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PARANTHROPOLOGY

JOURNAL OF ANTHROPOLOGICAL APPROACHES TO THE PARANORMAL

By Mark A. Schroll, PhD.

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Editor's Introduction: Revisiting Cultural Evolution and Technological Evolution in Consciousness Studies

By Mark A. Schroll

Imagine someone suffering from one of the many varieties of psychosis (which is quite literally an individual's failure to properly assess reality), and having this person attempt to justify their behavior as "alternative facts." Arguing there are alternative facts when it comes to mental health would erase the boundary between sanity and insanity, or between our consensus state of consciousness and alternate states of consciousness. This discussion is no longer confined to the clinical diagnostician, or anthropologists assessing the mental health of shamans, or the scientific value and legitimacy of parapsychology, or dreams, or the pros and cons of psychedelics; it has now become the talking points of humankind's collective cultural daily news. Insanity is now a viable alternative to soundly debated governmental policy. Consequently if those of us involved in paranthropology thought it was difficult to prove the existence of so-called invisible domains of consciousness, and the subtle energies that make manifest their *modus operandi*, the rise of post-truth in the early decades of the 21st century has made our work nearly indefensible. This is why I chose to dedicate the current issue of *Paranthropology* to revisiting cultural evolution and technological evolution in consciousness studies (Schroll 2012, 2016).

Indeed as Guest Editor of this issue I want to invite everyone to consider the affirmation that the most important work any of us can be doing right now is any activity that contributes to advancing humankind's personal and cultural evolution, and to oppose purely technological (or more precisely *technocratic*) advancements of evolution that fail to have philosophical and transpersonal wisdom guiding it. Summing up technocracy's definition, Alan Drengson tells us:

Technocracy here refers to the systematic application of technology to all levels of human activity, especially government and economic policies that have growth as their central aim....A major aim becomes the control of life by means of management techniques.... Science is narrowed to its less

theoretical activities with principal emphasis on prediction, control, and applied science. The sciences so stressed are thought to be value-free....[and yet], we now know that no inquiry or discipline is value free (Drengson 2011, p. 15).

This definition brings readers to the meaning of the cover design, which addresses these concerns, as it represents a theoretical orientation which is capable of "Envisioning a Cosmic Archetypal Model of Personality" and consciousness evolution, a perspective that I am continuing to revise. I want to thank Lance Lehman for his artistic rendering of this image. Regina U. Hess created a similar model of consciousness, and we discuss our respective orientations in this issue.

Similar concerns are raised in Sarah Janes' "A Quest for a Temple to Sleep and Dream In," in which she explores ways to access coherent personal and cultural visions. In response David Luke agrees, by reflecting on "The Big Dream and Archeo-Geo-Neuro-Pharmaco-Parapsychological Theories." Both of these articles triggered memories of similar concerns associated with "Odin: The Wandering Shaman Seeking Truth." On the other hand, from a slightly different perspective, Ryan Hurd re-envisions and reassesses these previous viewpoints in his "Commentary: Dreams, Drugs and the Engines of Creativity." Heather Walker offers yet another perspective, and to some extent provides a balancing counter-weight to Hurd in her "Nature Awareness and Psychedelics: Report and Commentary on a Presentation by Ralph Metzner and Kathleen Harrison." All of these considerations, to one extent or another, culminate in a mid-journal summary in my "Review of the film *Dr. Strange: A Cinematic Journey Into the Multiverse and Otherworldly Realities*."

Having reached this issue's mid-way point, and therefore taking a moment to pause and reflect, Huston Smith (1976, 2003)--who it can only be hoped would ever contribute an article to grace the pages of *Paranthropology*--argues that the universal source of wholeness (which he refers to as the

primordial tradition) is essential to a meaningful life. Embracing this tradition is, said Smith, an act of rejoining the human race. Nevertheless, Euro-American science has scoffed at accounts of primordial anthropology as idyllic dreams of a Golden Age, believing shamans were psychotic or at best charlatans. Our current forms of organized religion offer us ritualized expressions of this tradition that fail to provide us with ecstatic awakening and transpersonal growth. It is this transpersonal growth that reconnects us with the source of religious awareness and awakening (see in particular Schroll, Rowan, & Robinson, pp. 122-125, 2011). (In response to an early draft of my 'Editor's Introduction,' Teresa McLaren informed me that Huston Smith passed away December 30, 2016, while this issue was being completed. This news fills me with great sadness, knowing yet another great visionary has passed from life on this Earth).

In an effort to address these concerns that Smith has raised into our awareness, we come to Teresa McLaren's review of Natalie Tobert's (2016) book *Cultural Perspectives on Mental Wellbeing: Spiritual Interpretations of Symptoms in Medical Practice*, (which includes a reply from Tobert to McLaren). This review, and Tobert's book, provides us with access to one of the most significant publications I know of on how to improve the lives of people everywhere, as well as addressing the awareness of parapsychological phenomena when others do not. Likewise, I am interested in Tobert's Chapter 9, in which she touches on the need for greater awareness of the physical places that patients experiencing "extreme or anomalous states" are taken for recovery. This raises the question that readers were invited to explore in *Paranthropology* Vol. 4, No. 8, 2013, and in chapters 7-9 of Schroll's *Transpersonal Ecosophy, Vol. 1*, 2016, which is restated here: if Rupert Sheldrake is correct in his hypotheses--*repeated ritual and/or ceremonial activity in a place is able to create morphogenetic fields of memory that reflect awareness associated with these positive consciousness activities*--then the same could be possible with our tuning into the mental health disorders associated with negative consciousness. This possibility needs more follow-up investigation, and raises similar questions about prisons, schools, and our housing. Reading McLaren's review also prompted the necessity of "Revisiting the Meaning of Chief Seattle's Speech," in order to make a few historical corrections regarding the discussion of Native American medicine healers.

All of the concerns raised so far in this issue bring us to its final group of contributions, beginning with Claire Polansky's "The Archetypal Cauldron: A Clinical Application of the Anti-Hero in Transpersonal Art Therapy and the Hebraic Lore of the Golem." This article's primary focus is a case study of an art therapy client who learned to balance his dialectical personality through a Jungian art therapy directive that shares similarities with the Hebraic lore of the *golem* (a brief overview of the golem's historical significance is provided in its Appendix). This article also includes a brief discussion of transpersonal art therapy, which is related to this article's case study. In response, Tanya Hurst offers her views on these concerns in "Catalysts that Initiate Embodied Knowing: Reflections on Individuation, Synchronicity, and Ritual Space." Polansky answers, in her "Reply to Tanya Hurst and Wendy E. Cousins." In addition, Polansky provides a follow-up to points that exceeded the limits of her article in, "Reflections On the Supernatural and its Relationship to Spiritual Emergency/Emergence."

Conclusion

In retrospect, this issue offers its readers various opportunities to revisit the elusive, frequently forgotten, and important point that nearly everyone sees the world through their own unique lens (one of Immanuel Kant's important contributions). Yes, there are cultural averages, but these averages are individually nuanced. This is why qualitative methodologies are so valuable, and why ethnomethodology in particular is so important. This too is why the more people who read and respond to our writing (and oral communication), the more it improves. It is an ongoing conversation, and this too is why dialogue (as David Bohm has framed it, 1993) is an important methodology, and technique of inquiry. Actually more than mere inquiry, dialogue is an essential means of engaging each other in a deeply meaningful way to address concerns threatening our collective planet-wide future (see Schroll 2017, this issue).

It is also why "blind reviews" only go so far in assisting our revisions. This is because it is the dynamic interplay of point/counterpoint, reflection, and further integration that produces significant contributions to any endeavor of creative expression. It often takes years to fully understand and appreciate where someone else is coming from; unfortunately it is more often the

case that we act in haste in our replies that are triggered by associations of what we assume the other person is saying. Because of this, 90% of our conversations should include a recursive re-iteration of our asking each other: did you mean this, or that? On the other hand when we do, on those rare occasions, find ourselves saying the same thing as someone else at the same time--this is true synchronicity.

Here I am once again remembering Huston Smith, and the thoughts he expressed in his lecture "Re-Enchantment: Its Time Has Finally Arrived" (Smith 2004). Mentioning indications of Balder's (the Norse god of beauty/or aesthetic appreciation of nature) slow death with the ever increasing number of eco-crises, and a growing sense of nihilism and hopelessness. Smith reminds us that in Norse mythology it is the "death of Balder" that sets Ragnarok in motion—the final fate of the gods; where the forces of nature (storms, climate change, earthquakes, volcanoes, floods, etc) battle the sky gods (human arrogance personified/the tragic hero as ego manic, the gods of war, pestilence, fear, greed, etc), and cancel each other out. But Ragnarok in Norse mythology is not the same as the view of Armageddon found in Western monotheistic religion, that implies our time on Earth is limited, that there is a linear progression from creation to destruction and that events are leading us to a "final end point" beyond the ability of humans to influence with our decision making process. This myth has served to foster a fatalistic attitude whereby we tell ourselves that we are powerless to change course. The myth of Armageddon serves to erode our sense of hope for the future, instead of what I believe is its intended meaning: to awaken within us the need to create a transdisciplinary paradigm that unites matter/spirit, brain/consciousness, transcends the limits of human arrogance and technocracy, that I am calling transpersonal ecosophy.

Like the spiral symbol on this issues cover design, there is this eternal return in Norse mythology after the conflict between the forces of nature and the sky gods ends. It is after this battle that a re-greening (the new green earth) takes place, where the peace loving agrarian earth gods/deities and humankind begin to create a new culture from the fertile ashes of destruction. Likewise, it is this turmoil we are witnessing - the madness and confusion we experience each time we turn on the television to watch the daily news with which we began this 'Editor's Introduction.' This is the crisis through which we must endure,



Stanley Krippner and Mark A. Schroll in San Francisco, 2016.

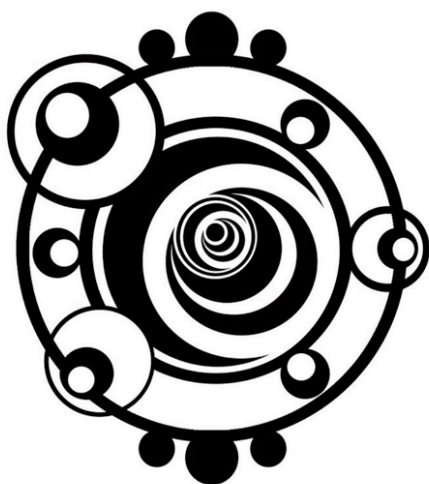
the very pulse of the shift in paradigm we find ourselves in at the present moment in the history of ideas and actions. It is various aspects of this emerging vision we will explore in the contributions to this issue, as we the children of our planet-wide culture wait for the cosmic turning and renewal to return, as our current crisis prepares us for a new way of understanding science and spirit, helping us to heal the human-nature relationship with our cosmic archetypal origins birthed in the fiery eruption of the big bang and allow us to truly reclaim our transpersonal vision.

I also remembered as I finished writing this 'Editor's Introduction' that in addition to the cover image showing a spiral turning in our personal and cultural reassessment, there are also the inverted pyramids, which represents a continual recurrence and re-birth of personal and cultural evolution. This offers a visual representation of cosmic metamorphosis and transformation through time, and yet within our own individual lifetimes climbing a mountain to its summit has physical limits. Once there, once we have achieved self-actualization in our lives, where then is transcendence to be found? As I realized back around late 2008, early 2009 (and this is discussed in one of my rare video recordings on youtube), that transcendence is not a physical location. Nor is transcendence some permanent blissed-out mystical state of ecstatic wonder (even though

during moments of illumination this description does represent its embodiment within us). Transcendence is the internalized awareness of our self-actualization, and thus for transcendence to be actualized it requires us to journey back down the mountain and become a guide for others. Transcendence is represented in our actions throughout our day, in each and every moment of our waking lives after its awareness is embodied within us. And yet, it is not a permanent state of awareness. Each and every moment of our day is the challenge of our forgetting, to be mesmerized by the trance to consume, consume, consume, and to work not just to sustain our existence but to buy things that do not bring real and lasting happiness into our lives.

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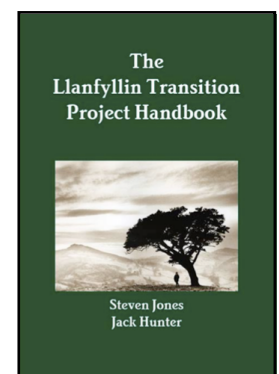
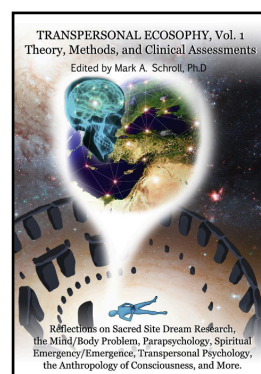
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A Quest for a Temple to Sleep In

By Sarah Janes

One Dreaming Mind

I didn't get into drugs when I was a kid because my dream life truly astounded me. I have always been very thoughtful about not fudging it up. I even told my dad once that I wished I could just live in my dream world forever and not real-life Croydon.

Beddington Lane did not feature prominently in my nocturnal landscapes - which were more like admixtures of East Asian industrial ports, J.G. Ballard books and fecund tropical oil paintings. Those contemporaries of mine that would enthusiastically devour any illicit offering from the Roundshaw Estate, did not seem to have the same sort of concerns about probing their inner world too abysmally. My two very best school friends did share my ideas though - Sonya Hart was from Romani gypsy stock and Felicity Fernandez was going through a devil worshipping phase in rebellion against her Catholic mum - so they had their own reasons. I think all three of us had seen and felt things that took us to what were sometimes delightful, sometimes perplexing edges (and I'm not just talking about the 'ghost' in *Three Men and A Baby*). So we did witchy things instead and believed for many years that we caused the hurricane of 1987. I had visions, sleep paralysis and experienced altered states quite regularly. Reality didn't seem tremendously confirmed at all. When I read *His Dark Materials* by Philip Pullman later, I resonated with the idea of the morphing daemon companion that settles on a consistent form as a child matures. That is exactly what growing up felt like to me and often still does.

Dream State as Gateway to Endogenous Alchemy

The fashionable flyovers to self-discovery for the moment are pharmacologically-induced altered states and the experiences procured by taking entheogenic and shamanic plant-medicines. Whilst this ethnobotanical wisdom is undeniably hugely important and relevant; lustration, fasting, dreaming, close observance of nature and sensory deprivation offer other magical, albeit less compelling-"Psst! Mate! Wanna not eat anything and be on your own for a fortnight?" - routes to

endogenously provoking episodes of mind-melting oneness and divine perspicacity. These practices of close-contemplation and nothingness, also tend to play a significant role in the schemas of long-standing cultural traditions, the knowledge of which is oft felt to be giving sort of an unfettered thumbs-up to a psychedelic Eat-as-Much-as-You-Like-at-Deep-Pan-Pizza-Party. Whether it is within the comfortable confines of a summer festival in Dorset, or hygienically administered after a lot of form-filling at an impeccable Imperial lab, a purging, a mastery can still be missing from these liminal excursions. Perhaps this fast-track, Easy Jet option is exactly that, perhaps you just don't need to do the groundwork. Mind you, imagine if everyone that had ever dropped acid or smoked DMT miraculously became a shaman.

Dreaming remains the greatest source of inspiration, creative delight and personal insight for me. I have practiced lucid dreaming since I was little. During a group exercise at a dream conference in London, the parapsychologist Stanley Krippner helped me to remember my first ever lucid dream, in which I was a black cat sitting in a rocking chair, licking my paws. I keep a dream journal and am still in thrall of this most commonplace and yet numinous altered state. I have made life choices, embarked upon quests and made hilarious mistakes as a result of what I have taken to be meaningful and sometimes portentous dreams. When you start asking, it is true that most people have.

