

**A composite Model of the Psyche  
Its Practical relevance in  
Psychotherapy**



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# A composite Model of the Psyche Its Practical relevance in Psychotherapy

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Without knowing clearly what is psyche we venture on psychotherapy. Without a workable definition of psyche we pursue the discipline of psychology. With so much confusion between 'mind' and 'consciousness' or 'soul' and 'psyche' we venture to explore the role of *yoga* in psychotherapy. If we ask our colleagues what do we mean by psyche, baffling answers pour in. It is mind! It is brain processes probably excluding its sensory, motor and autonomic activities! It is soul! It is self. It is consciousness! At best, it could be the sum total of all! In spite of this lack of precision, the discipline of psychology, the science that deals with psyche, has advanced reasonably fast and has been recognized as important part of Neuroscience and Consciousness study. What could be the working model of Psyche then? Is it Mind? Is it Soul (Consciousness)? Is it Self (Being)? Is it phenomenal self? Is it information processing system of the brain? The situation is like a group of blind men describing the elephant. Everyone is partly right. No one is wrong but delivers an incomplete picture. This paper identifies the elementary and integral ingredients of human psyche, describes those and then crystallizes a new rationality and objectivity in the psychotherapy.

## Elementary and Integral ingredients of Psyche

The human psyche is an integral complex of a conscious mind and the self wrapped within its private facets. Conscious mind could be dissected into consciousness and mind. The naked self is wrapped within its private facets. Both mind and the self are under influence of information and phenomena. The elementary phenomena shape the private facets of the self. The psyche is an information hub. Even in silence it deals with information and could generate information. Its information contents are in dynamic exchange with informational inputs from three kinds of perception namely sensory, extrasensory and non-sensory (Fig. 1).

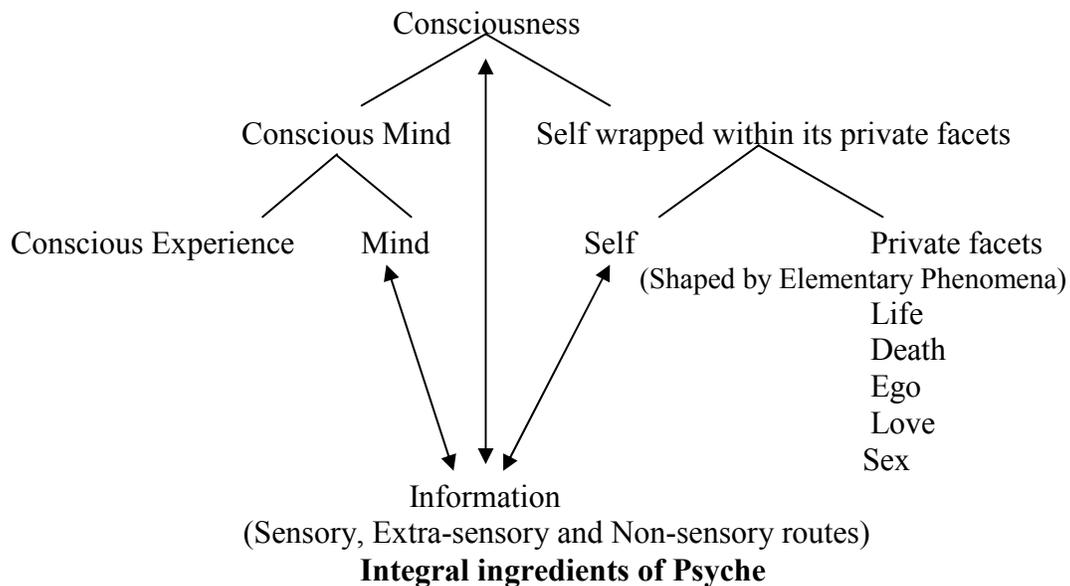


Fig. 1

Identified five elementary ingredients of psyche<sup>1</sup> are, therefore, (i) Consciousness (ii) Mind (iii) Self (iv) Private facets of self (shaped by elementary phenomena) and (v) Information. These are universal elements of psyche, which transcend civilizational, cultural and religious constrains. The chance of integrality increases when self remains ‘open’ to *unconditional consciousness* and is able to integrate the other components anatomically and physiologically.

