene Gendlin in his *Experiencing and the Creation of Meaning* (1962) uses the term "felt meaning"

in ways strikingly similar to Deleuze on sense. He calls attention to both its indefiniteness and impossibility of direct description, which Deleuze will refer to as its "impassibility." At the same time felt meaning is so specific and singular that we sense immediately when our propositional articulation either does not do justice to what we so definitely sense we are "trying to say," or else starts to depart from it into a differing or entirely new felt sense. It is both impalpable and the very opposite of anything vague or indefinite. Felt meanings are both preliminary enough to permit multiple lines of propositional articulation and complete enough to sustain our participation, confident or not, in many ongoing situations without any articulation at all. Both Gendlin and Deleuze were independently struck by the way felt meanings can not be fully said as such, while admitting of seemingly infinite propositions "about" them—with each such statement preserving its felt difference from the felt meaning it addresses.

Gendlin stresses the personal and social significance of our felt meanings of coherence and incoherence. It will feel crucial, and this independent of our later realizations of its logical or factual truth, whether we have this inner sense of felt understanding and coherence—"getting what is going on"—or whether we must suffer the inner loneliness and self doubt of being "at sea"—say in a high school mathematics class where others around us seem, whether they really do or not, to "get it." Although Gendlin is not explicitly concerned with psychosis, one can see how the chronic exaggeration of this "not understanding" where others do would move towards the confusional states of thought disorder. Gendlin does link the impalpability of felt meaning to James' (1890) concept of the "fringe" of consciousness, while for James it was expansions and contractions in that background of all awareness that could describe mystical states and their negative inversions in psychosis. For James, in *The Varieties of Religious Experience* (1902), mystical states are understood as a "deepened sense of significance" (p. 344) and all-embracing oneness—what in Gendlin's terms would be a felt meaning of everything. Deleuze (1968/1994) similarly speaks of "an unconscious of pure thought which constitutes the sphere of sense ... [with its] infinite regress" (p. 155).

Like Deleuze, Gendlin's felt meaning has an imagistic or figural core. In his later writings Gendlin (1978) would develop a method called "focusing" in which more inchoate felt meanings could be made more vividly and explicitly conscious by going back and forth between kinesthetically expressive bodily states, congruent visual imagery, and emergent key words and phrases. Later followers of Gendlin (Petitmengin, 2007) have developed a more explicitly synesthetic foundation for his concept of felt meaning, closely related to similar attempts to establish synesthetic states of cross modal sensory translation as the root of all metaphor (Hunt, 1985, 2005b; Ramachandran & Hubbard, 2001), and open to their own separate transpersonal development (Hunt, 1995, 2001; Bresnick & Levin, 2006).

Bion

In his *Learning from Experience* (1962) the British psychoanalyst W. R. Bion (see also 1965, 1967, 1971, 1977) understood his "alpha function" in essentially the same way as Deleuze on sense and Gendlin on felt meaning, as the immediate sense of coherence/incoherence in semantic understanding. On that depends any more specific differentiation of cognitive proposition and specific emotional articulation. The experiential core of coherence rests on a felt sense of beingness in the ongoing situation—its "saturation" [or not] as a "felt reality." It is here that Bion will locate an inherent capacity for spiritual realization, as the reciprocal enhancement of felt reality that contrasts with the contraction and loss of inner presence in psychosis:[2]

> The belief that reality could be known is mistaken because reality is not something which lends itself to being known. It is impossible to know reality for the same reason that makes it impossible to sing potatoes; they may be grown, or pulled, or eaten, but not sung. Reality has to be "been"; there should be a transitive verb "to be" expressly for use with the term "reality." (Bion, 1965, p. 148)

As with Deleuze and Gendlin, alpha function has an immediate imagistic basis—consistent with the cross modal synthesis that the neurologist Geschwind (1965) made basic to the human symbolic capacity. For Bion alpha function is a direct manifestation of Aristotle's "sensus communis" or "common sense," in which the capacity for cross modal translation across gesture, visual imagery, and vocal expression underpins both human self awareness or "mirroring" and the multiple domains of symbolization (see Hunt, 1995).

At the same time, with Deleuze, alpha function is curiously tenuous and vulnerable, constantly on the

verge of an unravelling of understanding that becomes chronically exaggerated in psychotic thought disorder. Bion is struck by the tenuousness of thought in everyone, and our capacity to sense that, and often to sense the demands of thinking as an unwelcome burden. He describes:

> the inability of even the most advanced human beings to make use of their thoughts because the capacity to think is rudimentary in all of us. (Bion, 1962, p. 14).

This is a striking statement. One would not say similarly that "the capacity to fly is rudimentary in all eagles," but rather that this species defining characteristic is perfectly adapted to their ecological niche. Yet as human beings we often sense a constant struggle with the symbolic capacity that defines us.

With Deleuze and Guattari (1972/2009), this tenuousness of thought can have a significant collective aspect for Bion. Indeed, the writings of all three thinkers appeared in an era that combined a radical spirit of experiential exploration and confrontation with the beginnings of an accelerating awareness of now global problems of humanity in governance, population, ecology, and economic disparity that seem to be beyond the cognitive capacity for solution by the very minds that created them. A widespread feeling that these issues somehow do not "make sense," and of contemporary life as failing to "cohere" or "hold together," is strikingly anticipated by Bion as a collective version of thought disorder:

> The problems which reality poses can turn out to be beyond the capacity of the human mind. ... where we are sufficiently ... advanced to grasp the magnitude of our problems, but are not sufficiently advanced to know what to do about them. ... This, I think, is the situation in which the autistic child finds itself. ... so highly intelligent that it is capable of seeing the vastness of its problems, but without any equipment with which to deal with it. The human race may be reaching a similar point ... at which the most gifted, most capable of our thinkers may be ... inadequately equipped for the realities of the situation in which we find ourselves. (Bion, 1974, pp. 134-5)

We then respond collectively with some mixture of delusive over-certainty, confusion, and stuporous avoidance.