Years later I was leading lucid dream workshops with the artist Luciana Hail (Luciana works with EEG and is Honorary Senior Research Fellow at University of Greenwich) and researching the culture of dreaming for my lecture club in Hastings (The Explorers' Club), and one of our lecturers - David Luke (University of Greenwich/Breaking Convention) introduced me to the history of '*sleep temples*'. It felt as though everything fell perfectly, dream-like into place and my life's true quest began.

The Evolution of Dream Experience

We might reasonably suppose that our ancient ancestors experienced the world, and perceived their relationship to it, rather differently to us. We can only speculate as to how the average 42,000

year old brain may have differed in structure and neural connectivity to our own. How brain regions might have been organised and electrically entangled before human beings started using complex language, social organisation, drawing symbols to convey meaning and inventing and utilising writing, technology and trade is something of a mystery.

The brain is a chimera of energy and matter; we know that its neuroplastic qualities enable infinite shifting and reconfiguring. Through culture, habit and environment, this labyrinth of learning will never stop revising. Research into the evolution of cranial size and form, shows the volume of the human brain has actually reduced by about the size of a tennis ball over the last 20,000 years. Its decrease is seen to correspond specifically with an increase in social groupings. Perhaps as our ancestors were removed by abstraction from the closest possible contact with the natural world, their perceptive tools for evaluating it withered. One could put forward a counter theory to Terence McKenna's famous "*Stoned Ape*" one, whereby our ancestors were always pretty psychedelic, until living apart from nature severed their symbiotic cords and slowly wasted a tennis ball chunk of brilliance. Perhaps we took to the plant medicines as a way to reconnect, before it was lost forever. I'd call it the "*Straight Ape*" theory.

As our brain and body modifies our perception, our senses, our awareness, emotions, memory and intuitions; our very reality, the world and even time and space is modulated too. The American psychologist Julian Jaynes put forward the proposition in his book *The Origin of Consciousness in the Breakdown of the Bicameral Mind* (1976) that ancient humans experienced consciousness as a sort of auditory hallucination. He claimed it was a directing, internal voice of 'God' that arose in the brain's right hemisphere as a result of neural activity in the left. We should look to studies in animal consciousness and the neurobiology of indigenous peoples to better understand the mechanisms. Jaynes thought the switch from a 'bicameral' mind to modern consciousness (linguistic meta-cognition) occurred over a roughly 1,000 year period starting around 1800 BC. Let us say (just for argument's sake neuroscientists!) that Jaynes was at least on to something--how might these postulated ancient brains generate and mensurate something as otherworldly as a dream?

Environ-Mental Sensitivities

Let us begin at the beginning and start with the placement of these structures. Contemporary geological surveys of healing temple sites generally reveal a combination of interesting strata, fault lines, volcanic activity, mineral deposits, geomagnetic anomalies and sometimes mildly radioactive waters (boron and radon--in low concentrations--are still celebrated for their health-giving properties in spas all over the world). Natural springs were often a major feature of the temples for the rites of purification and were traditionally viewed by many cultures as gateways to the underworld. The ancients made much of the presence of lucky spirits and auspicious entities, which were believed to dwell in caves, forests, hills and mountains. Every conceivable of nature was endowed with spirit, as in the animistic traditions that perpetuate today. The fundamental belief of existing within a living universe is a conscious experience very different to the average modern person.

Unusual rock formations and geological outcroppings were viewed as an uprising from the deities of a subterranean universe that mirrored the one above. In an unpolluted black sky, we can well imagine our ancestors regularly saw a celestial splendour of breath-taking proportions at night. They will also have witnessed on occasion the lucent tracks of earthbound meteorites raining down from the heavens, and when these fallen stones were discovered and recognised for their alien provenance, they were frequently idolised and adored.

The naturally occurring magnetic power of terrestrial lodestones (thought to be imbued with their power by lightening bolts), and magnetised meteorites was viewed reverently by ancient people everywhere. The practice of geomancy (Earth Magic) and chthonic (underworld) worship is well documented. At the Samothrace temple complex of Eastern Macedonia for example, initiates of the mystery cult were invested with magnetic iron rings, phylactery wrought from the metallic veins of the body of the 'Great Mother'--Earth. These divine talismans, ritually crafted under a certain prescribed constellation, were believed to confer protection and connection to the gods. Samothracians were described as addicted to the study of the secrets of nature, and nature provided the bedrock for the mythology of their Great Gods, as it does for all the greatest gods.

The Imbrogllo of Magnetic Sense and Circadian Rhythms

Magnetoreception in the animal kingdom is evidenced in migrating birds, turtles and across bacteria, arthropods, molluscs and members of all major taxonomic groups of vertebrates. The magnetic sense of modern humans is not fully understood, but there is a chemical called a 'cryptochrome,' which is a blue-light receptor in the eye, and it is this evolutionarily old flavoprotein that is suspected of serving at least part of the function of a 'magnetic sense.' Clear downstream pathways to the brain remain rather elusive, but cryptochromes can be found in mammalian pineal organs. Interestingly, cryptochromes ('hidden light' in Greek) play a pivotal role in the generation of circadian rhythms in plants and animals--the 24 hour cycles which regulate sleeping, waking and feeding and are associated with cell regeneration and the release of neurotransmitters and hormones.

Dreams of a Divine Nature

The importance dreams had for ancient people is well-documented within countless cultures and texts of antiquity. From the Epic of Gilgamesh to the Hieratic *Dream Book* of Ancient Egypt, to the prophecies of the Old Testament, the Dream of the Rood, the Oneirocritica of Artemidorus and the dream spaces of Popol Vuh and the Vedas. Dreams were of daily concern and a prevalent source of divination. It is unsurprising our cognizant, luxuriously dreaming ancestors erected great temples and sanctuaries dedicated to the incubation, preparation and dissecting of their dreams. Perhaps neurobiologically the human connectome during this period of evolution was simply more wired for experiences of *lucidity* -- a scientifically recognised state of consciousness within which a dreamer can be aware whilst in a dream that they are dreaming, and can often exert control over its unfolding.

Throughout ancient history dreams were regularly described as being communication with the divine, revelations from God, visions of the future and past, warnings and blessings. The Egyptians also believed dreams offered a window through which it was possible to observe the actions of the dead, though these dreams were not viewed especially auspiciously. The Egyptian word for 'dream' is represented by a combination of the hieroglyphic symbols for 'open eye' and 'bed' -

Therefore: Dream = "rswt" (awaken)/(openeye)+ 'qed" (sleep)/(bed) and can be read as 'awaken within sleep.' A perfect description of the lucid state.

Temple Sleep in Egypt

Thousands of years ago Egyptians built temples for 'temple sleep,' a sacred exercise to bring about healing. This tradition is believed by some to have been begotten by Imhotep, the revered polymath serving under the Third Dynasty Pharaoh Djoser. Egyptologists ascribe to Imhotep the design of the stepped pyramid in Saqqara, and he was the High Priest of Ra at Heliopolis. Imhotep was deified two thousand years after his death and his birth mythologised so he became 'Son of Ptah.' As a deity of medicine and healing, his influence presided over the temples, in which we find the earliest description of hypnosis, dream and states of hynagogia being used for healing. The temples were open to anyone that believed in the god to which it was dedicated, but visitors were required to be pure before entering. Periods of fasting and bathing preceded ritual magic (texts say pieces of linen had the name of the requested God written upon them and were burned in oil lamps). The Egyptians used the very rock'n'roll-ish combination of lavender and chamomile to promote sleep (oh, and sometimes opium in cases of insomnia). Thyme was used to combat snoring. After this period of purification, chanting and prayer, a sleep was induced, within which, ideally, a 'divine dream' would either cure directly or provide a dream interpreter or priest with the necessary instructions to implement the appropriate cure.

Thoth-Hermes in Egyptian Magical Practices (HKA)

Magical approaches to healing were, however, obviously well established before Imhotep. I believe Imhotep became associated with the practice of Temple Sleep chiefly through his role as physician and, perhaps even more notably, architect. Magical spells and invocations are intimately linked with the character of Thoth/Hermes. Thoth/Hermes was the inventor of writing. In the earliest beginnings of hieroglyphs (translates as 'sacred engraving'), each engraving was imbued with a kind of magical power that could directly connect to the gods, and therefore alter the spiritual and material realms. Hermes as psychopomp guided the supplicant from the conscious to the unconscious and back

again. Leading the individual will into the oblitative divine power of *The All* and back into the individual's physical body. A sacred loop and integration of consciousness. Bringing spirit into being and overseeing its effects through the magical art of the hieroglyph--the physical manifestation of spirit. The conscious directing of the mental world of potentialities.

Genes Switched On During Sleep and Off During Waking

Using the dream state specifically to create this sort of depth psychology healing response is a fascinating concept that can find a modern avenue of research in the placebo effect and the unique biochemical landscape of the sleeping human. The regenerative cell activity activated during sleep, synaptic homeostasis, gene alterations and other re-balancing trends that occur during sleep would intuitively seem to provide optimum background conditions for self-healing mechanisms. If dream incubation provided the supplicant with a sort of conscious torchlight in the darkness--it is understandable that the faith healing/belief/placebo response might be intensified, especially in a lucidly experienced dream state. We can make comparisons here with athletes trained to lucid dream their sport and improving motor skills and response rates in waking life accordingly.

Greek Practices

The Greeks were of course heavily influenced by the Egyptians and had a comparable sleep temple model. Asklepios was their temple deity of choice, he officiated over healing and the medical arts. Asklepios is recognised by his symbol of a wooden staff around which a snake is entwined.

In Ancient Greek mythology Asklepios is son to the god Apollo and the human woman Coronis, who was killed for being unfaithful to her husband, and laid out on a funeral pyre to be roasted for this indelicacy. Apollo however, very benevolently cut the child Asklepios from Coronis's mortal, flaming womb, and rescued him. He took the newborn to the centaur Chiron, who raised him and taught him the art of medicine. According to legend, in exchange for some kindness granted by Asklepios, a wise snake licked his ears clean and imparted secret knowledge. This knowledge enabled Asklepios's medical prowess to reach supernatural proportions (bringing the dead back to life for one), and eventually his skills exceeded that of Chiron

and even his own father Apollo. Zeus killed Asklepios with a thunderbolt after he brought Hippolytus back from the dead in exchange for gold. Apollo was obvs well pissed off by this, so he retaliated by killing the Cyclopes who crafted Zeus's dangerous thunderbolts. Eventually the two did make it up and Zeus placed the body of Asklepios in the sky, where he became the constellation and astrological inconvenience of Orphiucus (The Serpent Bearer). His most splendid earthly legacies, can be found at the Sanctuary of Asklepios at Epidaurus and The Temple of Asklepios at Pergamon in Aeolis (now Turkey), famed for its sacred spring at the nucleus of the sanctuary. These are both UNESCO World Heritage Centres.

Worship of Mnemosyne

The Greek Titaness Mnemosyne was one of the many deities invoked during pre-incubation and incubation rituals and her influence was an important aspect of the processes one might typically experience at the Asklepieia.

As daughter of Uranus and Gaia she was the product of a union between Earth and Heaven. With her nephew Zeus she gave birth to the nine muses. Mnemosyne was the personification of memory and was implicated in the generative creative powers of epic poetry. One might interpret her influence as leading the subconscious, divine inspiration, out into elegant and coherent literary art. Mother of muses, titaness of memory. The power of memory is the true gift of the gods. Their splendour has such breadth and depth that it can only be revealed in the altered states, when the veils obscuring true nature have fallen away. Evidence shows that dedications to Mnemosyne were given just prior to entering the abaton (sleep chamber) for memory, for sense-making. For the unconscious to forge a pathway to be made conscious, to integrate divine understanding. To thoroughly activate the Cure.

The Serpent of Sleep

Snakes and serpents have long been venerated by humans, and some of the earliest idols created and worshipped by cultures around the world take a serpentine form. From Bronze Age serpent cults in Canaan and the snake-bite cures of the deity Horon, even the protection offered by the Egyptian child Horus from 'dangerous beasts'. Snakes are very well documented as having sacred

significance, navigators between heaven and earth, the earth and the underworld. The Sumerian serpent guardian--Ningishzida, the healing bronze snake entwined staff of Moses in the Biblical book of Numbers--Nehustan. The Caduceus of Hermes and the dimorphous tale of the blind prophet of Apollo--Tiresias, who upon discovering a male and female snake entwined on Mount Kyllini (Birthplace of Hermes) strikes the female snake dead, and is punished by Hera and turned into a woman for the next seven years--until he can redress the balance of the masculine and feminine principles.

Snakes having already enjoyed a special reverence and cultural continuity throughout history were unsurprisingly also considered divine messengers by the Greeks, symbols of esoteric wisdom, regeneration, healing and immortality. Noted for their regenerative capabilities, skin-shedding, youthful transformation and the alchemical potentials of venom - they epitomised the concept of an infinite dance, a paradox of poison and panacea. In the ancient symbol of Ouroboros we see the cyclical nature of life and time perfectly illustrated. The creatures (specifically the non-venomous *Zamenis longissimus*--which is actually called the 'Aesculapian Snake' because of this old speciality), were collected in numbers at the temples, sometimes in great pits. The revered serpents would slither unmolested around the sanctuary, keeping patients reminded of their location, purpose and intention no doubt, and maybe double-licking their ears if they were lucky.

I think it is worth noting that snakes are sensitive exponents of magnetoreception, and scientific research puts this down to a biomineralisation of magnetite in their tissues--which actually also occurs in human beings. Magnetite is often also a component of healing springs and may serve to 'magnetise' the water. Perhaps it is conceivable that some aberration in snake movements or habits in specific geological locations drew the attention of ancient human observers, or that humans themselves in these times were more sensitive to these magnetic energies?

Greek sleep temple visitors slept in an area known as an 'abaton' within the temple, upon a sacred skin called a 'kline'--from which we derive the word 'clinic.' Much health-related jargon comes from these sleep temples in fact. 'Panacea' and 'Hygieia' were two of Asklepios's daughters, temple attendants were called 'therapeutae'--and 'The Father of Medicine' Hippocrates and prominent Greek physician Galen were amongst

their number. The Hippocratic Oath begins..."I swear by Apollo The Healer, by Asclepius, by Hygieia, by Panacea, and by all the Gods and Goddesses, making them my witnesses, that I will carry out, according to my ability and judgment, this oath and this indenture..."

Roman Adoption

By the time we get to the Romans, we move into even more gods and goddesses, and in later times in Britain, demonstrated by the worship of Sulis Minerva at Bath, Celtic polytheism made temple dedication increasingly localized, as the Romans sought to mollify the pagans. The essence of the ancient practices of 'temple sleep' have seemingly proved fruitful though, as they have, by this point, endured for at least a couple of thousand years.

Temple at Lydney Park

So I shall take you on a little trip, to the ruins of a nice Romano-British sleep temple in Gloucestershire, at Lydney Park, overlooking the Severn Estuary, atop a dewy, damp hill, red-earthed, iron-rich and chalybeate spring-fed. A perfect spot. Young deer fidget in the ferns and bob in pods as if in verdant water. A muddy path bridges a little stream that tastes of blood and our



The Roman Dream Temple at Lydney

footsteps curve up the hill. A ritual grade recalling Asklepios's serpent.

The Roman sleep temple on the Lydney Park Estate in Gloucestershire is believed to have been built around 365 AD. Traditional Roman practices in this instance merged with the worship of a Celtic deity by the name of Nodens, to whom the site is dedicated. It was actually J.R.R. Tolkien who conducted much of the research into the philology of 'Nodens' and concluded it to be cognate with the Irish mythological King Nuada of the 'silver-hand.' Nodens was a deity associated with the sea (the site offers an excellent view of the Severn Bore), healing (which often incorporated, where appropriate, the licking of wounds by dogs), hunting and fishing. Dogs were sacred to this site and may have been kept for their salubrious licking. The animal instinct of licking is known to promote healing by kickstarting the blood-clotting mechanism. A dog's saliva actually has bactericidal effects for E.Coli. Many small canine statuettes as votive offerings have been found on the site and a beautiful bronze one of these has become the emblem of Lydney Park.