Note that there is no mention of brain in the ingredients of psyche! Brain is not essential for construction of a model of psyche. Psyche, therefore, could be brain-bound or brain-independent!

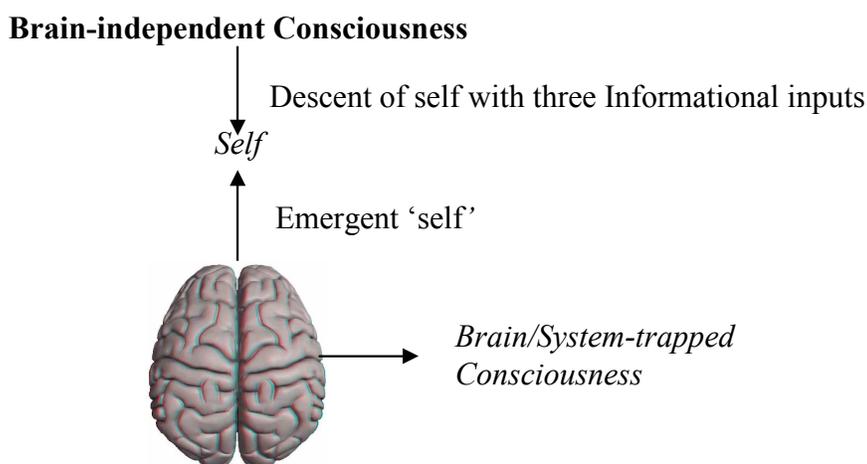
We would describe each of its ingredients separately.

### Description of the Elementary ingredients of Psyche

#### A. Consciousness

Conscious experience is in the context of brain or brain-like structure. Consciousness forms the background of all experiences. It is the ground Reality of Nature. Consciousness is like the spider, which weaves the net but itself is outside the net. Consciousness forms the ground reality for interaction of four other elements to generate conscious experience. Three attributes of consciousness that it is impenetrable, a leveler, and purposeful are reflected in conscious experience, which<sup>2</sup> is respectively subjective, unitary and intentional. Gerald Edelman’s characterization of any conscious states as being private, integrative and differentiating is consistent with the above statements.

*Consciousness could be distinguished as brain-trapped/system-trapped consciousness and consciousness that is boundless in nature (nature-consciousness).* Brain-bound consciousness in a wider perspective is the embodied consciousness, the *soul*. However, consciousness could also be brain-independent. It is crystal consciousness, pure consciousness, non-dual consciousness, *consciousness-as-such*. The emergent self-consciousness connects the two (Fig. 2). In economic downturn of brain-trapped consciousness, there is entrepreneurial challenge. We look up for consciousness which is brain-independent. A difficult trek! Whether the two, cortical and supracortical consciousness, communicate or not and if does how, is one of the frontiers in consciousness-research.



‘Self’ connects the System-trapped and System independent consciousness

Fig.2

## B. Self

Self is the individualized unit of *consciousness-as-such*. It could be system (brain)-bound and could also be system (brain)-independent.

On the origin of 'self', there are two views. The 'self' is often considered as an emergent element churned out of the intimate relationship between the brain and consciousness. Also the 'self' could be seen as first successful attempt of consciousness to free itself from the confines of the brain, from the entanglement of neural network, from the bounds of field created by the neural conglomerate within the brain. John C. Eccles probably realized this from the results of his life long experimental work and probably this reason made him and Karl Popper (1977) put the title for their celebrated book, *The Self and its Brain*<sup>3</sup>, as if the brain belongs to 'self'.

Another view that merits further examination is that the 'self', as brain-independent entity, could be an indivisible 'spark' of Unconditional, Nondual consciousness.