Deleuze and Felt Meaning

Deleuze and Bion on Psychosis as "Structure of Thought"

It is important for what follows to stress that Deleuze and Bion, in placing psychosis, and later mysticism, on a continuum with ordinary felt meaning and as a latency that is part of its very phenomenology, are representative of an approach to psychiatry based on qualitative description and empathic understanding. It is part of a tradition of European existential-phenomenological analysis (Binswanger, 1963; Minkowski, 1933/1970), more recently renewed and extended by Sass (1992, 2000), and entirely consistent with Harry Stack Sullivan's well known statement about schizophrenia, that "we are all more simply human than otherwise" (1953, p. 32). As a method of understanding, related to Deleuze's "incorporeals" of sense, it is potentially consistent with any contemporary causal, "corporeal" explanations of these chronic distortions of felt meaning in terms of genetics and/or neurochemistry. It is also relevant that while the approach of Deleuze and Bion to psychosis as the exaggeration of an incoherence within all thought is purely qualitative, it is fully consistent with current quantitative research on high creativity as associated with medium to higher levels of schizotypal and bipolar personality, while the very highest levels tend instead to shut down these same processes of creative application (Michalica & Hunt, 2013).

Deleuze

In approaching schizophrenia as an intrinsic "possibility of thought," a vulnerability first appearing at the "surface" of sense, Deleuze (1969/1990) begins with several autobiographical essays by F. Scott Fitzgerald (1936/1993). Fitzgerald, in contrast to his wife Zelda who advanced into clinical schizophrenia, described his own painful period of loss of a sensed self-being, inner presence, and felt reality, bearing a striking similarity to Sass (2000) on the preclinical or prodromal signs of loss of felt meaning that can precede psychotic diagnosis. For Deleuze this is a diminution of the "compossibility" of sense—the degree to which its multiple organizing points of "inflection" are felt as belonging together in a vital unfolding whole. Fitzgerald likened himself during this period to a "cracked plate," still of limited household use but not unless it is kept away from the stresses of any overheating. In this context, Deleuze describes the initial dilemma of both the alcoholic and schizophrenic as not having:

> tried anything special beyond their power, and yet they wake up as if from a battle that has been too much for them ... aware of a silent crack in themselves. (Deleuze, 1969/1990, p. 154, 155)

He quotes from Fitzgerald, describing himself in the mid 1930s as suffering:

> a sort of blow that comes from within—that you don't feel until it's too late to do anything about it. ... Holding myself very carefully like cracked crockery ... it occurred to me ... that of all natural forces, vitality is the incommunicable one ... you have it or you haven't. ... This [vacuous quiet] was something I could neither accept nor struggle against. ... It was strange to have no self—to be like a little boy left alone in a big house, who knew that now he could do anything he wanted ... but found that there was nothing he wanted to do. (Fitzgerald, 1936/1993, pp. 69, 74, 76, 78, 79)

Deleuze likens the maximum incompossibility or fragmentation of meaning in full schizophrenic thought disorder to an involuntary infliction of the nonsense words and phrases dramatized in the *Alice* books of Lewis Carroll. With words like "slithy," "snark," and "uffish," incompossibility has contracted to the point where the sound of the word "says its own sense. It denotes what it expresses and expresses what it denotes" (Deleuze, 1969/1990, p. 67). There can be no true or false here but only a sort of narrowed "sense in excess" (p. 78). As his major example of this fragmentation of ordinary words into the malevolent intrusive meanings of psychosis, Deleuze cites the surrealist actor and playwright Antonin Artaud and his accounts of his own schizophrenic episodes, also used by Sass (1992) to illustrate the hyper-reflexive, involuntary introspective sensitization that characterizes schizophrenia. Artaud's accounts (as cited by Deleuze, 1969/1990) show an involuntary disinhibition of Werner and Kaplan's (1963) vocal sound physiognomies, normally subordinated within the larger context of sentences. Deleuze mentions Artaud's specific dislike of the nonsense humour of Lewis Caroll, since the latter seemed to be mocking the malevolent physiognomies that Artaud had to suffer, where the sounds of words intruded like "physical wounds"—"wounding unbearable sonorous qualities [that] invade the body" (Deleuze, 1969/1990, p. 88). This experience of fragmented meanings as bizarre physical sensations felt within the body will become central to Deleuze and Guattari's (1972/2009) later use of psychosis to explicate the inner structure of all thought.

Bion

Bion (1962, 1965, 1967) similarly locates schizophrenic thought disorder as the exaggeration of the ordinary incoherence and fragility of all felt meaning. In the confusional states of psychosis this fragmentation takes the form of separate "beta elements" or "bizarre objects" in which word-sensations become intrusive physical "things" and outward objects become animated by thought-like physiognomies—an ordinary door-knob suddenly fascinating with an uncanny malevolence. Very much in the spirit of Bion on the more ordinary roots of such incoherence, the psychoanalyst Harold F. Searles (1979) has described the common phases experienced in writing an academic paper as milder forms of clinical thought-disorder: 1) Initially there can be that burst of intuitive insight whose enthusiasm soon proves premature and unworkable—a mentality that chronically exaggerated would approximate the "megalomania" and "over-inclusiveness" of delusion. 2) This premature sense of all-embracing intuitive truth can be followed by a phase of panic at the sheer diversity of all the "facts" that should be included, now appearing as the "meaningless" fragments of one's previous insight—and which exaggerated in confusional states becomes Bion's over-concretized beta elements. 3) This confusional overwhelm can then alternate with a period of stasis, a reactive mental blankness, shutdown, and apathy—an empty painful waiting for something to happen. Exaggerated in psychosis this becomes catatonic stupor and trance-like "blocking" of thought. Just as milder versions of these states can alternate back and forth in intellectual work, Chapman (1967) found a similar rapid shifting in the self-reports of schizophrenic patients between over-inclusive delusions, confusional disorganization, and stuporous blocking.

