

# The Envelopmental Unconscious: An Alternative Perspective to the Psychoanalytic Psychodynamic Formulation of the Unconscious

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**Abstract:** The theory of the psychoanalytic psychodynamic based unconscious is discussed as an extension of the ways we understand consciousness; as an expression and interplay of largely objectifiable manifestations of cognitive and perceptual events and processes rooted in and oriented to reality in life. Offered here will be an alternative perspective on the unconscious, an envelopmental unconscious that is outside of the dimensions of psychic time and space. It is conceived of as an instantaneous dimension of psychic wholeness or oneness bounded only by contextually situational and imaginative, even visionary scope, extending outwards and inwards towards infinity. Whereas consciousness exists within a deterministic cause-and effect sensibility that we understand to be what reality is, the envelopment stands for all that is. The quantum and quantum physics in general is used to explore the above two perspectives. The quantum in particular has properties that correspond to both: its particle aspect can be realistically studied and worked with, and its wave, whose unconscious counterpart is seen as being able to extend to the limits of the psychic and physical universe. Quantum mechanical concepts, such as entanglement and collapsing the wave function are utilized in exploring how conscious functioning can become part of the envelopmental unconscious, thus broadening the scope of Freud's original psychoanalytic enterprise of making the unconscious conscious.

**Keywords:** Envelopmental Unconscious, Consciousness, Enganglements, Psychoanalysis

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## 1. Introduction

When Freud issued his dictum to psychoanalysts to make the unconscious conscious, he may not have simply meant to bring what may be in the unconscious (e.g., phantasies, repressed impulses, traumatic memories, etc) to conscious awareness, to be traced back like an archeological dig in search of their early determinants; he may at the same time have been moving towards eliminating the presence of unconscious life entirely, to replace it with a faster, bulkier and more refined consciousness that would be better suited to keep pace with and move forward with the demands of the rapid industrial developments of his time. This is a modernistic emphasis. We have only to witness today's outpouring of targeted treatment approaches in mental health that address specific psychological issues in people's lives (eg. CBT, somatic therapy, EMDR, emphasis on locating trauma for dissociative conditions, etc.). In addition, there

has been a rapid disappearance of clinical psychology PhD programs, which had preserved the psychoanalytic legacy of depth psychology. With these new emphases might we not need a concept of the unconscious at all?

I believe that one source of what I see as Freud's ambivalence about the unconscious was Man's primitive animal nature. His concept of the id within his structural theory of the psyche was formulated as a seething caldron of primitive instincts and impulses that needed to be repressed, at least subdued. His concept of sublimation was a clever attempt a compromise formation: to preserve the instincts in theory through viewing them as part of the building blocks of Man's future cultural achievements. He thereby moved from his original focus on the unconscious to becoming an increasingly consciousness expanded psychology.

I think Freud himself was probably torn about this shift as he still was immersed in the study of Man's basic nature. But the need for a more highly developed goal oriented and

problem solving consciousness has increased exponentially in our computer age. Cell phones and computers require precise skills for their efficient use, whereas as Wolstein (1982) stated, the unconscious with a life of its own can disrupt this focus [23]. The expanded field of learning disabilities, and particularly attention deficit disorders may be casualties of our progress.

We have developed in my view a deficit oriented clinical sensibility. This applies not only to those who have not and perhaps cannot develop the requisite learning skills to function, let alone move forward in our modern age, and who require remedial help to even be able to stay in the game, it may also apply to our attitudes towards life in general. We must fit in and move forward, as often now ascertained through metrics. Dating, for example, is now approached by matching interests and measurable personal qualities, with ratings and probabilistic chances for success for possible couples applied to the results. The focus, as Wolstein also asserted is based on pre-adaptive fit, that does not factor in a possible need for individuation as part of personal growth that can lead an erstwhile well matched couple to grow apart. Like the unconscious, which may again have an unpredictable life of its own, so of course may individuals.

But the major issue here may not be the original matching. Rather, the people involved may not have been sensitized from the beginning to the need for adapting to one another and having to get along, as well as living in a context of unforeseen events, and especially in a fractious and Covid plagued world that we all live in today. There is much attention paid today to the concept of resilience, the strength and determination to bounce back from serious reversals in life, both as individuals and, for example, as part of a couple. I don't know if there are metrics available that can cover "promisingly mismatched" couples. But I do know that consciousness, and the nature of the unconscious, at least as I will present it here are not well matched, and that this is part of our human struggle. To live with both, and even to try to see how the qualities and characteristics of each of these psychic dimensions of life may actually feed into one another, that Freud I believe first envisaged.