Land of Nod(en)

Tolkien, (who was already professor of Anglo-Saxon at Pembroke College, Oxford at this time) was an assistant to distinguished archaeologists Sir Mortimer Wheeler and his wife Tessa as they began excavation on the site in the late 1920s. The work at Lydney is thought to have become inspiration for Tolkien's *Lord of the Rings*. Even the ring theme itself may have been sparked by the dig--which unearthed a curse tablet inscribed thus: "To the God Nodens. Silvanus has lost a ring. He has [vowed] half its value to Nodens. Amongst all who bear the name of Senicianus, refuse thou to grant health to exist, until he bring back the ring to the Temple of Nodens." Poetically enough the ring did materialise. But it was dug up in a plow field in Hampshire, in 1785. Only Senicianus had a new inscription placed on it: 'Seniciane vivas in deo' (Senicianus, may you live in God). It can be seen in the Vyne Museum at Basingstoke. The Vyne has decided to keep it, I don't know how their health is.

Tolkien was sure to have been intrigued by the mysticism and folklore surrounding the site, which had been called 'Dwarf Hill' by the locals, due to legends of hobgoblins and little people living within it. The site was riddled with holes and tunnels. It was first an Iron Age fort and then the

Romans dug too, leaving open-cast mines, or 'scowles' throughout the hill. This Swiss cheese-like foundation, led to the collapse of the temple at one point which was rebuilt during Roman times. The complex consists of a bathhouse, guesthouse and abaton. The bathhouse and abaton are still very clearly delineated, but the guesthouse is much grown over. The Lydney Park Estate house has a tiny museum in it dedicated to the many findings on the site.

I would have laid down for a dream, but it was wet and cold and the ground was covered in deer shit and stinging nettles (thanks Nodens). I would still like to go back with preparations. I love to think of the dreams incubated on that spot. It's a magical place. On the way home we stopped off at Silbury Hill and went to a Psychic Parrot Fair that was advertised by a blurry banner in Avebury. It was the best Sunday Quest ever.

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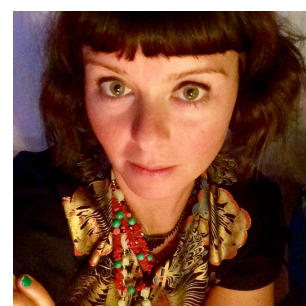
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Biography

Sarah Janes, hosts *The Explorers Club*, a lecture salon in St. Leonards-on-Sea, England. Her primary area of interest is dream consciousness and Sarah has had a fascination with dreaming since childhood. She now works with children and adults to help them cultivate rich and creative dream lives, through workshops, art projects, story-telling and writing. Sarah is currently writing a book about the ancient culture and history of dream



incubation, healing and sleep temples-Lake of Mnemosyne-due for publication with Muswell Hill Press in 2018. Another current project is an audiobook experiment. Stories of Anderida. This is an attempt to echo the ancient dream narrative traditions of the Iamata-a lengthy document produced by Asklepiion scribes to record the dreams of supplicants and to weave them together into a coherent epic tale. This audiobook version is designed firstly for children-to induce hypnagogia and help the listeners enter more consciously into the dream state, with archetypal signposts and strong recurring motifs. Children are invited to communicate the resulting dreams, which can be incorporated into the unfolding story, which in turn enriches the next dream cycles. You can try the first instalment for yourself here: <https://www.youtube.com/watch?v=vFdIG6hCzY>. Email: sarahjanes@hotmail.com.

The Big Dream and Archaeo-Geo-Neuro-Pharmaco-Parapsychological Theories

By David Luke

Department of Psychology & Counselling, University of Greenwich

I can fully sympathise with Sarah Janes' poetic and dreamy quest for a temple to sleep in. I've had the 'pleasure' of pursuing my own oneironautical navigations to one of the other known Romano-British dream temples at Thistleton in Rutland, and attempted to sleep in a roughly ploughed and lumpy pea field next to an RAF airbase—with no success. I've also had two excursions to the Temple of Nodens at Lydney. On the last occasion we were given permission by Viscount Bledisloe to sleep there for the night, but alas I recalled no dream. On the first occasion though—a merely diurnal peek at the site—I caught a wee nap in that land of Nod and had a possible insight that Nodens was somehow related to the Norse god Odin, a similar fancier of magic, hunting and dogs.

My hypnagogic reverie was interrupted though, by the grokking sound of two ravens (somewhat rare in the UK), that were circling overhead, reminding me of Huginn (thought) and Muninn (memory), Odin's raven familiars. At risk of raving myself, this seemed confirmation enough of my speculation, being in such an oneiric state of mind. And it bears some relevance to Sarah's musing about the worship of Mnemosyne in the Greek dream temple tradition—a fact I had forgotten from my study of ancient asclepians some years ago (Luke, 2012), somewhat ironically you might say.

Supporting Sarah's magneto-perceptual strands too, there's some interesting speculation that both the Lydney and Thistleton sites showed evidence of ancient smelting, being located on iron rich deposits, indicating that these spots would have had relatively anomalous geomagnetic field activity. Such a geomagnetic anomaly, perhaps conducive to dreaming, is speculated to be the reason for their specific location, a theory first proposed by Bob Trubshaw (1995, 2015).

Serena Roney-Dougal (1988) has also explored the connection between geomagnetic activity and psychic abilities in some depth, suggesting that the magneto-perceptual properties of the pineal gland so affected could indicate a key psychophysiological component in the genesis of psi. She also further explored the relationship of the pineal gland with possible endogenous psi-conducive psychedelic

compounds like pinoline (now thought not to be psychedelic; Gandy 2015) and N,N-dimethyltryptamine (DMT), which I contributed to (Roney-Dougal, Ryan & Luke, 2013, 2014).

Very little research has thus far explored the possible role of the pineal in psychic dreaming, save from a few experimental attempts to fathom possible pineal circadian peaks in dream ESP (Luke & Zychowicz, 2014; Luke et al., 2012). Further, as yet DMT has not been proven to be made in the human pineal gland, though it is known to occur naturally in the human body, has the requisite chemical precursor available in the human pineal, and has been found in the pineal gland of live rats (Barker, Borjigin, Lomnicka & Strassman, 2013; Barker, McIlhenny & Strassman, 2012). But, if proven, the pineal-DMT hypothesis could string together an exotic thread from dream temple locations, geomagnetic activity, pineal magneto-perception and DMT production, to psychic sleep abilities: An archeo-geo-neuro-pharmaco-parapsychological theory of dreamlike proportions. Nevertheless, as much as Odin plucked out his eye to gain his inner vision, and Tiresius was a blind seer, as a scientist one should be cautious of the blind leading the blind, like the diabolical rhetorical oracle that rides in a coracle with one too few hair follicles. Still, if we don't dream big, we only make small discoveries.

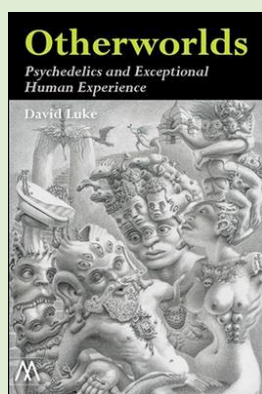
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Biography

David Luke completed his PhD on the psychology of luck in 2007, and is Senior Lecturer in Psychology at the University of Greenwich where he teaches an undergraduate course on the Psychology of Exceptional Human Experience, and is also guest lecturer on the MSc in Transpersonal Psychology and Consciousness Studies at the University of Northampton. He was President of the Parapsychological Association between 2009-2011 and as a researcher he has a special interest in transpersonal experiences, anomalous phenomena and altered states of consciousness, having published 100 academic papers in this area. He has also published 5 books, as co-editor of *Neurotransmissions: Essays on Psychedelics* (Strange Attractor, 2015), *Talking with the Spirits: Ethnographies from Between the Worlds* (Daily Grail, 2014) and *Breaking Convention: Essays in Psychedelic Consciousness* (Strange Attractor, 2013), editor of *Ecopsychology and the Psychedelic Experiences* (2013), and as coauthor of the undergraduate textbook *Anomalistic Psychology* (2012, Palgrave Macmillan).



Synthesizes scientific research on extraordinary experience occurring under the influence of psychedelics, including neuroscientific, psychological, parapsychological, anthropological, and transpersonal perspectives.

What is the evidence that psi experiences are experienced more frequently in non-ordinary states of consciousness? David Luke addresses this question, which is beyond the scope of materialist science, with a synthesis of scientific research on anomalous experiences occurring under the influence of psychedelics from the perspective of neuroscience, psychology, parapsychology, anthropology, and transpersonal studies. This is a comprehensive exploration of chemically mediated extra ordinary human experiences, including synesthesia, extra-dimensional percepts, out-of-body-experiences, near-death experiences, entity encounter experiences, sleep paralysis, mediumship, clairvoyance, telepathy, and precognition. The author explores the implications for our understanding of consciousness and areas for further research.

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Odin: The Wandering Shaman Seeking Truth

By Mark A. Schroll

The Hollywood films *Thor* (2011) and *Thor: The Dark World* (2013) focus on the Norse God of Thunder's exploits (it may interest readers of this journal to know that some of the scenes from this second film were, as David Luke told me, shot at Greenwich University). The fantastic blend of computer generated imagery, cinematography, and action scenes are reason enough to watch these films, yet the expediency of having Odin (Thor's father) lose his eye in an epic battle with frost giants in the first film changes one of Norse mythology's important teaching stories.

In this commentary we will learn the significance of how Odin came to have only one eye, and what this represents. This commentary was inspired by reading Ralph Metzner's book *The Well of Remembrance: Rediscovering the Earth Wisdom Myths of Northern Europe* (1994), that (as I read it) reminded me of reading such Nordic tales in my early to late adolescence. This particular story of Odin is the Nordic version of memory's importance in consciousness expansion. My attention was called back to this story of Odin twice while editing this issue of *Paranthropology*. First by association while reading Sarah Janes' wonderful recollection of *Mnemosyne* (the Greek Titan of memory) in her article: "A Quest for a Temple to Sleep and Dream In" (2017, this volume). And second, by reading Luke's provocative reflections on "The Big Dream and Archeo-Geo-Neuro-Pharmaco-Parapsychological Theories" (2017, this volume).

The World Tree and the Well of Remembrance

In Norse mythology the conceptual map of the multiverse is called *Yggdrasill*, and is represented as a tree whose trunk, various branches, and roots connect us with different ontological domains. At the roots of *Yggdrasill* "that leads to the land of the frost giants" (Metzner 1994, p. 219) is a well or spring guarded by the giant Mimir, whose ability--and resulting wisdom--is that of the rememberer of primordial knowledge. The significance of this well to the life of Odin--and that of Mimir--is summed up by Metzner, who tells us:

[Mimir is linguistically] related to the Latin *memor* (mindful) and *memorari* (to remember). He was regarded as an ally and teacher of Odin...In some German translations, the term to describe Mimir's well is *marchenreich*, 'filled with stories'--[which represents] another clue that we are dealing here with an experience that involves both visioning and storytelling. Stories tell us about our past, visions tell us about our future....Odin the knowledge-seeker asks to drink from the well and pays with one eye for the privilege (Metzner 1994, p. 218-220).

Thus instead of losing an eye in an epic battle with the frost giants (as *Thor* 2011 depicts), it is Odin's decision to give up one eye as payment to drink from this well. Metzner illuminates this act of giving up one eye, telling us it represents a "metaphor for direct experiential knowledge", and, in this way, points to various methods that allow us to remember our primordial origins (Metzner 1994, p. 216).¹ Metzner goes on to add that we



might suppose Odin "gave up some of his ability to perceive the outer world in exchange for heightened ability to perceive inner world realities. He gave up binocular vision in exchange for heightened clairvoyance and in-sight" (Metzner 1994, p. 223). It is for this reason (and many others that we can learn by reading *The Well of Remembrance*), that Metzner refers to Odin as the wandering shaman seeking truth.

Conclusion

The importance of memory (especially the capability of recollecting primordial wisdom) has always been a valuable ability to have, as knowing past events provides us with greater decision making power. Specifically the role of storytelling is wisdom associated with qualitative or emic research methods of personal discovery, such as hermeneutic inquiry and ethnomethodology. Likewise having visionary abilities expands our knowledge of future events based on the choices we make to navigate our present choices and how these influence future consequences. Similarly our discernment using quantitative or etic methods derived from our empirical investigation of observable phenomena that can be numerically analyzed by a variety of techniques is an equally important ability. But (as I have pointed out elsewhere): "Etic methodologies not only provide no place for this journey of personal discovery [that we associate with hermeneutic inquiry and ethnomethodology], they invalidate it as data" (Schroll 2016b, p. 29). Of equal concern for those of us drawn to investigating phenomena such as visions of future events is the need to include such inquiry within Euro-American science (see Schroll 2016a for a comprehensive examination of theories, methods, and clinical assessments contributing to a new kind of science).

My opportunity to both remember and re-examine this important teaching story about Odin giving up an eye for wisdom also reminded me of my initial efforts to contemplate this story. Seven months before *The Well of Remembrance* was published (having been influenced by Metzner's article "Germanic Mythology and the Fate of Europe" (1990), I was immersed in thinking about this mythic tale and its relationship to the creative play of human consciousness. Eventually I decided to call Metzner on May 10, 1994, to ask if it was appropriate to describe the well that Mimir guarded as "the well of remembrance." In response to my question, Metzner at first paused

and then replied in a rather bewildered tone: "That is the name of my forthcoming book, and I have not told anyone its title. How did you know what it was?" In reply, I said to Metzner: "Oh, it just seemed to be a good way of summing up the importance of what this well represents. I guess this means my thinking is moving in the right direction." "Yes Mark (said Metzner), good luck with your writing."

Notes

1. See Schroll & Polansky 2017 for a discussion of various methods that assist our investigation of primordial remembrance (i.e., transpersonal states of consciousness); see also Schroll, 2016a.

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Biography

Mark A. Schroll, Ph.D., is the Guest Editor of this issue.

Commentary: Dreams, Drugs and the Engines of Creativity

By Ryan Hurd

Janes' article "A Quest for a Temple to Sleep In," makes for fun reading. Still, hidden amongst the humorous tale of a day trip to Gloucestershire's Lydney Park is a real rebuke of the military-industrial-spiritual-scientific complex of consciousness studies which, as an industry, seeks to externalize and isolate experience into byte-sized data, commercial neurotech and cognitive engineering as a means to aggregating power (Gray 2007).¹ What is often lost is the mystery, the sacred, and the inherent ability of humans to transform ourselves without being first electrically prodded, drugged or cybernetically enhanced. One unfortunate legacy of this tendency is the elevation of hallucinogenic research, and other mind technologies in consciousness studies, over internalized means of altering consciousness.

Now, I actually am a supporter of the huge gains that psychedelic research has made in the last decade in the healing arts; yet as a dream researcher, I have noticed this trend of preferencing the use of psychedelics, or more disturbingly, invasive methods that are supposed to stimulate our ability to dream. Even the popular film *Inception* (supposedly the film that made "lucid dreaming" a household name), is actually about a drug-induced trance state, not dreaming (Nolan 2010). Janes' echoes this point, arguing that while "ethnobotanical wisdom is undeniably hugely important and relevant—lustration, fasting, dreaming, close observance of nature and sensory deprivation offer less magical, [and] albeitly less compelling...routes to endogenously provoking episodes of mind-melting one-ness and divine perspicacity." (p. 7).