For Bion, in both intellectual work and psychotic thought disorder, there is the dilemma of how to wait within the gap of unfilled time-ahead with sufficient patience and faith to allow an integrative coming together, or "saturation," of orienting pre-conception and "selected fact" into a coherent and sustainable sense of felt meaning. The patient, rendered hyper-sensitive to this sheer openness of time-ahead, responds to it with a "nameless dread" and defends against that with delusion, confusional fragmentation, and stupor. Both in these

extremes of "attacks on linking," and in the ordinary sense of thought as burden and incipient incoherence, Bion finds a "hatred of thought" in which the mind turns against itself and its capacity for cognitive and emotional transformation. Bion finds this rejection amplified in myths of the tree of knowledge in Eden, the tower of Babel, and the threat and riddle of the Sphinx in Oedipus. Where the mystic comes to directly experience this time-ahead as a "formless infinite" and "being" that answers and completes that openness, the patient, while sensitive on a similar level to this inner form of thought itself, experiences it as a terrifying emptiness and deadness, in which space seems strangely frozen and static and time stopped. This sense of inner stoppage, as the opposite of the dynamic open spaciousness of mystical states (Tulku, 1977), is conveyed in multiple autobiographic accounts of schizophrenia (Sechehaye, 1951; Minkowski, 1933/1970; Eigen, 1996). In this regard psychosis (and mysticism) appear as a sort of "involuntary introspection" (Hunt, 1984, 1995, 2007; Sass, 1992, 2000, 2014) amplifying the inner dynamics of coherence/incoherence within the felt meaning described more or less in common by Deleuze, Gendlin, and Bion.

Mysticism and Psychosis as Reciprocal Amplifications of the Inner Form of Thought

For both Deleuze and Bion, psychosis and mystical states reflect, in Deleuze's terms, the maximum "incompossibility" and maximum "compossibility" respectively, of the felt sense of semantic meaning. It seems striking that both Deleuze and Bion independently use, as their understanding of the normally embedded inner structure of thought, the British psychoanalyst Melanie Klein's (1963) model of a "paranoid-schizoid position" of early infancy. This was her controversial view of an initial "oral" organization of "part object" fragments of not yet integrated whole "imagos" of the primal parents, supposedly felt by the infant as physically inside its body in much the way described as the intrusive internal energies of the body hallucinations suffered by adult schizophrenics. Although Deleuze and Bion will develop Klein's model to somewhat different effect, both, Bion most explicitly, will move past the fixed implication in classical psychoanalytic thinking of both states as "regressions" to infancy, toward a more formal understanding. This brings both better in line with more recent cognitive understandings of both schizophrenia (Sass, 1992, 2000) and mystical experience (Hunt, 1984, 1995) as developmentally complex transformations of a more abstract self awareness.

Deleuze and Guattari

In *Anti-Oedipus* (1972/2009), as part of the anti-psychiatry movement of the 1960s also associated with R. D. Laing (1967), Deleuze and his psychoanalyst collaborator Felix Guattari described a single "schizophrenic process" as the radical "un-coding," "de-habituation," or "de-territorialization" of mind that releases an "unchanneled energy" necessary for the revolutionary individual creative artist, shaman, and mystic, but within which the schizophrenic patient becomes defensively frozen. Invoking Wilhem Reich's (1961) concept of an orgone energy whose full release becomes a "cosmic consciousness," and which is approached but finally blocked in psychosis, Deleuze and Guattari describe the aim of their new "schizoanalysis" to "take apart egos ... and liberate the pre-personal singularities they enclose ... as freed energies" (1972/2009, p. 362). In schizophrenia the patient's experience is "pulled down into the depths of the body by [oral] sexualization" (Deleuze, 1969/1990, p. 218). Deleuze and Guattari (1972/2009) understand the resulting body hallucinations in terms of Artaud's "body without organs" (BwO) as his "pure intensities" of inner energy flow that obliterate the ordinary sense of body image based self-identity. Patients do indeed describe the experience of a hollowed body full of bizarrely disruptive expressive energies (Angyal, 1936). Deleuze and Guattari understand these "intensities" with Jung, rather than Freud, as a generalized libido whose narrowed pole is "sexual," but most full expression is "numinous." "The body-without-organs is not God. ... But the energy that sweeps through it is divine" (1972/2009, p. 13). Citing Laing, they regard madness as more "breakthrough" than "breakdown."

By the time of their next book *A Thousand Plateaus* (1980/1987), however, their earlier "revolutionary" stance of a single monolithic "schizophrenic process" had softened. The experience of body-without-organs is now explicitly stated as not regressive and as coming in multiple forms that can undergo their own development. In particular, acknowledging Artaud's own despair and sense of meaninglessness even in his own forays into Native American shamanism, they distinguish between the "empty" BwO of schizophrenia and its "full" form in realized shamanic-mystical states, briefly citing Castaneda and the evocative accounts of mescaline

imagery in the writings of Henri Michaux (1956/1972). In their final major collaboration, *What is Philosophy?* (1991/1994), numinous experience is understood as the full development of the "figural" aspect of sense, now more clearly separated from the conceptual thought of philosophy, and most clearly expressed in Chinese hexagrams, Hindu mandalas, and Sufi imaginal realms, as well as in the inner "energies," "vibrations," and "speech" of psychedelic drug experience.

It is important to emphasize that these references to mystical states remain largely as allusions, and are never developed more explicitly in the directions then well underway in transpersonal psychology. Deleuze and Guattari understand the release of these inner energies in Artaud and Michaux as "corporeal," and taking them literally and physically, reject only suggestions that they be interpreted as transformations of "body-image" that would exteriorize metaphor. More recent accounts of bodily hallucinations in schizophrenia (Sass, 1992) and the more expansive chakra activations and flow experiences in meditation (Hunt, 1995) would regard these experiences as intensified gestural/metaphoric expressions—bringing them more in line with Lakoff and Johnson (1999) and Werner and Kaplan (1963) on the spatial-metaphoric foundations of felt meaning. This Deleuze (1969/1990) certainly anticipated but did not further develop.