“I am a wave in an Eternal ocean,  
A drop I am in Infinite sea,  
I am an 'atom' of an Immortal block,  
A lasting spark of Ananda is Me.”

-*The Millennium Bridge*<sup>4</sup>, p 162.

According to this view the 'self' could be described as an indivisible but informed spark of unconditional consciousness. It is (i) informed that it is a spark of unconditional *consciousness-as-such*, (ii) informed that it is to behave this way or that way within the constraints of the given brain, (iii) informed that although it can behave independent of the brain it is actually the bridge between brain-bound and brain-independent consciousness.

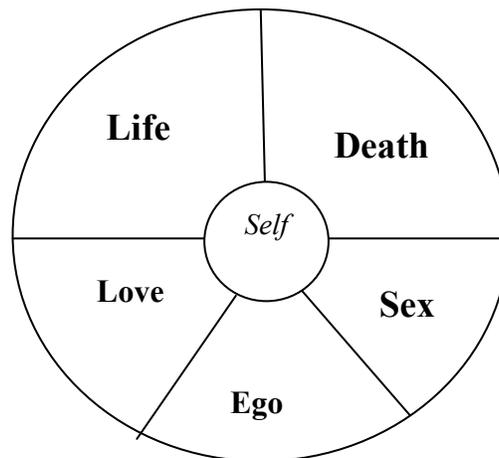
The 'self' therefore, could work with its three powerful information ammunitions. Accordingly, it could work in three modes: self in brain-bound mode (*sthula sarira* i.e., gross body), self as independent of brain mode (*sukshma sarira* i.e., subtle body) and self as an indivisible spark of unconditional consciousness (*karana sarira* i.e., causal body).

This self as an indivisible and informed spark of unconditional *consciousness-as-such* gets connected, bound, integrated and then becomes integral part of the brain through phenomenal experiences.

## C. Private facets of self

The self does not remain naked in psyche. It is wrapped by its private facets (Fig.3) created out of the process of generation of self from unconditional consciousness. These private facets are five in number and are outcomes of an interplay of (i) desire, (ii) sacrifice/sharing, (iii) birth of something new in the system, (iv) conditioning of existence which is (v) apparent or evanescent i.e. to vanish one day. These are Sex, Love, Life, Ego and Death. These are five elementary phenomena, which everyone and everything has to go through and experience. The phenomena involved in initial connection and binding of self to a system are absolutely elementary in nature. Not only the 'self' but none and nothing else in this Universe can avoid it, bypass it or skip it. One has to go through and integrate it<sup>5</sup>. Phenomenology could therefore be divided into three strata. Surface phenomenology is of classical and quantum worlds, and depth phenomenology of conscious and mind. Elementary phenomenology connects this surface and depth phenomenology. If in the

‘heaven’, Love is Life, on the ‘earth’ the business transaction takes place through Ego and Sex. The heaven and earth are connected through Death. Self can travel through heaven and earth at ease.



**Private Facets of ‘Self’**  
**Fig. 3**

As these are private facets, they work at subconscious level, below the level of awareness.

The leaders in the field of Psychology have emphasized time and again on one or the other facet of the psyche. In the history of psychology, Freudian school has laid emphasis on ‘Sex’, Alfred Adler on ‘Ego’, Jungian School on synchronicity, – the mechanism observed in ‘Love’, Abraham Maslow on hierarchy of needs and fulfillment of ‘Life’. Sri Aurobindo from India, demonstrated meticulously the steps for conscious physical conquest of Death<sup>6</sup> and expressed that a ‘greater psychology is in waiting’. The concept of five private facets of self, therefore, reflects a synthesis of individual contribution from those who are recognized as the leading luminaries of human psyche.