It is true: historians, scholars of religion and anthropologists are quick to point to external sources of visions (especially entheogens) that inspire material culture, while steadfastly ignoring those techniques of ecstasy that are endogenously sourced (particularly, the ritual use of sleep deprivation, dreams and hypnagogia). Look up any major sourcebook or theory about sacred sites, the anthropology of magic, and cognitive anthropology, and you will scarcely find a citation in their indexes for dreams or dreaming. [Editor's Note: Some exceptions include Schroll 2016a; and Swan

1990. Although the discussion of dreams and dreaming is not extensive in Swan, he does point out: "there is evidence that people visiting geographical places without prior expectations not only have lucid dreams, but often have dreams which contain consistently similar symbols. These symbols are not suggested by any obvious imagery at the places. This would suggest that these places not only have the ability to ease people's access to the dreamtime, but they actually play an active role in forming the content of the dreams" (Swan 1990, pp. 91-92)].

Janes suggests that this oversight is not about lack of evidence, but about research bias in a modern world that eschews dreaming as a profound and transformative state of consciousness. After all, they are just dreams, right? Just the meaningless froth of a defragging brain, as the postmodern myth goes. A deeper assumption here is that all material cultural change must come from eco-social conditions, which is still the dominant paradigm in the New Archaeology (see Hoffman 2016). Yet, hidden in plain sight, as Janes reviews, are many cross-cultural, prehistoric and historic examples of dreaming not only profoundly affecting human belief and behavior, but also providing cognitive infrastructure to the most sacred of human spaces. We have to open our eyes as researchers to see these possibilities.

The Straight Ape Theory

Janes proposes a "Straight Ape Theory" as an alternative to Terence McKenna's Stoned Ape (1993), arguing persuasively that "our ancestors were always pretty psychedelic." Honestly, I have never taken McKenna's theory seriously from an evolutionary perspective, as it is ethnocentric and far-fetched, placing too much emphasis on the concept of the evolution of consciousness as a single, global breakthrough. In a nut(meg)shell, McKenna attributes the rise of modern human consciousness to the use of psilocybin cubensis in the Upper Paleolithic. But animal research has shown that most animals today have a drive to inebriate themselves (Samorini G., 2002; Siegel, R. 2005), so it is difficult to see how this contention—if it were supported with specific as well as global evidence—could be differentiated from the use of

mind-altering substances used throughout the animal kingdom.

In contrast, Janes ponders that entheogens are a recent trend that serves to re-connect us to the source from which we have lost touch. In my extrapolation of a Straight Ape Theory, modern human creativity was not induced by busting through the gates of the Emerald City thanks to the sketchy variability of a fungus, instantly integrating cognitive toolkits and giving us full-color 360 vision of all the machine elves in the cosmos. Rather, we had the ability to get to Oz and back all along. Spoiler Alert: Dorothy was dreaming! Personally, I am more convinced by and more inclined to support inquiry into the importance of campfire rituals for expanding attention spans: specifically the social appetite for altered states (in conjunction with the benefits of eating cooked food), as campfires are ubiquitous around the prehistoric world and persisted for many tens of thousands of years (Rossano 2009). Also, let us not forget about the power of language on its own merits! The lucky discovery of abstraction through language could also have allowed for the rise of metacognition in all human activities, even if metacognition on this level was not the original impetus for the rise of language in the first place (Tattersall 2008). Perhaps it was not the “new” access to tripping balls, but rather the willingness/ability to socialize extraordinary experience that shifted somewhere in the Middle to Upper Paleolithic. When dreams and visions are socialized, they are shared: spoken, danced, mimed, and drawn. The dream as dreamed becomes the dream text (Tedlock 1991), and these “texts” enter the material record as cognitive artifacts throughout the world’s sacred sites: as rock art, sleep temples, cleared out spaces deep in lava tubes and limestone caves, and even the presence of shaman’s huts and other sleep-related activity zones discernible on the household level.

Yet, as Janes suggests, our view of dreaming is still marginalized. Why is that? My guess is researchers regularly dismiss intentional dreaming as a serious altered state of consciousness, because in the west we are passive dreamers. We have a dream. A dream happens to us, spontaneously, uncontrollably and—when it comes to nightmares—unbidden. Secondly, most people vaguely recall their dreams, if at all. They often seem random and boring, and are generally interpreted as weird versions of our waking life, especially in our formative years. There is some solid cognitive science behind these folk assumptions: in fact, most

modern dream reports can be seen to reflect the values, concerns and even the thinking styles of the dreamer’s waking life (Domhoff 2003, Kahan and LaBerge 2011).

Incubating Big Dreams

Janes blows up these two preconceived notions—of the passivity and banality of all dreams—by exploring the wonderfully rich historical and archaeological evidence for intentional dreaming, also known as dream incubation. With some strong intentionality, calling a specific dream is actually quite reliable. Historically people did not work so hard just to produce more of those banal, everyday dreams. Rather, they were after big dreams; nevertheless these dreams are rare. They can be spontaneous, but they can also be “called” with the proper ritual drivers. Big dreams feel more real than real, tend to have specific themes, and are remembered for years, affecting behavior and belief at personal and cultural levels (Bulkeley 2014). These dreams are hard to catch in modern dream labs precisely because modern labs do not use ritual drivers to induce dreams. The exception here is modern lucid dream research, in which, for example, low current gamma waves shock people into having lucid dreams (Voss et al. 2014), showcasing that even dream research is not immune from the military-industrial-spiritual complex of consciousness studies.

Yet, in historic contexts, big dreams have been sought after for guidance, healing and power. Further, I believe that the structural remnants of temple sleep may provide evidence not only for the incubation of big dreams, but also related altered states of consciousness that fall on the sleep-wake spectrum and are known medically as parasomnias. These include hypnagogic hallucinations, sleep paralysis nightmares, incubus encounters with mythological creatures, succubus encounters involving “spirit sex,” and out-of-body experiences. All of these liminal encounters are examples of intensified REM dreaming that are reliably induced through ritual drivers without the use of drugs, and as such, are neurologically-derived experiences that are cross-culturally recognized and amplified (see Hufford 2010, Laughlin 2011, and Hurd 2014).

Landscape as Consciousness Modulator

Finally, Janes’ contemplation of the ecological for inducing dreams brings her essay around full circle

as we realize that even the “natural” experience of dreams can be externally induced. Here is where a more transpersonally-inclined cognitive archaeology has some promise due to the assumption that human brains are still affected by the same stimuli that emanate from sacred sites and/or from prehistoric eras. [Editor’s Note: *These are my thoughts exactly, and both Janes and Hurd raise important future research questions with their discussion. This too is why I view the work of Devereux and others on dreaming at sacred sites to be essential (and so far not yet included) avenues of ecopsychological inquiry*]. Magnetic sensitivity, for example, has been shown by Michael Persinger to reliably induce the feeling of otherworldly presence (Ruttan et al. 1990). Persinger & Krippner (1996) also discovered in a meta-analysis that earlier work with psychic dreams at Maimonides follows statistical levels of variance based on the sunspot activity of the time of experiment. In a ten year longitudinal self-study, ecopsychologist Jorge Conesa Sevilla has noted a similar pattern in regards to the fluctuation of his own sleep paralysis encounters (1997); when the magnetosphere fluctuates, the likelihood of an encounter increased. More down to earth, landscape simulacra—seeing faces and animals in landscapes—is an easily confirmed mental effect that we share with all humans (Devereux 2013), potentially predicting the location of sacred sites.

As the distinction between endogenous/exogenous breaks down, an important consideration is that drugs are also used historically to induce sleeping dreams. Drugs that affect the circadian rhythm and induce sleep and dreams are known as oneirogens. Classically derived oneirogens include mugwort, *calea zachetechihi* and African dream root; and yet there are other psychedelic substances that are microdosed which can have similar effects (Dumpert 2015). So it is not like we have to choose “dreams or drugs” in the pursuit of uncanny knowledge. Rather, in general, dreaming cultures tend to be open to a variety of altered states of consciousness (Laughlin 2011). [Editor’s Note: *Additional inquiry into alternate states and dreaming is explored in Luke 2017, this volume; as well as other related investigations of alternate states using entheogens in Walker 2017, this volume*]. Indeed, in the ethnographic literature of many traditional cultures, it is not important whether something was experienced in dreaming or waking, but simply if it is authentic. These distinctions, “Was it real?” are largely a western preoccupation. Janes plays with these concepts by bringing in the fictional work of Tolkien, whose creation of the mythic world of

Middle Earth was influenced by his archaeologist colleagues who took him to Neolithic barrow graves. May I add, there is also new evidence that Tolkien was directly influenced by his own big dreams (Hoffman 2014).

Fiction, fantasy, and material reality mix and turn, bringing us down to earth, when Janes focuses on her own journey to a Romano-British sleep temple in Gloucester. The unseen elements that make the site sacred are still present, inviting her to dream there further because, after all this time, “It’s a magical place.” The spirit of this remark, for me, is a reminder that magic can coexist with reason in the modern world. It is a small moment that becomes important when we realize the chance to feel magic in our hearts is made possible by having public access to these wonderful sites in the first place. This access is not a given; these sites are constantly threatened by a variety of development projects and the ever-tightening of budgets allotted for cultural management, not to mention the upswing in willful site destruction around the world. [Editor’s Note: *See especially Swan 1990: chap 4, Sacred Places on Trial, pp. 119-166*]. Hopefully encouraging Sunday Quests like Janes’ can help us find the political will to preserve our endangered sites, and likewise, to protect our dreamways from those who seek to map our brains in order to control our destinies.

Notes

1. Editor’s Note: For a brief discussion of Gray’s work as it relates to “Cultural and Technical Evolution in Consciousness Studies, see Schroll 2016a, and, “A Final Warning to Future Generations,” pp. 533-535 (Schroll 2016b).

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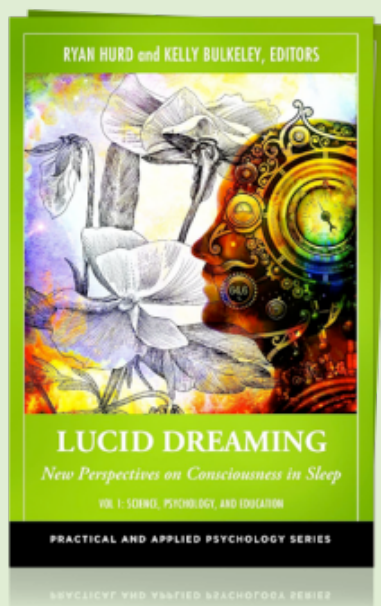
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Biography

Ryan Hurd, M.A., is Lecturer of Psychology and Holistic Studies at John F. Kennedy University. He is co-editor of *Lucid Dreaming: New Perspectives on Consciousness In Sleep* (Praeger, 2014) and author of several books on dreams and extraordinary experience. Ryan also publishes the blog Dream Studies Portal at DreamStudies.org. Email: Rhurd@jfkku.edu.



The anthology provides a comprehensive showcase of the theories, research, and direct experience that serve to illuminate how certain people can maintain conscious awareness while dreaming.

The text is organized into two sections, covering science, psychology, and education; and religious traditions, creativity, and culture. Contributors to this two-volume work include top dream experts across the globe—scholars sharing knowledge gained from deep personal explorations and cutting-edge scientific investigations.

Topics covered include the neuroscience of lucid dreaming, clinical uses of lucid dreaming in treating trauma, the secret history of lucid dreaming in English philosophy, and spiritual practices of lucid dreaming in Islam, Buddhism, and shamanic traditions. The work also addresses lucid dreaming in movies including *The Matrix* and literature such as the fiction of J.R.R. Tolkien and explains how modern video gaming enhances lucidity.

<https://www.amazon.com/Lucid-Dreaming-volumes-Perspectives-Consciousness/dp/1440829470/>

Nature Awareness and Psychedelics:

Report and Commentary on a Presentation by Ralph Metzner and Kathleen Harrison

By Heather Walker

This is a report with commentary on a presentation I attended entitled “The Renewal of Nature Awareness and Psychedelics: A Conversation Between Old Friends Ralph Metzner and Kathleen Harrison.” This event took place on June 16, 2016, at the Occidental Center for the Arts in Occidental, California. Kathleen Harrison is an ethnobotanist who explores the relationship between plants, mushrooms, and humans in the context of cultural beliefs, personification of species, rituals, and art. She also teaches the history of human relations with nature. Ralph Metzner, Ph.D. is a psychologist and prolific scholar with a long interest in entheogens and consciousness studies. He researched psilocybin with Timothy Leary and Ram Dass at Harvard in the 1960's. These pioneers of the psychedelic movement met in 1980 at gatherings to explore what kind of knowledge can be learned from psychedelic substances and how best to disseminate it--a legacy that Metzner continues to this day.

“The Renewal of Nature Awareness and Psychedelics” presentation was a benefit event for *Botanical Dimensions*, a nonprofit cofounded in 1985 by Kathleen Harrison, and her late husband (psychedelic explorer, mystic, and ethnobotanist, Terence McKenna). Botanical Dimensions (<http://botanicaldimensions.org/>) works to preserve plant species, natural ecosystems, traditions of ecological knowledge, and to study and educate humankind about the roles of plants and mushrooms in spiritual and cultural health, and co-evolutionary integrity. This presentation also served as a benefit for Ralph Metzner’s *Green Earth Foundation* (<http://greeneearthfound.org>), an educational and research organization dedicated to healing the relationship between humanity and all other Earth life. Green Earth Foundation research topics include consciousness studies, shamanism and alchemy, and green or ecopsychology. An audio recording of this talk is available through Botanical Dimensions.

The main intellectual purpose of this talk was to explore what Harrison referred to as a “largely undescribed deeper rooting into awareness of nature itself” that the psychedelic movement has fostered over the past 60 years in contemporary Western culture. Harrison noted that while the topic of self-transformation has been a subject of

focus throughout the psychedelic movement, enhanced nature awareness and its effects have not been adequately addressed. The two-hour talk consisted of both presenters first speaking individually, then dialoguing with each other, and then opening the conversation up to the audience. Both Metzner and Harrison presented a concept of nature that was inclusive of paranormal beliefs and experiences.

The Relationship of Metzner and Harrison’s Presentation with My Own Research

This presentation took place two years after the publication of my own Ph.D. dissertation, *Contemporary Nature-Oriented Spirituality and the Inspirations and Challenges of Individuals Who Aspire to Address the Ecological Crisis* (Walker, 2014). I interviewed 20 people who like myself felt strongly called to protect Earth life. The purpose of my research was to better understand how people overcome the challenges they encounter in enacting their love for nature through ecological activism. It was not specifically my intention to examine the impacts of psychedelic use, however a majority of participants, myself included, reported that experiences with entheogens as well as beyond physical mystical experiences, had a significant and enduring impact on our awareness of, and sense of relationship to, nature, as well as our commitment to addressing the ecological crisis. This under-researched phenomenon seems like the proverbial elephant in the room. Not all psychedelics explorers have such experiences, but enough do to justify classifying awakening to relationship with life on the planet and intensified awareness of the devastating impact humans are having on Earth life, as a form of prototypical psychedelic experience. I have often wondered if many scholars who have had similar experiences are, like myself, quietly wanting to blurt out “it’s time to dose the world and save the planet!” [Editor’s Note: This reminded Schroll of what John E. Mack said during our June 15, 2004, conversation forum “Animism, Shamanism, and Ethnobotany: Ecopsychology’s Link with the Transpersonal,” saying he had read the draft of a novel Stanislav

Grof had been working on which included the use of an LSD aerosol spray for widespread consciousness awakening”]. As unrealistic as such a sentiment might seem, does not the exigency of the ecological crisis call for such dramatic measures?

I focused on ecological activism in my dissertation and I wondered if the speakers at this talk would as well. Their presentation was not so specific in its exploration of how to apply enhanced nature awareness via psychedelics. Instead it emphasized insights and wisdom gained from enhanced nature awareness.