## 2. Consciousness and Unconsciousness

I find the need to focus within a context of measurable reality to have infiltrated our study and clinical actions regarding the unconscious, which is often now dealt with in my view as an objectifiable extension of consciousness (Weinberger and Stoycheva, 2019) [15]; Sauvayre and Braucher, 2021) [12]. As the unconscious itself is supposed to be invisible to conscious awareness, we now focus instead on what are supposed to be its manifestations within the parameters of real time and space, and in terms of dynamics and mechanics that have a similar feel to the working of machines, and the circuitry of computers. While consciousness is in essence what enables us to think, feel and act in a way that allows us to function in the real world, I will argue and try to demonstrate that there may be a limit to the

extension of consciousness within defined contexts before it begins to double back on itself. I try to show that this may be where unconsciousness with a life of its own begins; but not the Freudian psychodynamic unconscious, but what I term an envelopmental unconscious based on the unique properties of the quantum and imprecise laws and principles of quantum physics. Much of this paper is an exposition of the ideas of quantum physics as they apply to this concept of the envelopmental unconscious, but also its relationship to and ironically here its reliance on utilizing our conscious capabilities to their limits.

## 3. The Quantum

The finding in quantum physics that the quantum, as may be found, for example, as an electron or a proton, is comprised of dual aspects, particle and wave, with the appearance of each largely determined by how the quantum is observed, has produced some startling implications for how we understand not only the physical world, but as I explore here, perhaps the psychic world as well, and particularly the concept of the unconscious. I introduce a perspective of an envelopmental unconscious, and its relationship to conscious experience. I conjecture how following certain structured experiential and associative paths and intuitions may oftentimes, albeit indirectly and circuitously, allow one to come upon a deep sense of unconscious mind. As unconsciousness by definition is not visible to agentically driven and reality based perception and cognition, perhaps the only way to access unconsciousness may be by being unconscious oneself, yet in a state of enveloped awareness, as I put it, that may encompass consciousness as well. I have chosen the quantum and more broadly concepts in quantum mechanics as models for exploring this dual nature of the quantum in the psyche as the quantum contains both the concretely and consciously accessible particle, and what I see as the unconscious wave. As such, this study explores not only an enveloping wholeness or oneness for these two dimensions of mind, but as I will later try to show a possible larger correspondence with the physical world itself (Wilner. 1980) [18].

The present paper may be considered a sequel to a previous paper in which I explored the meaning of the unconscious through the use of literary, philosophical, and linguistic material, concepts in physics, as well as clinical cases and real life examples (Wilner, 2020) [22]. This paper is also similar in its broad conception to an earlier work in which I focused on the lifting of experiential constraints (Wilner, 1989) [19] I here conceive of such constraints, as contextual, and as being what may actually lead towards accessing envelopmental unconsciousness, as well as ultimately and albeit indirectly towards greater conscious experiential freedom.

This work differs from the expansive paper of Suchet (2016) which not only surveys a plethora of various positions taken by writers and teachers striving for a transcendent consciousness, but seek to cultivate it therapeutically in their clinical work [14]. In contrast, the present effort may or may not evince particular goals and- directed strivings. Like the

dog that bites in a way that really is not a bite, one here may or may not also be striving for anything (Bateson, 1979) [2] In this spirit, the present work does not endorse Freud's psychoanalytic dictum of making the unconscious conscious alone without also considering how without deterministic mechanisms such as repression, or example, what is conscious can become unconscious as well. Wilner (1999) [20], [Wilner, (2005) [21].

The link between the psychoanalytic theory of the unconscious and quantum physics is immediately evident. The unconscious is invisible to conscious experience, its presence again only able to be Inferred through what we assume to be its manifestations. It is thus similar to quantum physics being founded and based on the existence of microscopic subatomic particles, also invisible to the naked eye. In contrast to the quantum mechanics, classical physics deals mostly with the macroscopic world, which finds a psychic counterpart, as I see it, in conscious experience.

Quantums are again both particle and wave. Whether a quantum will manifest itself as particle or wave is a function of the disposition and preparedness of the observer. For example, whether or not an experimental observer with a powerful microscope "is inclined" to view the subatomic particle under observation as existing solely as a singular reality; alternatively, it might be seen as a quantum wave capable of being viewed as existing in more than one place at once, perhaps even in many places. But the caveat here is that one cannot "perceive" the wave function of the quantum unless it is first perceived in its real particle form. This allows the wave aspect to emerge from the particle like the caterpillar that turns into a butterfly. The particle aspect of the quantum then emerges as a wave, but unlike the butterfly, retains its aspect as particle in the conscious domain when so observed. This may mean that an observer's perceptions may begin to shift from first seeing particle reality alone to the emergence, perhaps through different associations to other quasi real quantum branches, or here "unconsciousisms", appearing from unconscious envelopment itself.