#### **D. Mind**

In monism, materialistic, idealistic or monism of consciousness, there is no mind. Mind originates with duality of consciousness. “Mind is that which cuts consciousness into two” (Sri Aurobindo). Mind separates two conscious systems. Mind is the gap. End of Mind is the beginning of consciousness. Mind acts as an organ of communication between two conscious systems. As there are different levels of consciousness, so there are various layers of mind in between.

There are seven planes separating space-time bound consciousness from *consciousness-as-such*. There are three voids, two tunnels and two frequency zones. The gaps between mind of a spermatozoon and the mind of an ovum before fertilization, interestingly consists of three voids (vaginal fornices, uterine cavity and ampulla of Fallopian tube), and two tunnels (cervical canal and isthmus of Fallopian tube).

Mind gets informational inputs from (1) Perceptual processes and (2) Self

1. Perceptual inputs could be of three kinds:

Extra-sensory perception is a kind of perception which is of sensory nature without involving the sensory routes. Supracortical stimulation of sensory association areas could be the reason for it. Non-sensory perception is an experience that is not sensory at all. Nor it originates from the stimulation of any part of the sensory route. There is no primary sensory component in the content of this perception. Most likely it originates from supracortical stimulation of the vortex of the brain, involving the area of paracentral lobules in the cortex. It is a bi-hemispheric midline central and direct 'hit' on the region of the paracentral lobules, the region where the private facets of the 'self' have neural infrastructures! When successfully transmitted this enterprise leads to non-sensory perception of the Reality. The message spreads directly and immediately to cingulate gyrus of both sides and the limbic nuclei namely the midline septal nuclei, and left and right amygdaloid. This is revealed by the emotional nature of the experience, which is often difficult to articulate in third person's perspectives.

2. Information inputs from Self:

As said, self could be brain (system)-bound or brain-independent. It has informational inputs from brain processes and from the brain independent nature. Nonlocal communication of different types may involve in providing this inputs from nature-consciousness. Nonlocal communication type I dissolves the barrier of space, type II dissolves barrier of both space and time, and type III dissolves barrier of space, time and purpose<sup>7</sup>.

### **E. Information**

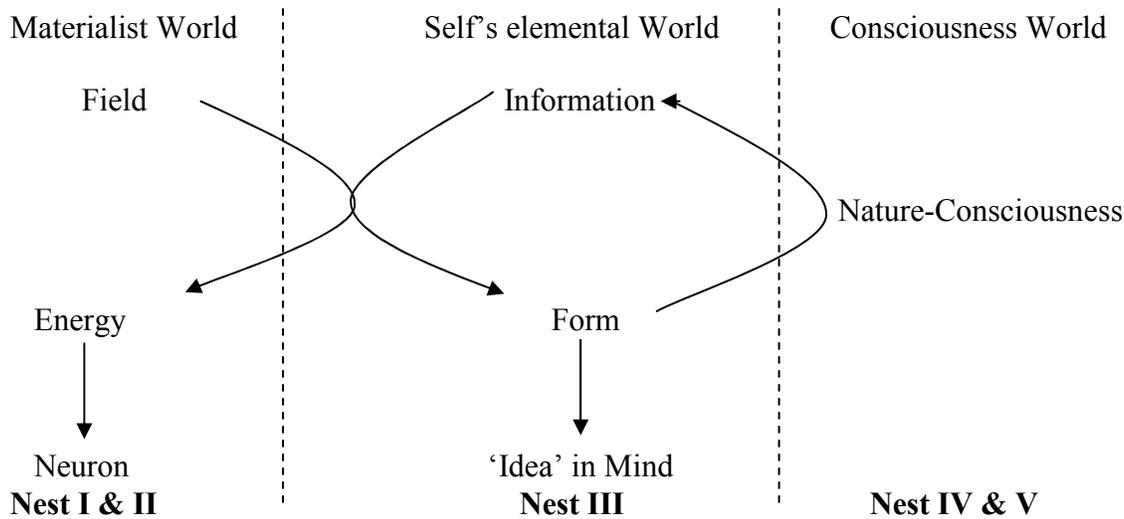
Transaction of information by psyche offers us clues on its dynamic aspect. Psyche does not deal with 'currency' like, energy, force, matter etc. It deals with the currency of information and it can deal with information only. Psyche is an information hub. Information mechanics and psychic mechanics are inextricably connected. Information is the unit of communication. There are categories of information. There are ontological gaps between different categories of Information.