Summary of this Report’s Central Themes

In an attempt to sum up this wide-ranging presentation, I identified five themes in the talk: (1) encapsulating enhanced nature awareness and its potential to transform; (2) recognizing limiting thought patterns/social conditioning, and increased perception of paranormal phenomena. Two sub-themes of this topic were comparisons of the relative freedom from social conditioning of childhood perception to psychedelic consciousness, and the complexity of articulating psychedelic experiences, particularly across different worldviews; (3) guidelines regarding the use of psychedelics, to include comparing plants versus synthetic entheogens and optimizing the insightfulness and recall of psychedelic experiences; (4) the prohibition of psychedelics and current approaches to researching them; and (5) the application of enhanced nature awareness to a world in ecological crisis.

Metzner and Harrison began the presentation with an invocation of what Metzner referred to as the “spirits of place.” Metzner explained that to invoke is “to call in...it’s like coming to a meeting and making introductions to each other. It’s very natural to relate to the spirits of nature, nothing supernatural.” Metzner stated that through his involvement in the field of consciousness expansion he has realized the old view that material reality is real, and everything else not, is false. Metzner expounded that this material worldview originated in Europe in association with limiting science to only that which can be measured, a delineation devised so that scientists would avoid infringing on the hegemony of religious leaders (Metzner chap 7, 1999, provides a brief inquiry into the historical origins of this discussion). Metzner further clarified his concept of ‘spirits,’ “Human beings are spirits in human form. Spirits also exist in plant, animal,

angelic forms.” He acknowledged and thanked the spirits associated with our location in the small town of Occidental, California, then greeted the spirits of the gathering darkness, of the waxing moon, and the season--4 days from summer solstice. Metzner and Harrison then in turn invoked the spirits of the four directions: North, South, East, and West. Taking this step of acknowledging our particular place and time in the cosmos and the presence of associated spirits vivified the event for me in a way that has since seemed to strengthen my ability to revisit it.

Elucidating Enhanced Awareness of Nature

Harrison provided several percipient and detailed examples of her psychedelic experiences, which clarified the concept of enhanced awareness of nature. She emphasized the importance of her deepening realization that we humans are nature, “we are incorporated living cells, we are even each many species,” and that nature “is all light, it is all vibrations--patterns of flowing vibrations--condensed into beings, into minerals, into the planet and yet always still flowing, vibrating, moving, changing, interacting in various ways, that kind of very large, deep living breathing awareness of the glorious body of the planet and life itself.” She said a quintessential way that psychedelics increased her awareness of nature was in enhancing her ability, “to see patterns, to connect designs, [and] dynamics that are repeated in all different ways through nature, culture, belief systems, meanings, words, sound, through ebb and flow of how things happen, through the cascading causality of how things happen.” She stated that these realizations are permanently accessible shifts in her consciousness.

Harrison described a psychedelic experience of enhanced nature awareness she had with friends while backpacking in the Sierras in the 1980’s on psilocybin mushrooms. At the peak of her psychedelic trip she encountered with awe a mayfly and then watched with astonishment as a fish abruptly swallowed it. She said she gleaned from the experience the importance of paying close attention and greater appreciation for the brevity of existence, the fluctuating nature of reality, and the constancy of change. Her story reminded me of some of my similar experiences of psychedelic increased awareness when I realized that my own consciousness was in relationship with and played its own small part in the flickering light of the

unfolding moment. As my consciousness shifted to a deeper more attentive level of awareness, this relationship seemed stronger. This realization has also seemed to create a shift in my consciousness that endures decades later. For example, I often feel a passionate motivation for deep, attentiveness to what is. It has increased my optimism and motivation regarding my ability to engender transformation of myself and world. For example, I think it has led me to have a stronger sense of our collective and individual potentials to create sociopolitical change.

On the topic of awareness of nature, Metzner referred to our "biospheric symbiosis." He elaborated "we live in an interdependent world where everything is relation. There are no things, objects, entities, that's a systems view. Every one of us is a relational being. You can't say anything that you are that's not relational!" Continuing this thread of the relational nature of life, at various points in the conversation Metzner and Harrison touched on aspects of the relationships between humans and plants. Metzner noted several different roles that plants play in our lives, e.g. some feed us, some heal us, some relieve pain, some delight our senses, and some teach us via "opening the spirit world, cleansing the lenses of perception, helping us know our place in the great web of life."

Harrison noted her perception that "there's a cumulative learning that's happening between species, a reciprocal gift," "an exchange that goes on in these states." She gave the example of how she has had the impression that when consuming psilocybin mushrooms, the mushroom "is actually just like we are on a quest for understanding, for experience, for multiple manifestations of reality, how many ways can I be a mushroom, how many minds can I look through the eyes of?" A Colombian, Peruvian, and Native American trained shaman who I have journeyed with makes similar comments about the spirit associated with ayahuasca. It has been my own experience that there is a spirit or intelligence associated with ayahuasca journeys and indeed it is seeking, although I'm still seeking clarity on what exactly that is and whether it is a response to my own intentions or for its own purposes.

Metzner also elaborated on the sharing that happens in association with the ingestion of other species in the context of digestion, "right down to the cellular level your body adjusts to the different foods and drinks that you eat all your life long, ongoing dialogue with your metabolisms and

metabolism of things you take in, has to be that way otherwise you wouldn't stay alive."

Psychedelics and Perceptions Beyond Materialist Philosophy

Metzner and Harrison addressed two ways in which psychedelics support perception beyond materialist philosophy. The first is through enhanced perception that points to beyond physical reality. Metzner said, "we have to be aware of all the realities and all the kinds of beings that exist in our world with which we can and should be communicating!" and "psychedelics force that issue into the open." Metzner also said, "there's an affinity between consciousness expansion and seeing extraterrestrials, nonearthly beings, UFO's." (see Schroll & Mack, 2012). Secondly, the speakers addressed how psychedelics enhance awareness of limiting thought patterns. Describing his first psychedelic experience more than 50 years ago when conducting psilocybin research at Harvard with Timothy Leary, Metzner noted how along with experiencing ecstasy/bliss, he began to notice automatic thoughts that were directing and limiting his awareness. He heard a voice in his head that said "don't look at the garbage" as he passed a garbage can, at which point Metzner said to himself, "wait a minute, who said that?!" I realized there's a recording in my mind!" Metzner said this realization led to his continuous examination of his "preconditioned pre-imprinted automatic thought pattern behaviors" and to his recommendation that everyone be selective about which thoughts or beliefs to keep and which to release and to be willing to "change the program." (see Schroll, 2017, this volume). Metzner said, "I want to encourage you to think about experiences that don't fit in your worldview. This is a time when we should be questioning our worldview. Our existing worldview has brought us into catastrophe. This civilization might not survive the next 200 years!"

Metzner asked audience members to raise our hands if we'd seen what could have been a UFO or extraterrestrial during a psychedelic session. I was one of 18 or 20 people who raised our hands. Metzner noted how it is more dangerous to the reputation and job security of an academic to confess to seeing extraterrestrials or UFO's, than it is to confess to taking drugs. Metzner explained the long history of blocking expression of perceptions outside the bounds of material philosophy in European descended cultures, "to talk about spirits

has been taboo for a very long time and associated with punishments, burning at the stake, torture. Then people stopped talking about it.” Metzner’s comment reminded me about how such social conditioning must have a profound effect on what we are aware of and cannot see in our everyday states of consciousness and how it might be best to continually maintain space in one’s sense of awareness for the unknown.

An audience member asked if individuals of indigenous cultures are hardwired to have beyond physical experiences in a way that Westerners are not. Harrison replied, “I really think ancestral knowledge is hardwired in our bones, cells, nervous system, awareness as well as our form, metabolism, drive to reproduce, senescence. Other cultures have this unbroken in cultures where they have maintained continual belief in that, relate to it as nourishment, and know it’s their job to transmit it. We don’t have that in our largely European descended culture broken by rationality/Industrial Revolution. Yet it’s right there, in us, descended from same people who had this awareness for 100-200,000 years before we were born. We weren’t taught it and we forgot it and we didn’t even believe it was possible but that’s part of what this deep reconnection with a spirit of nature is, that we are in this flow.”

Metzner and Harrison made several comments alluding to how the less socially conditioned perception of children resembles psychedelic awareness. Harrison described “awe, gazing/ wondering at bugs, leaves--psychedelics can bring us back to that...childhood play in nature and the ability to see what isn’t solid 3-d reality, to understand things might be whispering and you might be able to listen to them is our birthright, we’re born with it. Society conditions them out of us.” Metzner said, “Woodsworth expressed in poetry intimations of eternal beings that surround us and gradual closing down of experiences. Demands, obligation of adult world gradually reduce sensitivity unless you’re a strong person and naturally have the ability to resist.”

Metzner noted the significance of time in nature to adult creativity and inspiration. He retold the story of Albert Hoffman’s discovery of LSD, relaying that when Hoffman accidentally dosed himself he “was reminded of childhood mystical experiences of oneness with nature while walking in the hills--ecstasy. He had said to himself, I’ll never be able to describe this or draw this, I think I’ll become a chemist and try to understand.” Metzner concluded, “the inner wise being that

guides his life (each of our lives) gave him the initial impulse which 40 years later put him in the position, working for Sandoz pharmaceutical company.” This part of the dialogue led me to re-contemplate how childhood experiences of nature aren’t only important for child development psychologically and on an organismic level, but also because experiences in nature are opportunities for relative freedom from social stimuli/conditioning, which might support the perception of beyond physical reality. This connection between nature immersion and beyond physical perception blurs the conceptual delineation between natural and supernatural.

Metzner and Harrison also addressed the complexities of describing psychedelic experiences with language and concepts and across cultures and worldviews. Harrison said “When I speak of ancestors, ancestral knowledge, I think it’s a model/metaphor for talking about the energy that is all of this.” Metzner disagreed, stating that he thinks communicating with an ancestor is an example of a real phenomenon, which it is important to distinguish from metaphors and that psychedelics aid this process of discerning between metaphor and actual phenomena. Metzner said, “Psychedelic experiences allow one to sort through metaphors, one’s conceptions of what’s real and what’s not real. It’s a practice, it doesn’t happen automatically. Choose your metaphors carefully I would say. Also, remember metaphors are relative, something you create and then there’s reality.” Harrison replied, “I think that metaphor is part of this issue of worldview.” She elaborated to explain that all of language is a metaphor and metaphors are necessary for communicating across different ways of “describing the physics and metabolism of reality.” Metzner replied, “It’s a discipline well worth practicing and looking at, different ways of describing the reality we share.”

Guidelines for Optimizing Psychedelic Realizations

Harrison and Metzner gave suggestions for optimizing the insightfulness of psychedelic experiences. They spoke about choice of entheogen, the qualities of plant sources as compared to synthesized substances, and best practices for more externally focused excursions in nature and more meditative, interior explorations of the mind.

Both speakers disagreed with a more recent development in the psychedelic movement, to

valorize plant substances and devalue synthetic substances such as LSD. Harrison said she believes “it is more about unfolding evolution of our awareness than it is about specific practices or species.” She also noted that in the wake of increasing emphasis on psilocybin and ayahuasca “there’s been a trashing of our youthful LSD days and supposedly artificial or not as authentic aspect of LSD. I don’t go along with that. There’s a big flow in history and we’re not the only ones deciding what happens. LSD arose out of that need for us to know to look deeper and shake up our structure and become more alive. I credit LSD with setting off the revolution that moved a bunch of us to the country, to desire natural food, to go back to natural childbirth, to open to how many alternatives we have, to see what resonates, what is even that concept of what resonates.” My own first experiences were with LSD and these profound experiences for which I am deeply grateful, permanently expanded my awareness.

Metzner said, “I used to think natural products were better than synthetic drugs, however upon thinking about it more, tuning in with it, I realized all synthetic products are derived from natural substances, fungi, or plants or animals or minerals. Who are we to say that derivative things just because they’ve been manufactured don’t have a spiritual essence in it. Metzner continued to say, “the way you handle the substance, the attitude makes it sacred.”

On the topic of choice of entheogen, Harrison said, “I feel like there’s an intelligence, a style of knowing/awareness in each entheogen. They each have value but may not each be your ally or suited to your metabolism, or your way of knowing, or to your path.” Comparing LSD experiences to psilocybin experiences, Harrison relayed a conversation she had with Hoffman about this topic in the mid 1980’s in Santa Barbara after a psychedelic conference. Harrison said she asked Hoffman, “what is your relationship to mushrooms? Hoffman said, ‘You know, I’m just not as comfortable with those little mushrooms, there’s somebody in there.’ That’s the spirit angle I think, but it was the animated versus LSD as a clear window, i.e., not animated the way a species is.” In my own experience, the messages and lessons I have gained through LSD have been more enduring and clearer. This of course could be associated with the fact that I was at a different life stage when I experimented with LSD a couple of decades ago and that it was my first encounter with psychedelics, but the sense of LSD being “a clear

window” relative to plant entheogens resonates with me.

An audience member asked the speakers to suggest guidelines for cohering and recalling psychedelic experiences. Harrison said, “in terms of really understanding what my path is, what the next step is, what is called for now, what I can let go of, what I need to mourn, what I need to celebrate and what I’m grateful for, I think that’s all really most accessible when you have some kind of container/vessel you can make for yourself.” Harrison described her “tried and true method” of intending to hold onto “three clear understandings that come from the experience that gives me an armature of a structure. There’s all sorts of stuff and it’s flowing feelings, thoughts, observations. Every so often a moment, an aha moment when things spin together, I understand something I didn’t before and even in that swirling state there’s a way if you intend it ahead of time your observer, which I think is always there, can always be there, watches out for our bodies when we get into danger, can notice and instruct mind to wrap that observation in pearl. Three is a reachable goal.”

Harrison also provided guidelines for psychedelic experiences in nature. She said to plan ahead regarding location, transportation, and having someone available to address needs you might not be able to. She recommended “let yourself really feel and witness nature, self, what arises, let things arise without organizing.” She said, “I’ve had good experiences with one or several people walking around on small doses of mushrooms or something. We make an agreement about where we start, we do an intention aloud together, we walk in a beautiful place, we have rules about not getting lost, about staying with someone else, but we’re not talking, really looking, soaking it up, pausing when we need to, definitely really stopping to feel it, pay attention, to feel nature in your own self, in your body, in your mind, in your spirit and then gratitude comes up in those times. She said that afterward, “you do the thing that traditional peoples tell me, which is seal yourself up after an experience like this, an experience where you really open yourself up, where you really let your pores be open, where you really learn what breath is when it comes through the soles of your feet all the way through you, from your history and into your future, that kind of breath. You have to then spend several days resealing yourself by being gentle with yourself, by not putting yourself out in the marketplace, by taking time off and giving.”

Metzner commented, “the interior is as infinite as exterior,” and provided suggestions for more internally focused psychedelic sessions, “my teacher used to say telepathy is a fact, it goes on all the time, but most of the time we don't recognize it because we're not tuned in, but sometimes we are. These psychedelic states can allow tuning in provided the rest of the environment is quiet and still. That's essential for a psychedelic experience, you have to have a quiet meditative environment with a minimum of external stimuli. I don't agree with the people who use maximum audio video stimulation. To me that's insanity, going in the wrong direction. Because these drugs sensitize perception, everything is magnified. The best place to take these substances is a meditation hall where it's completely quiet, safe, aesthetically beautiful. And use it for meditation and tune in within.”

Unjustified Legal Status of and Current Approaches to Researching Psychedelics

At several turns in the conversation Metzner and Harrison made comments about the illegal status of psychedelics, in the context of this being an injustice, given that freedom to explore one's mind should be a human right, or in terms of the limits this imposes on the study of application of psychedelic substances. Harrison said, “we who have explored in these ways feel we're entitled to understand as much as we can and nature has provided us with these gifts” and “we have the right to explore our minds and heal our own bodies.” Earlier scholarly research and what Harrison referred to as the “folk research” of psychedelic explorers have revealed psychedelics to be effective for healing various problems. Metzner said emphatically, “We have 500,000 traumatized veterans who are not getting psychedelic treatment even though it's been proven effective [for treating PTSD]. They're committing suicide at rate of 5 a day. It's a complete failure of the system!” Metzner also said, “the medical research system has been taken over by a criminal medical / pharmaceutical/prison complex that has nothing to do with science and everything to do with money and power.”