Before proceeding to Bion's more explicit anticipation of a cognitive psychology of mysticism, Deleuze and Guattari (1972/1990) also developed their own speculative sociology of the relation between the evolution of society and a perhaps too broadly defined "schizophrenic process" for the genesis of individual creativity and its revolutionary potential. They distinguished a progression of societal complexity, from tribal, to agricultural, primitive kingship, feudal, mercantile, and global capitalism, characterized by what they call an increasing "de-territorialization" and an increasingly abstract and monetary flow of quantifiable power. At each of these stages there is the ever present possibility of a more regressive "despotic structure" being imposed as the narrower channeling of energy of a repressive power—a continuous potential for an incipient "fascism" that can ever assert itself anew.[3] In their view the nuclear family of modern capitalism, with its oedipal or primal horde, "despotic structure," channels but also holds in check the potential creativity of the increased individuality needed for modern capitalist economies to function.

Classical psychoanalysis and most contemporary forms of psychotherapy are seen as actually maintaining this "repressive" structure, while their own more radical "schizoanalysis," based on pre-egoic Kleinian fragmentation, would support the hyper-differentiation needed for the more complete release of the revolutionary creative potential of a fully emancipated individual. Beneath the repressive oedipal pattern, the free flow of energy in capitalism is seen as implicitly encouraging a similar un-coding flow within the individual. This also means that modern capitalism unwittingly encourages schizophrenia as the maximum freeing of channelized energy within the individual.[4] The need for social adaptation will tend to hold that final fragmentation in check, rejecting it as "pathological," while artists, mystics, and creative rebels will push through some such inner crisis to a more complete independence of the individual than was possible in any prior social order. For Deleuze and Guattari this offers the only potential for a deeply needed valuative revolution within contemporary global capitalism.[5]

A less radical implication not addressed by Deleuze and Guattari, but consistent with the broader sociology of religions developed by Max Weber (1922/1963) and Ernst Troeltsch (1931/1992), and the closely related post-Nietzschean naturlaistic spirituality of Bataille (1954/1988; Hunt, 2013), is that modern capitalism, with its materialism and prioritizing of the individual, will favor, and especially so for the educated classes, "this-worldly" or "new age" forms of individualizing mystical renewal over the more communal prophetic religions. In this regard, Deleuze and Guattari's own formulations of "schizoanalysis," and implied advocacy of shamanism, Sufism, and Taoism would be part of that broader tendency. Bion (1971) too saw a reciprocal relation, sometimes commensurate, sometimes destructive, between "mystic," as creative individual, and "group" as characteristic of modernity.

It will fit well with Deleuze and Bion that recent quantitative research in creativity, shows that while those engaged in individual creative endeavors do show evidence of considerable inner conflict (above) they also report unusually high levels of spontaneous mystical states (Michalica & Hunt, 2013).

Bion as "Psychoanalytic Mystic"

Bion's (1962) use of Klein's model of a paranoid-schizoid pattern of infancy, as the outer manifestation of what is later to be internalized as the inner structure

of thought, is more consistent with developments in subsequent infant research than the more cursory treatment of Deleuze and Guattari. For Bion, and his fellow psychoanalyst D. W. Winnicott (1971), Klein's pattern is based on what would later be termed the early reciprocal "mirroring" relation between infant and mothering one (Meltzoff, 2002). This is the cross modal integration between the infant's inchoate kinesthetic sense of itself and the visual facial and vocal expressions of the primal parents, as manifested in early reciprocal smiling and later shared expressive vocalization. Internalized in subsequent development, these mirrorings become the inner structure of the dialogic matrix of thought (Meltzoff, 2002). A later form of this same process of developmental internalization of outer behavior into inner form will be the shift from childhood "egocentric speech" of thoughts-out-loud to the later silent "inner speech" of "verbal thought" (Vygotsky, 1965).

Winnicott (1971) had described the way in which the infant discovers the reflection back of its own emotional and kinesthetic expressions in the nurturant face of the mothering one, allowing its gradual internalization as the human form of self-awareness and first sense of identity. For Winnicott that internalization will leave open how much of the infant's kinesthetic emotive experience can be "held" and "contained" by the primal parents for subsequent reflection and self-recognition, and this will also vary in terms of infant temperament and child rearing practices.[6] Bion's (1962) version of this mirroring process further develops its intrinsic conflictual aspects. In his more dynamic account the relative instabilities of early infant emotion mean that its panics and frustrated rages are felt as "projectively identified" into the mirroring parent, whose directly responsive calm, to the extent it can be present in response to an upset infant, allows a "detoxification" of those intolerable and ejected experience fragments (beta elements). It is only then that the infant can come to tolerate their modified reflection back as part of its own growing capacity for awareness of self.

For Bion (1962, 1965, 1971) this intrinsic turbulence of early mirroring becomes part of the inner dialogic structure and "burden" of an internalized symbolic capacity or "alpha function," with its constant dialectic between felt coherence and an always incipient incoherence. Within ongoing thought the inner form of this mirroring relation is reflected in a continuous tension between "pre-conception" and "selected fact," which, to use the terminology of Piaget (1968), will undergo their own reciprocal assimilation and accommodation to arrive at whatever "saturation" and felt reality is possible in that situation. Bion sees this process in terms of an inner "turbulence" between the "no-thing" of an incipient but not yet "holding" thought, whose originary template is an initially non responding or absent mothering one, and the "fact" to be understood—which may or may not be "contained" and "reflected back," and whose template in turn will be the infant's emotive state. His often dense language for the inner dynamics of the internalized "alpha function" of thought echoes Gendlin's (1962) somewhat more accessible phenomenology of a constant inner challenge in coordinating our inchoate "felt meanings," whether of interpersonal situation or abstract concept, with our successive attempts at their specific articulations—often acutely feeling the inadequacy and incoherence of what we actually say compared to what we feel and mean.