Information is grossly bipolar (Robert Jahn), having double aspect (David Chalmers). Its subjective pole interacts with self. Its objective pole is connected with the field of the signal of which it is information. It is by means of information exchange the psyche interacts with materialistic world. It is also by means of information exchange, psyche interacts with spiritual domain.

Information could also originate within the psyche itself. Information is that which reduces uncertainty (Shanon). Following the principle of *simila similibus* information is generated out of *uncertainty* in consciousness-nature relationship. New information is the language consciousness speaks. Information handling is need based. Therefore, information content could not be static in psyche. As already stated, it is in dynamic exchange with informational input from sensory, extrasensory and non-sensory perception, through local and nonlocal communication.

### **Psychic Mechanics and Information Mechanics**

The transformation processes as shown in Fig.4, connect the material world, the elemental world of self and mind, and the world of consciousness.

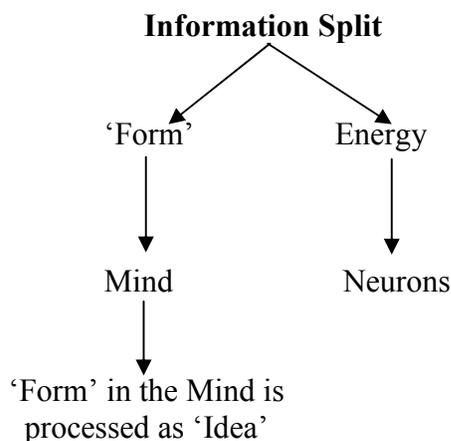


### Connecting the three Worlds

**Fig. 4**

(Modified from *The Millennium Bridge*, 2000, p. 90)

Self of psyche acts as the 'receptor' for information from sensory, extrasensory or non-sensory sources. Mind, however, does not handle information. It handles ideas. We do not think with information. We think with ideas. Brain-trapped consciousness and self communicate through mind in the brain. Information received by conscious self is passed on to the mind in the brain for further processing. Information has a 'form' inside. By means of an inside-out process, this 'form' comes out. Form, i.e. a new space-time comes out of information when it interacts with quantum fields or 'mind'. Mind receives information from self and splits it (Mukhopadhyay, A.K., 2005, Argentina World Congress) into 'form' and 'energy' (Fig. 5).



**Fig. 5**

Ideas are 'form' generated out of interaction between mind/field and information. In this interaction, 'form' comes out of information and the energy is released. In the process of information 'split' by mind or quantum fields, 'form' works as ideas in the mind and energy works on the neurons (Fig. 5). In this way mind and body are connected. Information, therefore, connects mind and matter. Ideas, on the other hand, work on the private facets of 'self' and initiate motivation through stimulation of the limbic system accordingly. Paracentral lobule, cingulate gyrus, septal and

amygdaloid nuclei and their connections to caudate nucleus and putamen constitute the neural substrate for transformation of ideas into motivation. Motivation through prefrontal cortex generates intention.

### **Principles of Psychotherapy**

Psychotherapy is needed when the being is lost or stuck, or there is pain due to a 'wound' or an 'injury' in the psyche. Freudian, Jungian, Dynamic and Analytical therapists focus on the foundation of personality and dig up the past. Cognitive-behavior therapy concentrates on the present. Past-life therapies go further deep into the past whereas biofeedback, imagery techniques try to recontact the recent past. Music, stories, allegories, metaphor or communication through telephone or cyberspace, mostly focuses on the 'present', as also is done through psychological support, reassurance and advice. Remote psychotherapy, 'Akash therapy' is based on communication to psyche through nature. The physics of it would be, in all probabilities, different types of nonlocal communication.