Other branches of the wave can then spread out, as Carlo Rovelli (2017) puts it, to different parts of the universe [11]. This idea will help in exploring some of the implications of the quantum wave and its branches for the concept of envelopmental unconsciousness. As Robert Lanza (2020) avers, these branches can form different possible realities that are different from the presently observed one that we all live in [9]. Hugh Everett (Rosenblum & Kuttner (2011) [proposed his controversial many worlds theory, in which every perception that does not fall within our reality becomes not simply a different perceived reality, but reflects actual realities, but of other worlds [10]. According to Rovelli, the eminent physicist, Richard Feynman approached this issue differently. As part of his sum-over-parts formulation. Feynman calculated every possible pathway an electron in a box could take, and measured the probability of its presence in different locations in the box. This formulation provides a strong structural basis for my later perspective on how

conscious processes can also lead to envelopmental unconsciousness.

One of the key characteristics of quantum physics is that after the particle aspect of a quantum is measured in precise terms, its wave aspect can be measured only probabilistically. In the wave quantum world, there can only be probabilistic determinations. Furthermore, in the quantum domain, we cannot make things directly happen as we can in our agentically driven, deterministic, and everyday lives. In fact, in the famous double slit experiment, one version of which has an electron fired at a screen with two slits, the electron is observed to pass through one slit as a particle, whereas an interference pattern appearing on a screen behind the apparatus shows that it has also passed through the other slit, with the experimenter, unable to predict which slit the electron will pass through, but the electron is sometimes described as appearing to decide for itself which path it will take. I develop the position that what appears to us as the electron's "free will" may be a function of its wave-like aspect appearing through its ability to pass through both slits at once.

In quantum physics a wave observed consciously and, hence, becoming a reality in our awareness, becomes in essence a kind of particle reality, which is called collapsing the wave function. Placing this function within Heisenberg's (1962) uncertainty or indeterminacy principle may prove clarifying [7]. Heisenberg found that determining the exact location of an electron made the measurement of its momentum at the same instant indeterminate or uncertain, perhaps thereby even creating the wave function itself, and, hence, making its measurement probabilistic and not metrically exact. By analogy, might it be possible that when a therapist tries to make an exact determination about some characteristic of a patient it might also create a simultaneous indeterminism or uncertainty about another aspect of the patient? The issue of reality enters in here. Would such uncertainty exist then only in the therapist's subjectivity and/or would it exist out there in the patient as well?

This characteristic of the electron appearing to now decide for itself which slit it will pass through, or what its probable momentum might be is a core idea in the explication of the concept of an envelopmental unconscious; a concept in which there is no human agent making things directly or perhaps also indirectly happen, and where the seeming inanimate can sometimes appear to have its own will. Should there be additional indeterminate aspects or branches of this wave, they would be, to again mention another important quantum theory concept, in a state of superposition with one another, and also be related psychically to our concept of the envelopmental unconscious.

Smolin (2019) emphasizes the idea of a superposition of different branches of a quantum wave being related to what I see as the key quantum concept as it pertains to the unconscious, that of entanglement; and the way that this concept appears, once again, to exist in a dimension that is also not of time and space [13]. It is through this concept that I believe a particularly sharp distinction between a

psychodynamic conception of the unconscious and the envelopmental unconscious can be drawn. The traditional analytic psychodynamic formulation of the unconscious is again based on forces and counterforces that require the presence of psychic time and space to play themselves out, and are, hence, grounded in reality, thus following the deterministic laws of cause-and-effect.

In addition, a further such distinction between these two formulations is that within the regular psychoanalytic view, the psychodynamic perspective is not, as I see it, about unconscious life per se as much as it is a perspective on the altering of conscious life: to keep things out of and to distort conscious awareness, which Sullivan termed selective inattention. The use of this mechanism was employed, according to Sullivan, to protect a person against experiencing anxiety. The measures employed to deal with this anxiety are formulated as though they take place in the again agentic and deterministically driven real world. To be out of awareness is not to my mind to be unconscious in the way I understand the unconscious to be. Sullivan's is then a mechanistic formulation, in contrast to the unconscious being an envelopment that exists in its own dimension. However, as based in the real concrete world, the psychodynamic formulation provides a bridge to physical reality. As a number of physicists such as Rovelli, following Niels Bohr have averred, conscious observation creates physical reality; that, astonishingly, we cannot assume that a physical reality even exists before we observe it. Thus, an electron that is observed to be in a box, can also be observed to be outside of the box at the same time, This may be an example of conscious observation following unconscious presence. Unconsciously, the electron may to our conscious minds appear to be in two places, but unconsciously there may never have been another place where it could be, that is, if reality does indeed not exist on its own before it is observed, The electron really then, as observed, does exist both in and out of the box., and in conscious reality and unconscious "unreality." A resonance with the expression, thinking outside of the box is almost unavoidable.