It would presumably reflect this internalized reciprocity within all thought that, in Bionian terms, either felt meaning or its attempted articulation can alternatively be identified with either the "containing" mothering one or expressive infant, since at any point in the unfoldment of understanding either phase can be felt as "container" or "contained." Each phase will seek its subsequent "holding" and "reflection" from the receiving "other," while also constituting its own "containment" of a preceding expressive phase. Both felt meaning and its propositional specification seek to "mirror" each other—always approaching or avoiding a continuously shifting reciprocity.

Bion is focused on the reflections of this reciprocal process in the more developmentally complex levels of abstract self awareness involved in creativity, psychosis, and mysticism, where intensifications of experience will most directly exteriorize the inner form of thought itself. This will entail the sensitivity to the openness of time ahead as such, which then must await, or tolerate the waiting for, a corresponding "answer" or "containment"—to the extent that might be possible (or not) for a given person, cultural era, or a given level of more specific creative endeavor. It is these "form near" levels of thought that most directly reveal the turbulence intrinsic to its inner structure.

For Bion this capacity to directly sense the openness of time ahead, as part of the inner form of meaning, gives rise to an intrinsic or existential anxiety

that may or may not be "contained" in any completed realization. Intolerance of this intrinsic ambiguity gives rise to the various "pathologies" of thinking in which we may close off all deeper inquiry, suffer its confusion, or falsely finish it with precocious and premature "answers"—which are what Bion terms the "disease of the question." Creativity for Bion will require what Keats referred to as "negative capability"—the capacity to remain within the open uncertainty of time ahead, "of being in uncertainties, doubts, mysteries, without any irritable reaching after fact and reason" (Bion, 1971, p. 125). This for Bion requires a capacity for "patience" and "faith" which is what in the extreme the psychotic patient must avoid at all costs—since time ahead inspires there what Bion, quoting Pascal, calls the "terrifying silence of infinite spaces" (Bion, 1965, p. 171). In psychosis the experience of a potential openness of Being is felt as a "persecutory" and intolerable domain of "nonexistence," "emptiness," and "death" (p. 120). The average person, less sensitive to this immediacy of consciousness, will be able to deflect such anxieties by everyday over-certainties and confusions well short of clinical thought disorder.

The mystic remains fully open to this inner form of time ahead with the resulting potential to experience its spontaneous completion as a "formless infinite" or "Being," rather reminiscent of the later Heidegger (1972), as its mirroring "answer" and "holding." Bion takes "formless infinite" from Milton, while also using Meister Eckhart's (14th century/1941) concept of an all originating emptiness of Godhead as a model of thought in which a tacit "felt source of undeveloped distinctions" (Bion, 1965, p. 162) "incarnates" within time ahead as the more specific forms of meaning. Where this "unrealized" source is fully experienced as such it will be felt as a state of "ultimate reality"—and sensed as sacred. To the extent that the inner turbulence intrinsic to this deep level of symbolization can be accepted, then experience can open into this sense of an inner redemption. Such experience presupposes a capacity for an abstract form of self awareness that is the opposite of anything "regressive." Thus Bion, "the psychoanalytic mystic" (Eigen, 1998), sees spirituality, with Maslow (1962), as a needed adult development that cannot be assimilated to Freud's (1930) account of an "oceanic experience" of infancy:

> The patient's relationship with God was disturbed by [fixated memories of the primal parents] which prevented an ineffable experience by their concreteness and therefore unsuitability to represent the realization. ... [This] would extend psycho-analytic theory to cover the views of mystics. ... The psycho-analyst [then] accepts the reality of reverence and awe, the possibility of a disturbance in the individual which makes atonement and ... an expression of reverence and awe impossible. The central postulate is that atonement with ultimate reality ... is essential to harmonious mental growth. (Bion, 1967, p. 145).

Here Bion offers his own version of an immanent or naturalistic mysticism earlier developed by Nietzsche, Heidegger, Bataille, and Jung (see Hunt, 2013), one also foreshadowed by Deleuze, but whose references to a this-worldly mysticism remain more allusive.

A Supporting Cognitive Psychology of Mystical States

Further support for Bion's approach can be found in the author's own development of a holistic cognitive psychology of mystical states that would see them as abstract synesthesias of a maximally unitive felt meaning, in which the sequential openness of time is cross modally translated into the only figural pattern that is equally open and pervasive, namely the visual form of luminous spaciousness (Hunt, 1989, 1995, 2006). Such abstract cross modally based felt meanings would not be available to the infant of Klein or anyone else, where the beginnings of cross modal experience are limited to the more concrete translations of facial and gestural expression. The later semantic color synesthesias for letters, numbers, and categories of time common in mid childhood also remain on a more concrete cognitive level (Hunt, 2011; Novoa & Hunt, 2009). It is only the mystical states of adolescence and adulthood, and their occasional precocious precursors in some children, that will require the more abstract synesthesias of light to express and become the felt meaning of an all-embracing "ultimate reality."

However, if felt meaning always rests on cross modal translation, then any translation of the relatively more specified kinesthetic body image into the luminosity of open spaciousness will also be experienced as its actual or incipient dissolution into that light—if it is to match the openness of light as felt metaphor. There would follow the sense described in so much ecstatic experience of a felt "annihilation" or "death" of a self-identity that is ultimately grounded in a sense

of bodily presence (Hunt, 2007). This sense of bodily dissolution makes more understandable the blockage and terror described by some psychotic patients over just such an imminent annihilation (Schreber, 1903/1955; Chapman, 1967), and their occasional accounts of spontaneous remissions following the more complete surrender that can result in classical mystical states (Boisen, 1936/1952; Van Dusen, 1972). At the same time it would also follow for many persons that spontaneous ecstatic states, whatever their temporary bliss and unitive sense of redemption, can have later more destabilizing effects on a still needed sense of personal identity (Almaas, 1986; Eigen, 2001).