Metzner elaborated on how researching psychedelic substances requires a model other than the “malignant structure of a double-blind placebo controlled study, which is not about knowledge or science, it's about drug profits, not a discovery process.” Metzner addressed the complexity of researching the effects of psychedelics since the

effect “depends on set and setting, particularly the set. They are nonspecific awareness amplifiers. Depends on what you're aware of.” Metzner said, “we need to develop a science of the interior, not just the exterior.” He continued to say, “that's what's done in Eastern traditions, Hinduism, Buddhism, elaborate cartography of different states, kinds of consciousness. Metzner said there is yet much to discover regarding the best use of psychedelics and spoke of current explorations with micro-dosing with LSD to improve focus in daily life or during athletic performance and the need for more such explorations.

Concluding Reflections on Psychedelics and the Application of Enhanced Nature Awareness

Reflecting on the psychedelic movement, Harrison expressed gratitude for the fruits of awareness and resistance to problematic social structures that psychedelics have offered. She did not elaborate on how psychedelics have supported resistance to limiting social structure, however. Harrison said about LSD that “collectively it's been one of the greatest gifts to the 20th century to our fragmented, often suffering species and all the species around us that suffer due to our excesses, blindness. It's a gift to have psychedelics rise up within our reach, our notice again because they are agents of noticing everything else.” Metzner commented on the legalization of cannabis, which he described as “the most healthy social movement that has happened in 100 years.”

Addressing the potential for applying enhanced awareness of nature to a world in ecological crisis, Harrison emphasized the act of taking time to attend. She said, “what I advise my students and family is go out in nature. Go out and fall in love with looking at something, then gaze so long that it's like a psychedelic cartoon, look at a leaf until you're weeping and laughing. You can do that with just a cup of coffee. There's always natural beauty all around us, and that to me is the green fuse, just to remember to notice, to leave 15-20 minutes every day to leave busy thoughts, tasks, worries aside and just participate in wonder.” She explained that increasing attentiveness to nature can allow a person “to understand how things are woven together and where the mending is needed and what small things we could do on the chop wood/carry water level to keep it harmonious, to mend it so it's more harmonious and then to reach out and help others.” She also emphasized that an

important role of those who consciously explore psychedelics is to pass these lessons on to future generations.

Harrison also commented on how psychedelic enhanced awareness has helped her process feelings of despair regarding the ecological crisis. Harrison said she realized, “it's wonderful to see resilience and adaptation, something that nature has an ability to do and understand how we can use this awareness to bring our own particular skills to this crisis and yet not be in denial or devastated. I feel part of the psychedelic experience is being able to mourn and weep about extinction, loss of beauty, the big tangled messes, the loss of places that we love. That's not a place to stay, it's a place to witness, move through, allow yourself to feel and then say what can I/we do to just participate not control in the re-weaving of whatever this is going to become in the future.”

Metzner said we should focus more on the collective healing potential of psychedelics. He said, “I think the whole focus in the psychedelic research has been way too much on the individual experience.” He went on to describe the peyote ritual of the Native American church, which is “an essential component of the preservation/transmission of their culture” as an alternative, collective application of psychedelics.

One theme that emerged throughout the talk was how the presenters perceive the emergence of psychedelics in the culture as a development that is at least partly controlled by spirits, the spirits of the associated plants, or what Harrison referred to as the “fluctuating” nature of reality. Metzner went so far as to say, “it might be better and it might actually happen that way that certain aspects of these experiences will stay a mystery and will stay underground. All the knowledge will be lost again. They had the knowledge and it was abused so then the plant spirits withdraw.” In conclusion, I agree with Metzner's perspective, however, I don't think it is mutually exclusive to taking a more directive role in applying psychedelics to world problems, particularly the ecological crisis. I think that, as is the case with sociopolitical activism, fear of threats to safety, security, and freedom, along with an impaired capacity to recognize our power to create change, impede our actions.

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Biography

Heather Walker received her B.A. in biological psychology from Florida Atlantic University in 1994 and a Ph.D. in psychology from the Institute of Transpersonal Psychology in 2014. She is preparing to sit for licensure as a clinical psychologist this year. Over the past twenty years she has worked in the mental health field in various roles: as aid to intellectually disabled adults; counselor to adjudicated children and adolescents; outreach counselor to stressed parents; psychotherapist trainee to dually diagnosed adults in a residential program; as pre-doctoral psychotherapist for foster children; as a post-doctoral consultant in the Emergency Department; and as a postdoctoral psychotherapist for adults in an intensive outpatient program for substance use disorders. Research topics include the relationship between entheogens, psycho-spiritual development, and sociopolitical and ecological activism; the enactment of ecological and spiritual values; and the intersections of transpersonal psychology, green/ecopsychology, and ecofeminism. She resides in northern California. She is a practicing bodyworker. Other interests include mindfulness-based and holistic approaches to psychotherapy, wellbeing, nutritional healing through vegan and whole foods dieting, the mind-body connection, yoga, nature-oriented spirituality, ecology, sustainable living, consciousness expansion, and ecological and Green Party activism. Email: drheatherwalker@gmail.com.



REVIEW:

Dr. Strange: A Cinematic Journey into the Multiverse and Otherworldly Realities

By Mark A. Schroll

Students and professors of paranthropology, the anthropology of consciousness, and those of transpersonal psychology will enjoy watching the film *Dr. Strange*, where you will learn that many of these disciplines' significant concepts are helping to shape our contemporary cultural planet-wide worldview. This invitation will, however, be at odds with our initial impression of Dr. Strange, who we learn in the opening scenes is a highly skilled neurosurgeon. He is grandiose, self-absorbed, materialist, and only interested in charging high fees to obtain more wealth--possessing all the elements of the hero's self-actualizing journey. Driving in the rain, enroute to give a lecture, giving his attention to information about a potential case whose surgery will offer greater fame and riches, his car skids on the wet roadway and over a cliff. This accident results in damaging his hands, and abruptly ending his medical career. In a desperate effort to heal his hands, he spends nearly all the wealth obtained from his profession in search of a cure: the consequences of this quest are representative of liminal experience and ego death.

In a final act of desperation, he spends the last of his remaining fortune traveling to Kathmandu, Nepal, in search of a miracle cure; upon arrival a series of unexpected events unfold that initiate self-transcendence and transpersonal awakening. This begins with finding the ashram where he was told the secrets to the mysterious cure he is seeking can be found; upon arrival Dr. Strange is introduced to the Ancient One, who humbly serves him a cup of tea. Drinking the tea, Dr. Strange asks about the cure he is seeking, and the Ancient One complies by showing him images of chakras, acupuncture meridians, and MRI scans of the body. Perplexed and indignant at what he's being shown, having spent his remaining wealth to heal his hands, Dr. Strange gives the smug remark that these so-called images of some otherworldly reality are nothing more than trinkets of pseudoscientific knowledge frequently seen in gift shops.

In response, the Ancient One strikes his body in such a way that she temporarily dislodges Dr. Strange's astral body from his physical body. Just as his astral and physical body are united



again, he asks: "what did you do to me?" The Ancient One explains, I freed your astral body from your physical body. She then touches his forehead, and opens Dr. Strange's "third eye," sending him on a fantastic odyssey of the multiverse. Upon his return, as he regains his awareness of ordinary reality, he asks: "was I given psilocybin in my tea?" The Ancient One replies, "No, it was just tea; and then asks: "is what you just experienced something that you have seen in a gift shop?" In response to all this Dr. Strange gets on his knees, saying "teach me." The Ancient One replies: "You've spent your whole life looking through a keyhole," and as a consequence you have established predetermined limits on knowing the infinite possibilities of reality.

The Ancient One's reply (for those who know) refers to William Blake's book *The Marriage of Heaven and Hell* (1790), in which he argues: "if the doors of perception were cleansed everything

would appear to man as it is, infinite. For man has closed himself up, till he sees all things through narrow chinks of his cavern" (quoted in Cousins, 2011, p. 285). Likewise the Ancient One's reply reminds me of my keyhole metaphor in chapter 2 of my book *Transpersonal Ecosophy, Vol. 1* (Schroll 2016a), where I say:

Summing up my criticisms of Euro-American science by analogy, the assumptions and methods of science are similar to a voyeur watching two people having sex while looking through a keyhole. The keyholes outline constitutes the paradigmatic parameters that define its domain of inquiry (i.e., its ontology), while our noninterfering observations represent its analytic and objective criteria (i.e., its epistemology). Limiting its ontological inquiry, Euro-American science has been able to formulate some basic laws that hold--at least within its limited framework. But the whole of reality is larger than what science can see through the ontological parameters of its keyhole; likewise its objective epistemology fails to provide us with an understanding of the subjective qualities that the two people making love are experiencing. This image of the infinite depth of reality, whose basic structure is a dynamic, undivided whole, is the vision of human potential that informs the worldview of transpersonal psychology, the anthropology of consciousness, and related disciplines (Schroll 2016a: 14).

In other words the infinite varieties of knowledge--our ways of seeing and experiencing--are the conceptual constructs we create through the lens of our *Maps of Consciousness* (Metzner 1971). The Ancient One then makes the decision to have Dr. Strange thrown out onto the steps of the ashram. This is one of many such tests that practitioners of esoteric knowledge use to assess a potential student's true nature and personality orientation.

Eventually Dr. Strange is given the opportunity to re-enter the ashram, and the rest of the film chronicles his transpersonal awakening. This involves a lot of action sequences that bring him back to the USA, and New York's Greenwich Village, where in the final post-credit scenes of the film he begins a life as a mystical consultant: representative of his return and re-birth.

Additional Reflections

Prior to the second half of the film where the action sequences begin, and while Dr. Strange is still in the process of learning at the ashram, the Ancient One offers him an explanation of these teachings that contain insights beyond the films mere entertainment value. Attempting to achieve the ability to create a variety of "spells" (such as portals to other physical locations in the world, inter-dimensional travel, and more), the Ancient One says to Dr. Strange: "Spells are programs. Or if you do not like the word spells (because it sounds too New Age or Neo-Pagan), let's focus on the word program." Spells or programs allow us to restructure matter, and bend it to our will, or as briefly mentioned earlier, our *Maps of Consciousness* (Metzner 1971). In other words, spells are the programs that give us an ability to reconstruct matter--they are the language of nature. But even more than giving us the ability to rearrange the building blocks of matter, or the electro-chemical bonds of atoms and fields, spells or programs provide us with the understanding that the blocks are themselves constructs or maps that allow us to form images, thereby giving us the ability to operate on the fabric of the universe, and restructure it to our will. But the danger of this kind of knowledge has always been if we believe this power is for personal gain (which is the path to evil), instead of for the preservation of the whole (which is the path to good).

The deeper insight here is that the multiverse not only includes material reality (or the geometry of spacetime), it also includes non-being (probability states), which is the contribution of quantum theory--and Zen before it. T. P. Kasulis (1981) provides a clear exposition of this idea, titled "the Allegory of the Bell," which also supports Stanislov Grof's (2012) reference to the "Metacosmic Void, primordial Emptiness and Nothingness that is consciousness itself" (p. 148):

Walking along a mountain path in Japan, we come upon a rudimentary hermitage with a large temple bell suspended from a simple wooden pagoda. Unlike Western carillon bells, the Japanese bell has no clapper and is struck on the outside much as one might strike a gong.... Admiring the excellence and obvious age of the engravings on the casting, we hear the footsteps of the temple priest and turn to ask, "How old is this extraordinary bell?"

Touching his palm to the massive casting, he responds, "This is about five hundred years old, but" (removing his hand to point into the black void within the bell) "the emptiness within—that's eternal"....

To refine the analogy, think of the casting of the bell as Being and the hollow center as Nonbeing. The bell's function, the ringing of its tonal quality, is located neither in the casting nor in the emptiness. Without the hollow interior, the bell would be a metal slab that might clang but certainly could never emit music. On the other hand, the hollowness without the casting could only produce the rushing echo of silence. For the bell to resound, both the Being and the Nonbeing of the bell are necessary. . . . Nonbeing is an empty potentiality until it interpenetrates with Being, giving birth to all things. But as soon as it does, as soon as it becomes delimited and specifically meaningful, it is no longer absolute. . . . [Yet w]ithout Being, Nonbeing lacks all definite signification (Kasulis 1981, pp. 33-35).

In sum (as I explain): "Properly understood, this analogy allows an understanding of the paradox of the Void as both vacuum and plenum (as Grof 2012, p. 148 pointed out); and like Einstein's insight that the ether was an unnecessary structural projection onto the physical universe, the Allegory of the Bell is a means to conceptualize cosmic consciousness without projecting the holographic paradigm onto it" (Schroll 2016b, p. 58).

In conclusion, there is one final humorous observation that harks back to a previous point I made which takes place--during what is for Marvel film aficionados the anticipated cameo by Stan Lee. This cameo takes place during a fight scene, as Dr. Strange is thrown against the glass of a city bus, giving us a brief glimpse of Lee reading Aldous Huxley's book *The Doors of Perception* (1963). The title of Huxley's book is a reference to William Blake's aphorism, "If the doors of perception were cleansed, everything would appear to man as it is, infinite. For man has closed himself up, till he sees all things through narrow chinks of his cavern." Likewise this harks back to the beginning of the film when Dr. Strange asks The Ancient one if she put psilocybin in his tea, as Huxley's book is a description of insights revealed to him under the influence of mescaline.

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Biography

Mark A. Schroll, Ph.D., is Guest Editor of this issue.

REVIEW:

Cultural Perspectives on Mental Wellbeing: Spiritual Interpretations of Symptoms in Medical Practices by Natalie Tobert

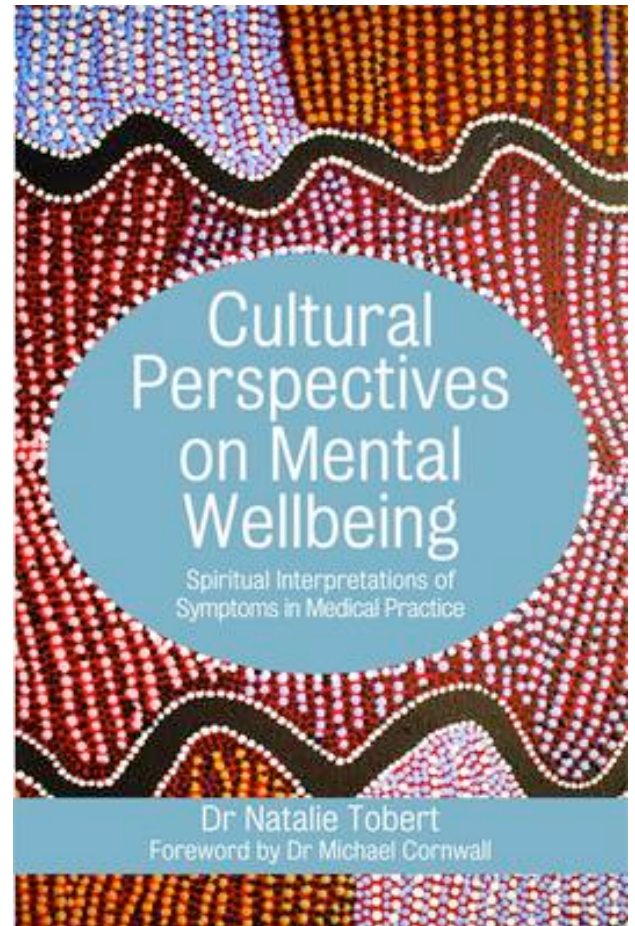
By Teresa McLaren

“That is at bottom the only courage that is demanded of us: to have courage for the most strange, the most singular and the most inexplicable that we may encounter. That mankind has in this sense been cowardly has done life endless harm; the experiences that are called “visions,” the whole so-called “spirit-world,” death, all those things that are so closely akin to us, have by daily parrying been so crowded out of life that the senses with which we could have grasped them are atrophied. To say nothing of God.” – Rainer Maria Rilke (Eisenstein, 2013, p. 88).