This example may also pivot around the issue of our own reality as observers. Might we be able to attest to our own reality only when we are observing something real as well, which makes us "real" observers rather than an unreal part of an observational unconscious wave. Thus, our reality as observers may similarly not exist unless we are actually observing. The power of consciousness then lies in its ability to also keep us real through being conscious of real things. No wonder why, exploring the abstract question of "what is real," can bring us to the brink of a state of personal.

I take the controversial position that the psychodynamic unconscious is best viewed as preconscious in that it mediates what enters consciousness The psychodynamic unconscious literally prepares what might be considered to be unconscious psychic material and real experiences that affect us in life to enter consciousness.

I realize, of course, that asserting that the psychoanalytic psychodynamic unconscious is preconscious calls into

question many decades of analytic thought that has hailed the psychodynamic unconscious as the deepest level that a psychoanalysis can reach and instead relegates this concept to the category of what Harry Stack Sullivan referred to from his interpersonal and operational analytic position as not primary psychic agency, but as part of individuals' security operations. I avoid taking the position that there may be two unconscious, one psychodynamic and the other envelopmental This former position would not only be misleading, it would, given the premises of my position, be wrong, and this applies to Everett's many worlds reality based theory as well. The only phenomena that would then qualify as unconscious from the present perspective are those that cannot be meaningfully accounted for by any concepts that rely on the presence of functions, forces, mechanisms, and external factors that require the dimensions of real time and space, and therefore cannot be consciously and pre-consciously accessed and ascertained. This conclusion reinforces the perspective that conscious reality can only be psychodynamic, as it also requires the presence of spatially outside observers, which the envelopmental unconscious as its own dimension of a oneness of physical and psychic being does not.

#### 4. Quantum Entanglement

In a quantum entanglement, two or more aspects of a system, or here also an entity become entangled and interact with one another, which may allow new entities to be created that may manifest no evident properties or characteristics of the previous aspects. Entanglement is then an additive and not a subtractive process. Psychically, this corresponds to the present envelopmental perspective, and is consistent with Freud's assertion that negation does not exist in the unconscious. Rather, the primary manifestation in conscious life of unconsciousness, as I see it, is the non agentic and non deterministic combinatorial and associative processes and intuition-like functions, and here also acts that Freud described as aspects of the primary process.

As a singular entity, each entanglement exists, like the unconscious itself in the present tense whole, and contains no temporal or spatial parts: no past, since it is envelopmental, and thus also presages no future existing outside of itself. It "stands" alone within the relevant concrete and real conscious context in which it may have arisen. Furthermore, an entanglement is an element that can itself envelop real and conscious psychodynamic issues, conflicts, and language. For example, the neologism, unconsciousisms may be a product of having become entangled with actual unconsciousing of conscious experience. Therefore, in such an instance, the word and the act become one in the right context. One does what one says and vice versa in that instant.. The envelopmental unconscious is then also an accretion of conscious and preconscious tendencies and events, along with what has been unconsciously enveloped before. It is thus an instantaneous whole. While the term, envelopmental, has obvious spatial reference, I do not think of it here in this sense. Rather, I see it

as being of all that it appears to surround and be constituted of. It also surrounds what may also appear to have previously surrounded it.

As a wholistic entity, each entanglement is itself indivisible (Wikipedia, 2020) [16]. However, as it is not bound by the constraints of real time and space, it may sometimes manifest in what Einstein called spooky or weird effects. One of the most fantastic of these is the apparent ability of entangled quantum effects to exceed the speed of light, a phenomenon that violates one of the most fundamental laws of nature. In a basic experiment, an electron or proton is made to interact or become strongly entangled with another like subatomic particle, with one of the particles then sent at such a great distance from the other that an effect introduced to the first particle could not be communicated to or affect the second within the time frame of the experiment without exceeding the 186,000 miles per second speed of light. But this is what appears to happen. When an experimental effect is introduced to the first particle a complimentary effect is observed to occur instantaneously in the second. It thus appears to take” no time” for the effect introduced to the first particle to manifest itself in the other; a contradiction of how nature is supposed to work in our “real” deterministic and local cause-and-effect universe.