Following also Lakoff and Johnson (1999) on the perceptual roots of metaphor underlying all forms of thought, it makes sense that individual performance on tasks of spatial orientation and physical balance, which have a central body-image component, tends to be statistically superior in those who frequently report spontaneous mystical states and more integrative altered states such as lucid dreaming, while psychotic patients, and those describing more dissociative states and nightmares, tend to show especially low spatial task performance (Hunt, 2007; Gackenbach & Bosveld, 1989). To the extent that sense of self-identity rests, ultimately on spatial body-image, the moment by moment cross modal disassembling of perceptual patterns in search of expressive metaphors for unfolding felt meanings would become part of the incipient turbulence and challenge to coherence described by Deleuze, Bion, and Gendlin. The extent of such turbulence, and the capacity to allow its fuller felt completions in mystical states, would thus vary in terms of the relative cohesiveness in the very sense of self that has to be surrendered. Accordingly the beginnings of such openness will be sensed predominantly as incipient freedom and release for some, or "nameless dread" for others, while for most it can initiate the more ambivalent descriptions of death-rebirth crisis in classical shamanism, spontaneous ecstasy, and psychedelic drug experience (Eliade, 1964; Laski, 1961; Grof, 1980).

Some Implications for Transpersonal Studies

While one could wonder why Deleuze, in contrast to Bion, did not further pursue the transpersonal implications of his phenomenology of "sense," it will be the Indian teacher Krishnamurti who completes this linkage from the side of spiritual realization.

Mystical States as Manifestations of the Inner Form of Thought

Although Deleuze and Guattari do not develop their more indirect discussions of mystical experience to the extent of the later writings of Bion (1965, 1967, 1971), their shared view of its enhancement of a figural dimension within all felt meaning, and their implied overlap with Gendlin's more circumscribed account, supports the view of mystical and psychotic states as intensifications of the intrinsic tension between coherence and incoherence all thought. Both Deleuze and Bion start with the incoherence side of psychotic thought disorder, and later shift to the enhanced coherence of mystical states—Deleuze and Guattari in their discussion of the "full" body-without-organs and Bion on the timeless experience of Being as the "holding" and fulfillment of the unknown of time ahead.

Both Deleuze and Bion make use of Klein's concept of a paranoid-schizoid position of early infancy, which might seem to necessitate a reductionist or regressive understanding of psychotic and mystical states that both, however, explicitly reject. Deleuze and Guattari (1980/1987) do not elaborate on their later conclusion that the body-without-organs of inner energetic transformation comes in many forms and undergoes its own development. By contrast Bion explicitly separates adult spiritual realization, as a maturation of emotional intelligence, from all more concrete fixations of "memory and desire" that can block and distort it. The potential for mystical experience, and its failure to develop in psychosis, show in exaggeration the inner structure of all thought.

That structure is most clearly visible in these states *and* in its first outward manifestations in the "mirroring" relations of infancy. These first expressions of a cross modal capacity for a dialogically patterned felt meaning are what become internalized in subsequent development as "thought." The formal similarities of Bion and Winnicott's version of "mirroring" to transpersonal states thus do not support the regression model put forward by a more traditional psychoanalysis, but show entirely different developmental levels of externalization of the form of thought itself—concrete and behavioral in infancy vs. abstractly symbolic in mystical states. To add to Bion, the internalization of infant mirroring would establish that form as the common matrix for all "frames" of human intelligence, while the development of an abstract capacity for self awareness as part of Piagetian

formal operations, where fully realized within a primarily experiential "emotional intelligence," will instantiate the form-near level of experience which will make mystical states possible (see Hunt, 1995, 2001; Dale, 2014).

A question remains as to why the repeated allusions of Deleuze and Guattari (1972/2009, 1980/1987, 1991/1994) to mystical experience, shamanism, the later Reich, and Michaux on psychedelic drug states are left largely undeveloped. If anything they tend in their later discussions to emphasize more a separation between the figural/metaphoric enhancements of mystical states and conceptual thought, on the one hand, and the disintegrative "energies" of psychosis from their earlier linkage to the "incorporeals" of sense, on the other. While a standard criticism of Deleuze and Guattari from a predominantly secular mainstream philosophy, suspicious of all that is "non rational," has been their interest in "mysticism" (Smith & Somers-Hall, 2012), one could as easily argue, with Ramey (2012), that they did not go far enough.[8]

Certainly this failure to further develop their repeated allusions to these same immanent mysticisms, also coincides with Deleuze and Guattari's increasing preoccupation with a more unitive speculative metaphysics of "assemblage" or "machines of desire" as self-organizing systems common to both human and physical science (1980/1987, 1991/1994). These "assemblages" are reminiscent, as Deleuze (1988/1993) brings out, of the monads of Leibniz, as dynamic gestalts of varying complexity and self awareness that equally organize inanimate, animate, and human reality. Deleuze and Guattari are here anticipating current sciences of chaos mathematics and self organizing systems of emergence and downward control.[9] From the present perspective, however, that may have come at the cost of any further development of a highly original phenomenology of thought—distinct from the physical in its incorporality, singularity of meaning, mode of temporal unfoldment, *and* exteriorization in the enhanced coherence/incoherence of mystical and psychotic states. What had been Deleuze's earlier hermeneutic distinction between causation and forms of meaning may have become less important from his final metaphysically unitive conceptual perspective.