It is with this great courage, as described by Rilke, that British Medical Anthropologist Natalie Tobert has written *Cultural Perspectives on Mental Wellbeing*. The book is a much needed invitation for health professionals to take a cross-cultural look at holistic human health. *Cultural Perspectives on Mental Wellbeing* is a call for the mental health community, to consider the “atrophied” senses Rilke mentions. It serves as a textbook for the medical anthropology seminar modules Tobert has taught on Medicine Beyond Materialism courses in hospitals, universities and medical schools on issues of cultural equality and diversity. Her case studies are relevant and interesting; her style is clear and easy to read with helpful summaries at the end of each chapter.

Thin Places

Dr. Tobert asks the question: “Is it possible that people who experience psychosis might be sensitive to the paranormal?” (Tobert, 2017, p. 190). Elsewhere the author states that: “Psychosis and spiritual awakening appear to be part of the same process. There is a relationship between paranormal experience, religious experience and the symptoms of schizophrenia; the phenomena appear to lie on the extreme ends of that continuum” (ibid., p. 218). *Cultural Perspectives on Mental Health* is for those of us who have had such anomalous experiences and are looking for



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validation of our own spiritual interpretations. It is also for those who work with people who hold varied cultural beliefs around symptoms of distress. We are provided with the case studies and resources to help us “raise awareness of the plurality of frameworks for understanding the body, health and self; life and death and beliefs about survival beyond death” (ibid., p. 228-229).

Cultural U-Turns

Part One of *Cultural Perspectives on Mental Health* presents examples and case studies that demonstrate frameworks of knowledge and beliefs about health are culturally determined, and that

dramatic cultural shifts or cultural U-turns on medical topics can occur and have regularly happened throughout history. Chapter 3 looks at cultural theories of illness causation, the role of prayer in healing, and mentions ethnographic case studies where sickness was linked to ecological wrongdoing or ancestral displeasure. Tobert stresses the importance that the belief systems of medical staff (and/or patients) have on the choice of treatment for illness. I especially enjoyed reading about the belief of the Turkano people of the Colombian Amazon that disease is closely related to environmental sustainability (*ibid.*, p. 50)— a direct reminder embedded in their culture that echoes Chief Seattle’s wisdom that what we do to the web of life, we do to ourselves (See Schroll, 2017, this volume).

Cultural notions of the human body are explored in Chapter 4, with interesting examples of changing attitudes towards body modification, body parts, sex, and gender identity. In Chapter 5, Tobert discusses the role of divinity or ancestors in conception, and the role of female midwifery for both the dying and the newborn. As a mother of two boys birthed at home with midwives, I found this chapter particularly fascinating. The past four years have had me exploring and re-examining my own beliefs about the influence of ancestors and future beings on the lives of the living. I have found great relevance here to my own understanding and healing of postpartum spiritual distress.

Chapter 6 examines beliefs about ideal human behaviour and actual human behavior that influence the relationship between men and women. Topics such as sex outside of marriage, child illegitimacy, rape, female genital mutilation, control, and different types of marriage are discussed. These chapters will provide some rich fuel for discussion in study groups or classes.

The takeaway message from Part One is that the consensus on what is considered ‘normal’ in medicine and what is ‘acceptable’ treatment is often culturally determined and can change over time, sometimes quite dramatically. I agree with Tobert that we are in the midst, and perhaps past the tipping point, of a major cultural U-turn regarding interpretations of mental health symptoms and what is considered acceptable treatment.

Death and Awakenings

The advantage of Tobert’s broad interdisciplinary and cross-cultural studies is a clear and

approachable description of human experiences which are often dismissed or pathologized by medical professionals. Part Two will be of great interest to readers of this journal as the author offers a strong discussion of many anomalous human experiences. Chapter 8 focuses on death and dying. Having spent time studying cadaver labs and anatomical museums myself, I appreciated the cultural research on the social rituals, ceremonies, and prayers surrounding the cadaver as the ‘Great Teacher’ in anatomy laboratories in Thailand (*ibid.*, p. 116). I also appreciate the mention of how we often feel the need to ‘control’ death: “Dying, death and corpses become hidden away from everyday life” (*ibid.*, p. 111). This attempt at controlling and hiding death has become a great shadow that the biomedical profession needs to face. It would be interesting to explore further how grief counsellors and death doulas are helping heal the spiritual void left by modern medicine and our secular perspective on death and dying.

Cultural beliefs about survival beyond death are covered in Chapter 9. The idea that those who have had mental distress, spiritual awakenings, or extreme experiences may respond not only to trauma from their current incarnation but also from a previous incarnations or remote memories (*ibid.*, p. 136-137) gives me a lot to reconsider about my own extreme states. It does make unquestioned acceptance of the ‘brain disease’ or the ‘chemical imbalance’ model more difficult. We need to reconsider the way we treat people in extreme states and the places they are being taken to for recovery.

Chapters 12 and 13 were the most relevant to my own extreme experiences in university and after having children as they examine the cultural interpretations of mental health and spiritual awakenings. Tobert touches on deliberate shifts in consciousness by specialists such as clairvoyants, mediums, psychics, and shamans in Chapter 14. The main question she asks of us in Part Two is: Can we offer those who are experiencing the distress of psychotic symptoms more in terms of interpretation and healing, based on the wisdom gathered from historical and cultural studies, than what is currently the standard of care in medical settings? A useful suggestion for professionals/caregivers would be to use Kleinman’s eight questions (*ibid.*, p. 170-171) to engage with a patient and honor them as an expert in their own ill health. “There is a deep need to have cultural humility and good listening skills in these times of urban cultural heterogeneity” (*ibid.*, p. 172).

Another practical application being promoted is the use of Open Dialogue: “A new (ancient) way of working with people with first episode psychosis” (ibid., p. 179). The Facebook group/website ‘Shades of Awakening’ (ibid., p. 177), the work of David Lukoff (ibid., p. 178), and this journal, *Paranthropology*, (ibid., p. 190) all receive mention in Chapters 13 and 14. They have also all been tremendously important in my own personal reinterpretation, healing, and spiritual emergence.

Truth and Reconciliation

Dr. Tobert states that there are “two groups of people who express dissatisfaction with the current medical model of mental health diagnosis and treatment: culturally new migrants, refugees, and asylum seekers; and those who have been within the mental health system (as service users, carers, or survivors), and perceive their condition to be part of a spiritual emergency/emergence/awakening. Also, there are psychiatrists who are aware their training doesn’t fit the spirit of our times” (ibid., p. 11). In Chapter 19, Tobert admits she was shocked to find some medical students “are still taught about the propensity of particular ethnic groups towards psychosis, an opinion which was racist and completely disregarded people’s histories of oppression, repression and suppression” (ibid., p. 214). A perspective more respectful of cultural and spiritual differences needs to be incorporated into the training of medical students and the continuing education of medical professionals.

Another book released this year, *Outside Mental Health*, edited by Will Hall (2016), covers perspectives of how conventional mental health services have failed people and how many have found their own recovery outside the system. There is a real division forming between those health care professionals, who really do want to help, and those angry psychiatric survivors who feel betrayed and re-traumatized by their treatment within the current mental health system. The incorporation of peers in therapies such as Peer Supported Open Dialogue may help but more needs to be done. Tobert suggests a process of Truth and Reconciliation between psychiatric survivors and mental health workers. This offered me a real sense of hope for what I perceive to be a desperate situation.

Psychiatric survivors often go through common stages as they learn about more spiritual interpretations of their experiences. The first is

grief for the lost years of perceived over-medication. The second stage is of profound anger. Finally, there is a determined movement to raise awareness and support other service users (Tobert, 2017, p. 175). This book offers evidence for a survivor led paradigm shift going on in mental health care. It provides resources and options for people from all perspectives to better understand and contribute to this shift. Tobert writes: “In collaboration with medical and health service educators, we can support the current changing medical paradigms around mental health” (ibid., p. 230). The time has come to find the courage to stop doing life such endless harm.

Conclusion

Cultural Perspectives on Mental Wellbeing is an empowering read for those of us who have had anomalous experiences and are looking for ways to raise awareness beyond the biomedical model. It should also be eye opening for those trained in the biomedical paradigm who are coming to the realization that ‘psychosis’ is not the only way to view anomalous human experiences and there is more potential for healing to occur if we take into account a variety of spiritual and cultural perspectives.

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Biography

Teresa McLaren lives in Calgary Alberta with her husband and two children. She has a Bachelors of Science in Human Nutrition and a Masters of Science in Biomedical Communication. She has worked as a research assistant in laboratories, as a textbook Illustrator, and as a medical/surgical



that she started to look at the experiences from different perspectives in search of deeper healing. She has had a long time interest in ethnobotany, permaculture, the arts, and integrative medicine. She hopes to be able to use her gifts, knowledge, and experiences to contribute to the shift in our culture towards a more holistic and healing paradigm.

Response from Natalie Tobert

Thank you very much for this review Teresa. I am really grateful you did it. I agree with your quote of Austrian poet Rainer, whereby society has crowded out our spiritual experiences. I wrote the book to present a range of anomalous or extreme experiences, which scholars agreed were normal (as long as they didn't come with distress). Then it was

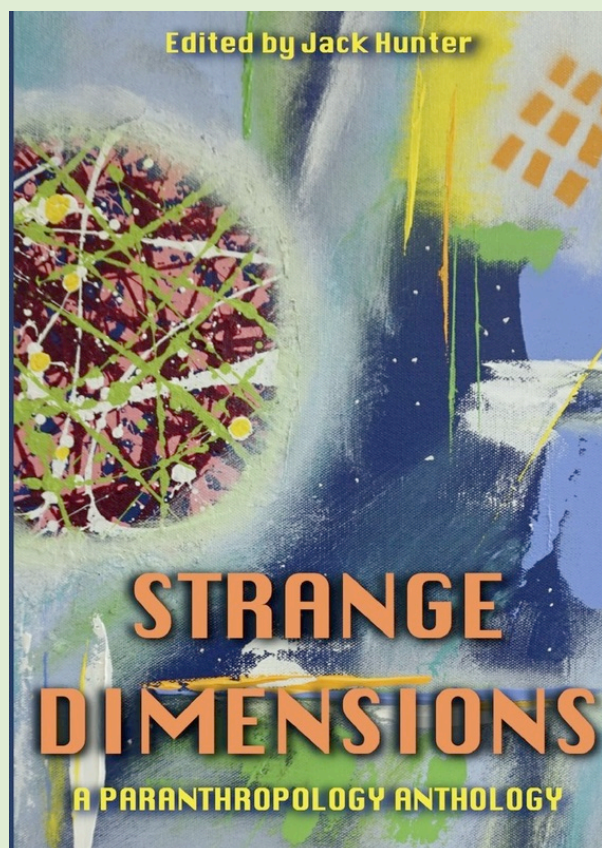
Illustrator and animator. Her first experiences of extreme states of consciousness, emotional distress and the mental health system occurred in 2003 but it wasn't until their return in 2012 only a short step to suggest these were the same (so-called paranormal) experiences that sensitive people had, but with distress or anxiety, which were later labelled as pathological.

Some societies held onto their ancient wisdoms about altered states of consciousness, and the west is playing catch-up. I would like medical and health care providers to use this book as a resource, with its systematic presentation of ethnographic data on anomalous experiences, and then be able to question mainstream interpretations of 'mental health' events.

As you mentioned Teresa, the first part describes examples of society's cultural U-turns about health, before suggesting we are long overdue for an attitude change on mental health. I was pleased to see the specific examples you gave where the book was relevant to your personal story, about midwifery, spiritual awakening, and your work with anatomical museums.

Our beliefs about death and survival do influence the way we interpret extreme experiences. As you said, I wanted to change ideas about what was normal, acknowledge different truths, and to offer others enough resources to be able to question the old fashioned diagnoses of 'diseases of the brain' and 'chemical imbalance' models of human experience.

I too hope for profound changes of understanding within the medical and healthcare professions, so that in future people having 'anomalous' experiences would be treated with compassion, as well as with Open Dialogue techniques which are starting to be practiced within mainstream health care.



"Once again, Jack Hunter takes us down the proverbial rabbit hole, here with the grace, nuance and sheer intelligence of a gifted team of essayists, each working in her or his own way toward new theories of history, consciousness, spirit, the imagination, the parapsychological, and the psychedelic. Another clear sign that there is high hope in high strangeness, and that we are entering a new era of thinking about religion, about mind, about us."

Jeffrey J. Kripal, Rice University.

Strange Dimensions - Edited by Jack Hunter

"It is from the paranormal's multifaceted nature that the title of this book takes its meaning. Throughout its pages we encounter, time and again, talk of a wide variety of dimensions, levels and layers, from social, cultural, psychological and physiological dimensions, to spiritual, mythic, narrative, symbolic and experiential dimensions, and onwards to other worlds, planes of existence and realms of consciousness. The paranormal is, by its very nature, multidimensional."

<http://www.lulu.com/shop/jack-hunter/strange-dimensions/paperback/product-22288579.html>

Revisiting the Meaning of Chief Seattle's Speech

By Mark A. Schroll

I am just now becoming aware of how much attention has been devoted to sorting out the historical inaccuracies of Chief Seattle's speech over the past 24 years since I first learned about it. Originally I included this information in my doctoral dissertation (Schroll, 1997, and later reprinted it in my now out of print book *Toward a New Green Earth: The Call for an Integral Science* (2001). We are revisiting this concern in the current issue of *Paranthropology* as a response to Teresa McLaren's brief mention of Chief Seattle's Speech in her review of Natalie Tobert's book *Cultural Perceptions on Mental Wellbeing: Spiritual Interpretations of Symptoms in Medical Practice* (2016) (see previous article, this issue).

Perhaps the most well-known attempt of Euro-American culture to create and endorse a romantic vision of Native Americans is the myth of Chief Seattle's speech (Stevenson, 1993a, 1993b). According to historian David R. Stevenson, in 1987, a German scholar named Rudolf Kaiser revealed that the speech of Chief Seattle was, in fact, updated by Ted Perry for the 1972 film *Home* about ecology. The purpose of Perry's embellishments were, on the one hand, to especially condemn the abuse of the environment that has taken place since the European colonization of the Americas. On the other hand, Perry's embellishments were an attempt to create the mythic image of a person who embodied an ecological ethic that we could emulate.

Stevenson agrees that this mythic image of a way of being is certainly something we need in this time of increasing social and ecological decay (Stevenson, 1981, 1993a, 1993b). Moreover, it is because we need some kind of re-invention of the human if we are going to insure the evolutionary continuation of our species, that we deserve more than Hollywood's fabrication of Native American spirituality. This is not to say all of Hollywood's films are without an ability to inspire us, but that we can sometimes be taken in when--even in the best intentions--truth is amended in the service of artistic creativity. Stevenson directs our attention to the following historical inaccuracies in Perry's version of Chief Seattle's speech:

The part where Chief Seattle is quoted as saying: "I've seen a thousand rotting buffalo on the prairies left by the White man who shot them from a train," did not appear in his original speech and it couldn't have. First, there were no bison in the part of Washington state where Chief Seattle lived (the bison were[, in actuality,] 600 miles away). [Second, Chief Seattle's] speech, written in 1854, was 15 years before there was a transcontinental railroad and over 20 years before the massive slaughter of the buffalo left on the plains. This and other things indicate that the sentiments of Chief Seattle's speech were very strong, but Ted Perry's translation updated it and calls the whole thing into some sort of question (Stevenson, 1993a).