This experiment, known generally as Bell’s theorem, has been replicated many times, and many interpretations proffered regarding its uncanny result. One of these interpretations is that what was transmitted did not travel at all. Rather, it was space itself that had curved and had brought the two particles together, a hypothesis I had suggested in my previous paper (Wilner, 2020). But this interpretation still falls within the classical deterministic paradigm in that some external body, a hidden variable, with a strong gravitational pull might have curved space in accordance with Einstein’s general theory of relativity. A different interpretation within the domain of classical physics offered by Einstein, according to Smolin, is that the two separate particles were predetermined to unfold at the same instant in these disparate points in space. A further possibility from the present perspective is that since in the entanglement there is no spatial arrangement, what in consciousness may appear to be an event taking place in the real observable world as two objects impacting each other at impossible distances may from an envelopmental perspective be an entanglement of two aspects of the same particle, now behaving in complementary ways, and from the same “unconscious place.” If the first particle is observed to have, for example, a positive spin, the second one will have a negative one. This formulation has powerful metaphoric implications if we conjecture that unconscious entangled opposites may have their roots in a fundamental quantum nature of life, which might then include the psychosocial political world as well (eg, inevitable polarizations).

It is challenging, and was to Einstein unacceptable, to accept the result of this and other like experiments within what we know about how the real physical world of local effects operates. However, considering a like phenomenon within the psychic domain affords a different perspective as

to how the concept of entanglement may be applied: to how things can suddenly spring into our awareness, presupposed for me the requirement of positing a different dimension of psyche that may suddenly appear, perhaps like a self-determining electron, seemingly on its own, or like the weirdnesses of some seeming ESP event that may literally follow unexpectedly from a stream of conscious linear thought and psychic processes that become entangled with one another within a particular context. An effect on one part of this process may then immediately manifest itself in another and without regard for the vicissitudes and configuring structures of real time and space: a seeming “from out of nowhere” which might also be termed an omnipresent hereness, since in the envelopment there is no space other than here, and no time other than now. Juxtaposing such psychic phenomena with the concept of entanglement within the physical world may then be considered not only a kind of psychic verification of this amazing physical phenomenon, but as we may see later, points to what again may be a primal oneness, or in the more consciously formulated terms of” the real deterministic world, a connectedness between these “realistically” separate psychic and physical domains; but also then a never not thereness of any part of an entanglement.

Another distinction between the psychodynamic unconscious and the envelopmental is that unlike the classical model, the envelopmental “does not appear to do anything.” Unlike black holes in space that are usually brought up with regard to how the psychodynamic unconscious may draw upon super powerful forces and energies of the real universe in order to help us visualize how the unconscious may operate, the envelopmental unconscious, as I conceive of it, has no such engine, any more than it can be strictly understood as an individual’s personal unconscious.

I imagine the envelopment to cover and interpenetrate all of psychic life. Depending on the context, it can be, as I mentioned earlier, as small as a sub-microscopic particle, or as large as a wave enveloping an entire universe. Hence, the envelopmental unconscious has no juice of its own with which, and in contrast to what the psychodynamic unconscious is known to be capable of doing, to break through into consciousness. Instead, its manifestations in consciousness are largely a function of the shifting contextual landscapes in which it appears.

What then may be the nature of envelopmental unconscious life? It may be likened perhaps to Feynman’s sum-over-parts formulation. It is what ensues when all possible contextual combinations and permutations are placed in juxtaposition with one other, and manifest themselves in conscious and preconscious experience. What begins as an assemblage of conscious, preconscious and enveloped and enveloping psychic entities take on new characteristics and color. In other words, they come to psychic life in whatever contextual oneness obtains in any psychic instant. Such oneness is also a function of the breadth and depth of a person’s psyche. As William Blake (2019) wrote, for some an entire world may be

perceived in a grain of sand; for others, it remains but a single speck [4]. The envelopment may thus finally be seen as a kind of cosmic entanglement, with no aspects ultimately separable from one another: a kind of cosmic wave with a life of its own.. In real life, the possibilities for expansion of existing contexts may be inexhaustible, but are structured and defined by the exigencies of an existing situation and the individuals involved. It is important to consider that without this structure, there may not be an unconscious envelopment, only a psychodynamic unconscious that can be played and replayed indefinitely within the forces and counterforces of the conscious/preconscious real world., a world in which psychic aspects may never have to encounter redundancy as a possible pathway to the envelopment, at least as I have conceived it.