Krishnamurti on Self-Realization and Felt Meaning

Perhaps it should not be as surprising as it was initially to this author that Deleuze, Bion, and by further implication Gendlin, overlap so strikingly with the Indian spiritual teacher Krishnamurti on the latency of a mystical self-realization within ordinary felt meaning. While Deleuze and Bion approach transpersonal experience from outside any traditional spiritual system or special language, Krishnamurti, after his own spontaneous enlightenment and emancipation from his earlier training within Besant and Leadbeater's Theosophical Society (Landau, 1964), also became widely recognized for his extreme simplicity of ordinary usage to convey an enlightenment always implicit within semantic experience (Mehta, 1973).[10] For Krishnamurti there is an "immediate perception," the seeming equivalent of Deleuze's figural dimension, within the felt understanding of any situation, which if it is not more typically deflected into "verbalization," will spontaneously "complete" itself as an experience of "pure energy" and "newness." This is a felt "communion" with the Beingness of that situation (Mehta, 1973)—essentially the sense of the numinous as understood by Deleuze and Bion.

For Krishnamurti these are the rare moments of "pure intelligence" or "mind of innocence," which can be most prominent in nature, and convey a felt "eternity" outside the ordinary "continuity of time—which is based instead on our more usual elaborations of a socially conditioned memory, desire, and self-identity. It is intriguing in this regard that for both Deleuze and Bion, with Krishnamurti, the sense of oneself as "thinker" is actually secondary to "thoughts," only emerging after their more primary and spontaneous unfoldment—again, the "it thinks" of James and Nietzsche. For Krishnamurti, as for Bion (1971), this spontaneous "newness" of "total attention" is not possible as long as there is any felt division between "what is" and "what should be." Thus he rules out any systematic meditative practice, since this presupposes an alienating dissatisfaction with one's here and now experience.

Where Deleuze, Bion, and Gendlin all distinguish a knowing through propositions from a primary beingness of felt meaning, Krishnamurti also separates our verbal "knowing by ideation" from the "knowing by Being" in moments of "total attention." Very much like Bion on the openness of time ahead "incarnating" itself as a "formless infinite" expressing itself as the singularity of each situation, Krishnamurti describes the potential for a fully allowed "immediate perception" to reveal an "inner immensity" of space whose "negativity" of pure openness—as an emptiness

and inner stillness—can receive the totality of any situation. "Since the negative contains nothing, it alone can receive the whole" (Mehta, 1973, p. 275).[11]

Just as for Bion this spaciousness is "denuded" of its incipient beingness in psychosis, Krishnamurti also discusses a more destructive "inversion" of immediate perception, where the "passive" cessation of verbal mind, without that openness and immediate acceptance of "what is," produces a frightening blankness and loneliness. It would be only the non resistant acceptance of the felt qualities of that loneliness that can transform it into a more open "aloneness," out of which comes a "silence" that is

> without cause, and therefore has no beginning or end...and to such a mind...comes a marvelous silence [which] there are no words to describe ... and if you have gone that far, then you are enlightened, you do not seek anything. (Krishnamurti, 1971, p. 93)

Where Bion and Winnicott stress the sense of a nurturant "holding" within the inner form of felt meaning, Krishnamurti similarly compares the "mind of innocence" and "communion" to the "nurturant" warmth and moisture of soil that receives and fosters the planted seed. In other words Krishnamurti's "mind of innocence" is also structured maternally, and so dialogically. Just as Deleuze and Guattari (1972/2009) see the creatively released individual as the only avenue for genuine social change, Krishnamurti sees the only potential for profound social impact in the individual "mind of innocence." Society for all three approaches is necessarily static, and rooted in what Krishnamurti terms a secondary, culturally imposed, "associative learning." For Krishnamurti, a badly needed revolutionary social change can only come from the impact of the individual "mind of innocence" that received back by others "completes itself" in them. Bion describes a similar opening in the client from the therapist's own elimination of "memory and desire." In Krishnamurti's terms, "the unexplained innocent behavior of the one initiates in the other a movement for fundamental transformation" (Mehta, 1973, p. 447). The spontaneous completion of the figural or felt foundations of "immediate perception" in the one inspires its mirroring in others, and that alone for Krishnamurti can fulfill and justify civilization. This would describe the charismatic impact of the major spiritual teachers of history. Otherwise, Krishnamurti is every bit as devastating in his social critique as Deleuze and Guattari on "schizoanalysis" as the only authentic response to modern culture.

Conclusions

Figures as diverse as Lakoff and Johnson (1999), Wittgenstein (1980), and Ricoeur (1977) have understood the human symbolic capacity as resting on a metaphoric "seeing as" in which one thing—whether as object or vocal sound—becomes the vehicle or "lens seen through" by which another is taken as referent. For Bion the deep structure of this "seeing as" is that of internalized interpersonal relationship. He is also saying that this "link" of metaphor and referent bridges what he would later (1977) term an intrinsic "caesura," gap, or delay within the very structure of relating. This masks an inner nothingness or primal sense of absence of "other"—always latent within symbolic experience—which the psychotic comes to directly experience as incipient annihilation and the mystic comes to accept as openness to an answering reflection back of Being. Ordinary knowing and feeling buffers and shields us from both these closely conjoined possibilities that Deleuze also saw as always implied at some level within all symbolic expression.

Deleuze, Bion, to a considerable degree Gendlin, and Krishnamurti together understand a "felt meaning" or "immediate perception" as the basis for all thought, along with its latent potential for expansion as spiritual realization. This intriguing convergence of views is the closest contemporary version this author has encountered to the Buddhist "mind-as-such" of enlightenment and "mind applied" of everyday life as reciprocal expressions of an ever present "ordinary mind of nowness" (Wang-Ch'ug Dor-je, 16th Century/1978; Guenther, 1989). Here philosopher, mystic, psychoanalyst, and phenomenological psychologist all "see the same."