In almost all methodology what one is trying is to identify and eradicate the offending information/phenomenon and to re-establish the anatomical relationship between five elementary ingredients of psyche so that their physiological functions are restored. Spiritual psychotherapy aims at reestablishing the link between self and unconditional consciousness quite independent of mind and phenomena.

Of the five ingredients, consciousness forming the ground is not negotiable or maneuverable. However one can do informational or phenomenal manipulation to change the conditioning of self or the idea processing in mind. There are different categories of information communicating with the psyche locally or/and non-locally. There are different levels of phenomena (surface, elementary and deep) and different categories of information affecting the psyche.

The cardinal five steps in Psychotherapy are as follows.

#### **Step I: Identification of offending information / phenomena:**

This could be done by enquiring on personal and family history, often digging into the past (reaching the root of personality development) and sometimes exposing the subject to a series of related phenomena / information, if necessary.

#### **Step II: Manipulation of offending information / phenomena:**

a) Information manipulation: One could monitor it or counter it. One could make it impotent or learn to ignore it. If intractable, it could be erased by the practice of surrender to unconditional *consciousness-as-such*.

b) Phenomenal manipulation: One could intensify it by simulation and then decontaminate it. Counter phenomenal exposure might help. Biofeedback may be of use to gain control over its imprint. Imprint could be erased by the practice of surrender to unconditional *consciousness-as-such*.

#### **Step III: Restoring the anatomical and physiological relationship of the five ingredients:**

Removal of culprit information and phenomena may not necessarily put the wheel of the psyche on the desired tract. Here what is necessary is to establish the axis of consciousness-mind-self and then let the self wrap itself within its healthy facets.

#### **Step IV: ‘Being therapy’:**

The ‘being therapy’ is to enact the self of the being in relation to the ecological whole of *unconditional consciousness*. Being therapy is expected to correct the disorders of self like, low self-esteem, lack of confidence etc., and also help in healing of injured or wounded self.

#### **Step V: Igniting the switch of the Will: Transition from Passivity to Activity:**

Resetting the ‘will’ in processing new idea requires an insight on the part of the patient and so also for channelizing energy to neurons. Igniting the switch of the ‘will’, however, is the most difficult part of psychotherapy. It brings us to the forefront of transition from passivity to activity. The ‘idea’ introduced into the mind could energize the body (neurons) only when the subject/patient/client’s ‘will’ is involved in the process. We may increase the level of his general and specific awareness, we may put forward all the reasons for getting him motivated, we also may create a situation for insight to arrive. However, it is not totally in therapist’s hand to generate ‘insight’, ‘intention’ and ‘will’ in the psyche of the patient/client/subject. Therefore, it would be wise to make it clear from the outset, to let the subject know that it is he who is to ignite the switch, it is his ‘will’ which is going to work finally, and it is he who is the principal ‘actor’ in his world. Here is the click of a successful therapist to connect with the psyche of the patient (nonlocal communication type III) and make the whole process really integral involving the triad of (i) patient, (ii) the process of therapy and (iii) the therapist.

#### **Concluding Remarks**

In integral Medicine, the therapy not only heals the patient but also heals the healer (Ken Wilber). Psychotherapy is the best example for practice of integral medicine. Psychotherapy provides primary (preventive), secondary (disease care) and tertiary (disability limitation) care of human psyche. In the twenty first century, it would be the most important branch of therapeutics since the humanity, in one hand, is on the brim of a disaster and on the other hand, is on the threshold of a new formation. This is the time when we should have a formulation, an amalgam of the concepts from East and West, Mysticism and Science, which could connect psychic mechanics with information mechanics. Source of information in deeper recess of nature-consciousness (Fig. 4), information mechanics and the destiny of information, the *Information-split hypothesis* (Fig. 5) as suggested in this paper could be a humble contribution in this context.

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