It may be a truism that the only way that people may fully live themselves, realize themselves is by running out of conscious room, or concretely, also a room in which the unconscious lives. This may appear as a cynical viewpoint. After all, what of one's genuine effort to engage one's self fully? It is one of the challenging issues that this study poses that since the very concept of wholeness may be inseparable from the oneness that I posit may be accessed only through envelopmental unconsciousness that is outside of time and space. That possibly the only way to avoid getting caught up in interlocking psychodynamic rabbit holes of endless interpretations and explorations, possibly without passion or conviction, may only be able to occur by living within the exigencies and joys and sufferings of actual life, and to employ one's conscious dynamics to their achievable limits, which naturally differ according to people's individual differences. One may refer to the personal psychodynamic unconscious, but from the present perspective, there can only be personal consciousness and preconsciousness. The envelopmental unconscious by virtue of its being impersonal, can envelop both. To go beyond oneself, one may first have to paradoxically be enveloped and constrained by both one's choices in life, and the events and contexts that life has foisted on us.

A possible example of this may have been a case of mine in which I realized that the patient and myself had for years gone down many psychodynamic pathways together until it felt to me that we could go no further. At this point, I had a dream. The patient and I were sitting side-by-side on the floor of a room with our backs up against a wall. We were wearing no shoes or socks and our toes were touching. There had until now appeared to be no significant movement in the treatment for a long time. The dream graphically depicted what I had probably been feeling for some time; that we had, so to speak, our backs up against a wall and were playing footsie with one another, though we were maintaining a toehold with one another at the same time. I told the patient my dream, and we considered possible meanings of different aspects of the dream, including how we might be feeling with one another. All of this seemed productive enough, but the basic feeling in the treatment room, unlike in the dream did not seem to change.

However, something was apparently indeed changing. For

the first time in many months, and with regard to certain issues perhaps even years, the patient started to date, made a significant career move towards having greater independence and income, became a more affectively engaged parent, etc. The case was reminiscent of a number of treatments I had either conducted myself or had supervised in which significant life change did not occur until a seeming dead end had been reached. From the perspective of this paper things began to turn back on themselves; patient and therapist were no longer only doing therapy, but were now also both of it, which is to say, unconsciously enveloped in it. One may refer to a personal unconscious, in which aspects of a patient as well as the therapist may personally, interpersonally and intersubjectively change, but I would, once again, maintain that the foundation for basic life-change for all aspects of people may have to take place through the envelopmental unconscious, which as a colleague highlighted (Hunyady, 2021) can occur outside of therapy through the crucible of real and usually intense life's experience [8]. We may enter treatment when we feel we need to, but we may stay often because we wish for an intensive experience that can offer more.

Heidegger (1949) conveys the sense of the inexorability of contextual redundancy well [6]. He avers that a picture (here, conscious reality) can hold us captive and presents itself to us again and again. Paradoxically perhaps, this reality is both our consciously experiential and psychodynamically unconscious prison, but also our envelopmentally unconscious possibility. Consciousness, after all, cannot itself suspend consciousness without making a conscious effort. It also leads to the question of what happens if an observer initially perceives or tries to perceive the vast possibilities of the wave function of the quantum without first perceiving its particle aspect, keeping, once again, in mind that in order for a wave aspect to pass into the envelopmental unconscious it must have its particle aspect observed first To follow the wave function without this preliminary step would keep things within the conscious and/ or, if you will, also psychodynamically unconscious domain, which might also include the journey that Rovelli referred to earlier to the vast outer reaches of the universe. But it then could not be part of and access unconscious envelopmental oneness, with its possibilities, for example, for travelling faster than the speed of light. Furthermore, for the latter to take place, all contextual possibilities may first have had to be explored in order for one to also be able to thus come upon oneself. Whether or not this will occur depends upon how the context is observed, and may be a function of one's personal inclination and ability Or, it may be a function of quantum randomness and probabilistic occurrence. In such a case, it may be impossible to precisely determine why what happened did happen, in addition to the earlier mentioned possibility that specific observation may create perhaps even new uncertainty As alluded to earlier, if quantum entanglements are indeed wholistic and exemplary of our conjectured oneness of being, they cannot be broken down or traced back to particular antecedents. As analysis is the breaking down of the whole into its component parts, this

would make quantum entanglements unanalyzable. This may further support the hypothesis that an envelopmental theory of the unconscious is suited for the exploration of the quantum world, whereas the classically based psychodynamic perspective, whose material is akin to the separate components of systems are not. Therefore, the answer to the question posed above is that to try to engage the wave without the particle to, as we might colloquially say, ride the waves, is to treat the wave as a “real” particle, and have it become deterministically real as quantum theory would suggest.