Notes

1. Given that Deleuze, Gendlin, and Bion are all centered on the more immediately intuitive and metaphor based aspects of thought, it is of interest that Kounios et al (2008) found that subjects who solved problems more intuitively than logically showed resting EEG records with higher right hemisphere activation in the frontal-temporal areas sometimes linked to felt meaning and parietal areas linked to metaphor. While Wittgenstein (1980) famously rejected the notion that any inner sense of meaning can be used to define the primary social pragmatics of language, at the same time he also called the experience of meaning a "physiognomy" and suggested that where it is lacking, one is "meaning blind."
2. Bion, who has been termed "the psychoanalytic mystic" (Eigen, 1998), has had an almost revolutionary impact on contemporary psychoanalytic theory, insisting that theoretical and clinical psychoanalysis can be entirely consistent, as Jung had originally maintained, with an intrinsic spiritual dimension of mind. In this regard Bion's work builds a bridge into transpersonal psychology, also developed by Almaas (1986) and Wilber (1984), such that transpersonal states intrinsically interact with psychodynamic issues without being reducible to them. Excellent summaries of Bion's overall work can be found in Symington and Symington (1996) and Eigen (1998), while there is also a more "post-modern" tendency to romanticize and imaginatively elaborate his writings (Grotstein, 2007) in a way that while stimulated by his later more informal clinical books (1974, 1975, 2005), nonetheless loses much of his highly original, if often cryptic, dignity and deeply moving sobriety.
3. Trigger (2003) located an early form of such a recessive "despotic structure" in his observations on the grave relics in early primitive kingships—in both old and new worlds. He was struck by the extreme and archeologically sudden difference between the opulence of artifacts in the graves of the elite and the comparative coarseness of these same objects in the graves of the newly emerging mass of commoners—many of whom, as artisans, would presumably have made the objects of such beauty and refinement found in the graves of the elite. The widespread appearance of human sacrifice in such societies would be part of the enforcement of these newly extreme disparities.
4. Although it may seem extreme to trace any direct causation between capitalism and schizophrenia, Sass (1992) has suggested that the high demands for personal autonomy and competitive functioning in modern economies may accentuate the isolation and potential breakdown of patients who might have adapted better to the slower pace of more traditional agrarian societies. He also shows that the extreme valuation of separate individuality in capitalist societies is associated with modern art forms that emphasize a "hyper-reflexivity" of inner self consciousness that seems further exaggerated in the "prodromal" and "first rank" symptoms of schizophrenia. If one adds in the seemingly endemic diagnoses of clinical depression and the extent of its medications, it may be that capitalism is the form of social organization that least protects the modern individual from pushing creative sensitivities into overt psychosis.
5. If Deleuze and Guattari (1972/2009) are correct on radical individualization (their "schizophrenic process") as the only avenue for revolutionary social change, and one sees the increasing economic inequities and automation of many working roles as examples of a newly emerging "despotic structure" within global capitalism, then the mass creation of large numbers of disenfranchised, unemployable youth, along with the spreading despair and alienation of their widespread drug use (for which one can hardly blame them), seems a very high price to pay for the small increase in the number of revolutionarily creative individuals that might also result on this model.
6. The French psychoanalyst Lacan (1973/1981) suggested a further fundamental disparity or split between the intrinsically undefined and "shapeless" qualities of kinesthesis and the more "complete" gestalts of the visually seen other, conferring some degree of intrinsic predominance, convincingness, and felt "reality" of the "other" over the more phenomenologically open, kinesthetic sense of self. Internalized as the structure of thought on the model of Bion (1962) and Meltzoff (2002) this will add an additional inner turbulence to that dialogic matrix.

7. The author (Hunt, 1995, 2000, 2011; and see also Dale, 2014) has suggested that mystical states and peak experiences, with their equilibrating oneness of self and others, would represent, in Piagetian terms, the initial appearance of a not commonly realized "formal operations" in the "affective schemata" of a separate developmental line of emotional intelligence. This might be a more parsimonious account than previous suggestions (Wilber, 1984) of spirituality as the "post formal" stages of a single ladder model for all intelligence.
8. Part of this reluctance on the part of Deleuze might also have stemmed from his apparently intense pre-academic immersion in more controversial Hermetic and esoteric spiritual traditions (Ramey, 2012). This may have cast a more negative shadow over the general area of such inquiry for the older philosophical Deleuze, who seems to have preferred an overview of spirituality based on the more abstract immanence of Spinoza (Deleuze, 2001) to any more detailed and explicit discussion of major mystical traditions.
9. The later Deleuze (1991/1994, 1988/1993; Smith & Somers-Hall, 2012) speculated about a potential mathematics of the planes and shapes of analytic geometry as underlying all such "machines" or self organizing systems within mind and matter, thereby perhaps also undercutting his earlier anticipation of Lakoff and Johnson's figural or metaphoric image schemas for all thought. It may be a reflection of the sheer difficulty of separating metaphor from its literalizations that Bion (1965) too suggested, but did not develop, a mathematical geometry as the inner source of abstract thought. By contrast, in the alternative primacy of figural metaphor as understood by Lakoff and Johnson (1999) and Hunt (1995, 2006, 2011), a shared matrix of spatial/dynamic synesthetic patterns would be unfolded, at its more abstract levels, within the representational symbolisms as mathematics (Lakoff and Nunez, 2000) and in the presentational-aesthetic symbolisms as the mandala/chakra forms of psychedelic and mystical states. Rather than reducing any one symbolic form to any other, it would seem more plausible to show how each emerges from a shared cross modal capacity, abstracted out of the separate perceptual modalities and so available for all frames of intelligence.
10. Almaas (1984) comments that the sheer simplicity of Krishnamurti's use of a nonspecialized ordinary language to express his own realization makes it all too easy for many readers to miss the depth and profundity of what is described.
11. The striking overlap in concept and some phraseology between Bion and Krishnamurti makes one wonder if Bion, either in the 1930s when a younger Krishnamurti was in England, or after 1968 when Bion had re-settled in California and had begun to read in the Bhagavad-Gita, might have attended any of Krishnamurti's public lectures. There is no mention of any such contact in Bleandonu's (1994) biography of Bion, and the deceptive simplicity of Krishnamurti's language could certainly have either remained as implicit background for Bion or been independently developed as his own spontaneous realization.

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