It is, once again, important to point out that the range of envelopment proceeds here in accordance with the concretely real conscious/preconscious steps that are followed. The envelopmental unconscious, lacking an agentically driven metaphoric engine of its own, which is what we know the psychodynamic unconscious has, cannot just take off. It must act in concert with the development of conscious real experience and in psychologically real contexts. Dreams are no exception to this. What we know to be day residue, and autonomous ideational, sensory and affective states create their own meaningful psychic contexts for unconscious envelopment to be able to occur. Consciousness and real engagement occur developmentally. There is an accumulation of, and within it change regarding, real life experience. Strictly speaking, there is no development within the envelopment, as this would have to occur within time and space. Instead, there is here only the whole, which corresponds consciously to the emergence of new entanglements as psychic characteristics appear, entanglements that are free to instantly communicate with and affect one another.

These considerations underscore the difference between entanglements and the concepts of fusion and psychological enactments. As with Freud’s concept of the fusion of the instincts, there is no possibility of a duplication of one of the instincts itself, no wave for the now newly fused particle.

The concept of enactment presupposes the presence of a similar phenomenon taking place in metaphorically and/or real distinct and separate temporal and spatial contexts, and operating within their own systemic processes. In contrast, each entanglement is its own oneness, without extension outside of itself. Any similarity of an entanglement with anything else would be a function of its having been incorporated as one aspect of a larger system. which would not be possible with actual entanglements as their wave functions would already make them one with such a system and already of the envelopment.

Despite what has been emphasized about the particle aspect of the quantum having to be observed before the wave aspect can fully be realized, this particle aspect, in the eyes of the Israeli physicist, Shlomo Barak (2020), does not even have to be materially real [1]. In fact, Barak asserts that matter does not exist in nature. Matter is nothing other, according to Barak, than disruptions in space. To use a double entendre, nothing would literally be the matter. In other words, the envelopment would not only not exist in

space, but should it even exist in Barak’s theoretical world, it would be constituted of space itself, with what would be enveloped then deformations of this very medium.

From my perspective, the envelopmental unconscious, standing as it does, as a context of oneness or wholeness emerges for us consciously often in the form of what comes to mind regarding the immediate context. It emerges as a presence through highlighting in our consciousness what may be absent; what in the immediate context we have not consciously observed, but is still envelopmentally present.

## 5. Summary

As I have presented it here, there would appear to be an inevitability about what has happened, is happening and will happen in human life; a kind of inverted superdeterminism, or perhaps more accurately, a form of metaphoric predestination, as Feynman may be said to have succeeded in accomplishing through cataloging the position of the electron in the box, and as I have tried to call attention to in terms of all possibilities in life, with the caveat, at least within the structure of certain contexts. Smolin has discussed this issue on a cosmic scale through his efforts, as he put it, to complete quantum theory, even considering its built-in Heisenbergian indeterminism. However, and as I have suggested, completeness may always create new uncertainty.

From my own perspective on the human psyche, this possibility rests upon the utilization of human consciousness, which I have suggested can activate the unconscious and extend it to new psychic territory. The unconscious, in turn, as I have tried to show, envelops consciousness and provides a template for the latter’s development covering all potential contextual possibilities, which this envelopment lays out, again, in the form of what may appear missing or wrong in our human conscious/preconscious efforts, which then may come to aware mind.

I don’t think about the realization of our psychic possibilities to be as much a function of determinism as I do of determinism; a testament to the human spirit and its drive to work out consciously and envelopmentally unconsciously our indeterminate wave-like human possibilities. This may not simply be metaphor, that is, if the psychic and physical worlds are indeed one. Wilczek (2021) brilliantly lays out the above possibilities in his detailed and inspiring book, *Fundamentals: Ten Keys to Reality*, in which he shows how detailed experimentation and bursts of creativity go hand-in-hand, much like consciousness and unconsciousness [16]. He brings these twin themes, also akin to determinism and intuition, in his exposition of the quantum concept of complementarity. Wilczek writes “Complementarity, in its most basic form, is the concept that one single thing, when considered from different perspectives can seem to have very different or even contradictory properties. You can’t do justice to the human condition without taking complementarity to heart.” (p. 206).

It is only now at the end of this paper that I can more clearly see the implications of an envelopmental theory of the

unconscious for consciousness itself. As consciousness alone exists within the psychodynamic forces and counterforces of the real world, the envelopmental unconscious that permits all contextually “real” properties and factors to be combined in all possible ways, the whole of this now quantum context informs what may now be totally free conscious actions; free, that is, for example, from subjectivistic and relativistic qualification.

Consciousness cannot suspend itself. As Rovelli has asserted, in life we are always conscious. Not only can we not set aside what we can see now as a possible context of consciousness itself so that unconsciousness can experientially assert itself, but to the contrary, I have averred that the portal to envelopmental unconsciousness is likely significantly reached through consciousness. I see Suchet as having proposed a similar end by offering a position of an expansion of consciousness. However, much as Bion (1977) proposed when he said that when a patient enters the room, or we might now also say, begins a session, it would be best for the therapist not to remember the patient’s name or even remember who the patient is, also stated as the loss of memory and desire [3]. Such a mind altering stance, along with other consciousness altering techniques, such as meditation and the use of hallucinogenic substances encounter difficulties when we consider the distinction between the psychodynamic conception of the unconscious and the envelopmental. One here is still trying to consciously effect an outcome in the real conscious and linear deterministic world. This injunction to so act must remain active, as Heidegger alludes to, in order for this program to be carried out. One here is acting as though one is not conscious of the patient’s, identity through selective inattention, a psychodynamically and agentially generated act, but is pre-consciously bringing it about. It is tantamount to trying to perceive the wave directly, but without perceiving the particle first, which then makes the wave, as with the above techniques, another particle in the real world.

Such techniques can be, as we know, enormously helpful in living one’s life, but in mostly remaining conscious alone, they are reinforced by conscious agency, even when the aim is to subdue the self, as in Eastern philosophies. The conscious self cannot then run into itself if it is now covertly trying to remove the very self it is trying to obliterate, a self that continues to be affirmed as the deterministic agent of this effort. But this can become an opportunity to through now having one’s back up against this experiential wall, create by means of a now possible new entanglement to become part of the indeterminacy, as Heisenberg might say, or here, the envelopmental unconscious.

But what of personal and impersonal consciously unforeseeable and inadvertently unexpected events? A case can be made that if the context is made large enough, as Rovelli has proposed, then such “future” events might be absorbed “into the envelopment” as well; as no time here exists. There is only what we would say is a continuous present as Wolstein said exists in the unconscious. And as Einstein might have said, as stated by Budick (2021), such

events would be taking place in a person’s elsewhere, which is to say, outside of possible conscious awareness, which Budick sees as being related to the unconscious [5].

And to reply to the caveat that no person could possibly cover all contextual ground, I offer two thoughts: the hypothetical presence of new entanglements that may act almost like conscious intuition in combining elements suddenly and imaginatively can provide a key to the envelopment; a dimension of unreality, and possible companion to what Wilczek sought in entitling his book, *Keys to Reality*. And secondly, as I alluded to earlier, as the presence of a kind of possible predestination. We, of course, cannot consciously see this, as it may exist, if it even does, once again, within the context of Einstein’s elsewhere, where the seeming impossibility of a conscious relationship to the everythingness of the envelopmental unconscious may always lie. Furthermore, it would follow that as separate individuals we would also have to be everywhere at once. But would we then be able to consciously know it?, unless, that is, we were simultaneously everything else as well. This might be envelopmentally, but likely not consciously possible.

In psychoanalytic object relations terms, to bring something into the psychodynamic unconscious happens through a process of internalization. From an envelopmental perspective this might be more appropriately termed eternalization, with the caveat that such a psychic event would not and could not be a process at all, since the envelopmental unconscious is everything that exists in life already; furthermore, a process must occur in real time and space, whereas the envelopment exists in the timeless and spaceless present alone.

Conversely, externalization in relation to psychodynamic unconsciousness would be the bringing what is in the unconscious into conscious reality; the expression of what has previously been, for example, repressed or displaced. Envelopmentally, such unconscious material may be said to simply appear in awareness as a function of contextual change, which would include what we know as the intrapsychic, as well as externalities; in addition to such presence occurring as part of a new entanglement that may take an associative conscious form. This pertains to an assertion by Wolstein (1974) who referred to becoming one’s own other, a statement I’ve long puzzled over as to its meaning, but which I now begin to see a bit more clearly [22]. In the present context this may refer to consciously coming upon the entanglement that may be one’s unconscious being. This may help to resolve the paradox of personal identity; for how else could one come upon one who is identical to one’s own being? The answer may lie in this envelopmental context of one’s being, as with all envelopmental unconsciousisms, but now in the form of simultaneously coming upon oneself.

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