Indeed Perry's creation of the Chief Seattle myth may, to a certain degree, be the product of an unconscious denial regarding the savagery that was perpetrated upon these indigenous cultures by our European ancestors. This denial is a deeply wounded echo in Jurgen Kremer and Donald Rothberg's comments about *our collective shadow*:

Collective shadow material may be acted out brutally in repression, wars, massacres, and genocides. It may also hide under the often attractive cloaks of missionary activity, "civilizing" the natives, (re) education (including mandating the use of particular languages), commerce, modernization, progress, and globalization. As is the nature of all shadow material, whether individual or collective, its existence and influence may be pervasive without being obvious....The collective shadow manifests outwardly in atrocities, persecutions, physical suffering, sickness, malnutrition, alcoholism, rape, poverty, the crime conditioned by poverty and desperation, the death of cultures, and the myriad other ways in which individual and collective human potentials are blocked (Kremer & Rothberg: 1999, 2).

Likewise it echo's comments that Carl Anthony shared with me, saying: "People of European heritage have often forgotten how much their exploitation of nature rests on a concurrent exploitation of non European people" (Anthony, personal communication June 22, 1995). It is also worth mentioning that in preparing an earlier draft of this Editor's Note in early 2000, I discovered an article by John Scull titled "Chief Seattle, er, Professor Perry Speaks: Inventing Indigenous Solutions to the Environmental Problem" (Scull, 1999). Scull's analysis of the Chief Seattle myth accords with my own discussion. His article also provides an excellent resource for people who are interested in researching the origins of the Chief Seattle myth.

Similar Concerns Revealed About Black Elk

The other well-known example that many Euro-Americans have coveted as an icon of Native American spirituality, is the story of Black Elk. There is now evidence that Black Elk, the noted Lakota spiritual leader, was influenced by Christianity. This evidence comes from Dolores LaChapelle's (1988) book *Sacred Land, Sacred Sex*, who tells us:

The book, *Black Elk Speaks*, by John Neihardt, was first published in 1932. Reprinted often, it had a very wide influence in the 1960s and early 1970s. Many considered it the definitive statement on Native American Religion. When I [LaChapelle] read it--back in 1968--I was very suspicious of the emphasis on the "Great Spirit"; but I felt it was due to Neihardt's Christian influence. Only recently has the full story come out. It turns out that Black Elk was, for all his life, a Roman Catholic catechist. That's not quite a priest but the next thing to it. A catechist is one who teaches his people the Catholic doctrine and gets them ready for baptism and other sacraments. According to modern Pine Ridge Sioux elders, Black Elk is remembered "primarily as a Roman Catholic catechist, not as a Lakota holy man."... While we need not throw out all that Black Elk tells us about our particular Indian ceremonies, we must be very cautious when it comes to statements about

the roots of "the sacred" in Indian life (LaChapelle: 1988, 124).

I am grateful to Kathleen Damiani for her many comments on an earlier draft of this Editor's note that first appeared in my doctoral dissertation (Schroll, 1997), and for making me aware of LaChapelle's work (Damiani personal communication, September 1, 1996).

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This lecture was video taped and is available on VHS cassette.

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Mark A. Schroll, Ph.D., is the Guest Editor of this issue.

Biography

***SÉANCE: Spiritualist Ritual and the Search for Ectoplasm* by Shannon Taggart**

Spiritualism, the American-born religion, attempts to demonstrate through the intercession of a medium that death is not the end, but a transition. I first became aware of Spiritualism as a teenager, after my cousin received a reading from a medium who revealed a secret about my grandfather's death that proved to be true. Since then, I have been deeply curious about how a total stranger could have learned something my family had kept confidential.



In 2001, I began photographing at the place where my grandfather's message was received: Lily Dale, New York, the town which is home to the world's largest Spiritualist community. I quickly immersed myself in Lily Dale's world, receiving readings, experiencing healings, joining in séances, attending a psychic college and sitting in a medium's cabinet, always with my camera. I expected to spend one summer figuring out the tricks of the Spiritualist trade. Instead, Spiritualism's mysterious processes, earnest practitioners, surprising cultural history and bizarre photographic past became a resource and an inspiration for my own work. I began a sixteen-year quest to document contemporary Spiritualism and to find and photograph 'ectoplasm' – the elusive substance that is said to be both spiritual *and* material.

Photographing Spiritualism presents a unique challenge: how do you photograph the invisible? Sitting in the charged atmospheres of the séance rooms I encountered, I wondered how to approach the exchange between a veiled presence and a visible body? Technical mistakes led me to explore the inherent imperfections within the photographic process. Unpredictable elements (blur, abstraction, motion, flare) seemed to insinuate, or refer to, the unseen. I began to use conventions that are considered wrong, messy, or 'tricky'. I crossed the boundary of what is commonly considered unprofessional in the practice of photography: I invited anomaly. In playing with the process, the invisible was automated. My camera rendered some striking synchronicities. The resulting images consider the conjuring power of photography itself. I include these pictures that use photography's own mechanisms to question spiritual realities: photographs that contain both mechanical and spiritual explanations and require an interpretation.

My book on Spiritualism will merge ethnographic study, journalism and art. I will contextualize Spiritualism's history and highlight its surprising connections to nineteenth-century social reform, scientific inquiry, artistic practice and popular culture. Ultimately, this work seeks to amplify the reflexive relationship between Spiritualism and photography and to explore the ideological, material, geographical, historical and metaphysical correspondences between the two.

To help fund the project, visit:

<https://unbound.com/books/seance-spiritualist>

Meaning of the Cover Design: Envisioning a Cosmic Archetypal Model of Personality

By Mark A. Schroll

Part 1: Proposing an Amendment to Maslow's Hierarchy of Needs Model

I hope readers of this issue find the cover aesthetically appealing, but what about its meaning? This is where the conversation becomes a bit more difficult when people learn its meaning is as an amendment to Maslow's hierarchy of needs. This amendment is unfinished, thus these comments are only speculative musings. These musings began in 1998 after I read the article "Maslow Amended" by John Rowan, in which he pointed out Maslow's hierarchy of needs model views personality development as progressive stages that lead toward a final end point of transcendence. Rowan's solution to free us from the cognitive constructs of this paradigm is to do away with the triangle and replace it with a ladder. I responded to Rowan's ladder suggestion in an article that he and I co-authored (Schroll, Rowan, & Robinson 2011), pointing out (the late) Kevin J. Sharpe also proposed a ladder model of cosmos and consciousness in chapter five of his book *From Science to an Adequate Mythology* (1984). Sharpe was one of my professors, and in the early days of our association I respectfully rejected his ladder model. (A complete discussion of Rowan's and Sharpe's ladder models, and my reasons for rejecting them exceed the limits of this article).

A few months after reading Rowan's article, while reading Ralph Metzner's book *The Unfolding Self: Varieties of Transformative Experience* (1998), I began visualizing the image of this journal's cover as I read:

The spiritual and mystical traditions of both East and West have consistently distinguished between two phases of the process of transformation. Using the metaphor of a path or journey, these can be expressed most simply as the outgoing journey and the returning journey. The outward journey is our ordinary life in physical form, our worldly existence from birth to death. The return journey is the inner quest for our origins, the quest to

remember our purpose and to find again the light within, from which we became separated....The metaphor of the return journey for the process of transformation implies, therefore, that an outward journey, into the alien world of conventional and social reality, precedes this inward turning toward spiritual reality (pp. 257-258).

Pausing after reading this, I began sketching the images this passage evoked in an effort to visualize personality/cosmos and consciousness as having no absolute end-point, first as the DNA double helix, then a Mobius band, infinity symbol, light cone, the Grail cup, and finally two inverted triangles. I remembered Angeles Arrien's *Signs of Life: The Five Universal Shapes and How to Use Them* (1992), recalling first her inquiry into what triangle shapes mean:

The triangle is associated with pyramids, arrowheads, and sacred mountains. It carries the theme of self-discovery and revelation. This shape stands for goals, visions and dreams....The triangle is the universal shape associated with the attainment of desired goals, and with the ability to envision new possibilities. Because many people have either achieved or abandoned their earlier goals by mid-life, the envisioning process revealed by the triangle may become a predominant requirement for them as they are faced with the need to re-dream and re-vision the purpose of their lives. Success in revisioning can lead to a burst of energy for these new pursuits (p. 55). Many myths from different cultures describe the process of questing for the purpose of attaining a goal, manifesting a new dream, or finding a lost treasure....Climbing a mountain, spending solitary time in a desert, and going into the heart of a forest are frequent mythic themes that describe the process of searching, seeking, and questing (p. 57).

My thoughts drifted back to the image of the light cone, remembering the meeting point of the top (future) and bottom (past) of the light cone to be: *Now*; then imagining the image turning with spiral bands of energy emanating out from this ever present now. Curious as to what Arrien had to say about the spiral, I discovered:

The spiral symbolizes the process of growth and evolution. It is a process of coming to the same point again and again, but at a different level, so that everything is seen in a new light. The result is a new perspective on issues, people, and places....Flexibility is the major requirement for relating to people who are deep in the spiral process. It is important that others be open to new options not previously considered. The paramount task is to support change rather than hinder it....If allowed to go to an extreme, however, this process can lead to dilettantism, to the superficial exploration of many things at once. It may also be interpreted by others as a pattern of creating chaos to experience momentary excitement and to escape boredom (p. 47). The life-renewing potential of the spiral appears to be the spinning and weaving stories from all cultures. Some examples are the fairy tale Rumpelstiltskin; Native American tales of Spider Woman; stories of Anansi, Spider Man, the trickster figure from Africa; and the European myths involving Arachne....The spiral in art and the spiral metaphor used in mythological spinning and weaving stories are both symbols for the same universal process of growth. They announce the desire for diverse expressions of creativity. It is the natural function for human beings to grow, change, and evolve (p. 49).

In the process of having Lance Lehman create the graphic design of this image, the spiral bands accidentally developed this bubbling effect that resembled gaseous clouds of plasma energy, the birth of new stars and planets--a living, evolving, cosmos.

Part 2: Framing it as a Mountain Metaphor

In 2003 I learned about Ian Marshall's book *Peak Experiences: Walking Meditations on Literature, Nature, and Need*, reading it with enthusiasm. I discovered

within just the first few pages a line that brought together my previous interest in revising Maslow's hierarchy of needs as I read the words "Climbing Mount Maslow." I also discovered Marshall failed to include Maslow's final stage of personality development known as "transcendence." I continued to refine my thinking throughout the next six years on this Mountain Metaphor of Maslow's hierarchy of needs. On April 4, 2009, at the Annual Spring Meeting of the Society for the Anthropology of Consciousness, McMenemy's Edgefield Resort, Portland, Oregon (that I organized and co-chaired), I presented the following thoughts on this metaphor.

Maslow's insight into personality development was to see life as a journey through various stages of growth that he referred to as a hierarchy of needs. This journey begins with the struggles of our physical existence, symbolized by a landscape littered with garbage, a leafless tree, and the skyline of a city polluted with industrial decay. Acid rain and heavy smog are among the many daily assaults to the well being of its citizens. Motivated by our need for safety, love, belongingness, and self-esteem, we continue down the road of life. These states of personality development are what Maslow referred to as deficiency needs (or D-Needs, as opposed to Being Needs), which we can associate with obstacles or hazards to be avoided. Among these are the environmental crises familiar messages. 1) *A rhetoric of catastrophe* (global warming, etc), 2) *A rhetoric of shame* (industrial nations consume the majority of the world's resources), 3) *A rhetoric of redemption* (self-indulgent behavior is morally wrong and bespeaks our need to restore the compassionate wisdom of our awareness). These messages and those that deny all of these messages are a daily media mantra. Indeed, all these messages (for and against) focus on the symptoms of the eco-crisis and not the source creating these crises. Mainstream psychology and our scientific paradigm is responsible for framing this way of characterizing the eco-crisis, but how?

Focusing their research on these deficiency needs, behavioral psychologists have sold their knowledge to advertisers. Using the methods of applied behavioral psychology has allowed advertisers to manipulate the obstacles on the road of life, thereby creating many false deficiency needs. Our scientific paradigm and mainstream psychology's methodological agenda is outer directed (i.e., symptoms originate in the external environment as a result of forces outside of ourselves impinging on our sensory receptors that

evoke a reflex, instinct or a reasoned response). The focus has in other words been on the behavior (the antecedent consequences of our interaction with the external world). The cure of psychology's first force (i.e., behaviorism and its spin off, cognitive psychology) has been to extinguish the behavior by changing the cues rewarding the deviant actions (replacing them with cues of the dominant culture and those that they deem appropriate). The cure of psychology's second force (i.e., psychoanalysis, which has spun off into various forms of clinical psychology) has been to try to evoke a change in the person's rational or moral compass.

Following this road map to help travelers avoid life's hazards and avoid the obstacles on our path (including advertiser's creation of false deficiency needs), we struggle to complete our journey to the top of the mountain. The top of the mountain represents what Maslow referred to as self-actualization, which symbolizes having reached all of our life's goals that we have set for our-self. In addition, self-actualization brings with it: 1) an experience of increased self-acceptance, 2) a newfound spontaneity, 3) an increasing awareness of ethics, 4) the emergence of an appreciation for self-effacing humor, 5) an appreciation and desire for extraordinary interpersonal relationships, 6) feeling independent from the limitations of our physical environment and the desire to maintain a certain inner detachment from the culture in which we are immersed (opposed to enculturation and becoming too much a part of the group) and ironically, 7) beginning to experience a profound connection with all life and a desire to understand the mysteries of the universe.

In opposition to behaviorism and psychoanalysis' medical model during the spring of 1961, humanistic psychology emerged as the third force led by Tony Sutich and Maslow. In 1969 humanistic psychology morphed into transpersonal psychology (the fourth force) led by Sutich, Maslow and Stanislaw Grof. Crying out for a new philosophy of life, transpersonal psychology contextualized the 1960s, morphing again and rallying under the banner of ecopsychology and springing even further forward. Echoing these concerns within anthropology, Constantine Hrisikos has invited our inquiry into envisioning some kind of paradigm to hold together and make sense of the variety of views that the Society for the Anthropology of Consciousness (SAC) continues to embrace within its perspective. Huston Smith refers to this as primordial anthropology or the

primordial tradition. Smith said embracing this tradition is an act of rejoining the human race. I have attempted to envision this paradigm as a "Family Systems Model of Culture" or "A Systems Model of Ideas and Their Genealogical Origins." This model could also be viewed as "A Map of Ideas and Their Cultural Origins" that suggests we try and trace the family histories of the broad ideological systems that gave birth to them and their offspring. If successful, like understanding one's family tree, we can begin to see who our direct relatives are and who comes from another family. Then (as a means toward solving the problem of diversity, human conflict, and war) we might be able to begin figuring out how different families might marry each other, or at least become friends.

Consequently, having reached the end of this long and winding road, and experiencing the wonders of self-actualization, a strange thing occurs. We discover that the very essence of who we are as a person: our success, our happiness, our hopes, our dreams, our visions, our love, can no longer be separated from this profound connection with all life and our desire to understand the mysteries of the universe. This is the stage of personality development that Maslow referred to as transcendence. But since we have reached the top of the mountain, the obvious question is, "Where on this long and winding road is transcendence located?" Unlike the previous stages of personal growth, transcendence cannot be represented as a physical place, nor is it a destination to be found. Instead, reaching transcendence is what the journey through life is all about. It is the journey itself. Thus discovering the transcendent and the transpersonal in our lives means that we must make the journey back down the mountain and become a guide for others.

Final Thoughts: Toward a Transpersonal Ecosophy

What happens to our personality as a consequence? The most common misunderstanding associated with being-needs and transcendence, is that upon reaching this stage of personality development our life will become free of entanglements and we will live out the rest of our days in a state of cosmic harmony and ecstatic bliss. If only life was that simple. Achieving transcendence provides us with an increased level of clarity, awareness, and appreciation for the beauty that surrounds us in this world. Since we

are no longer frustrated by our unmet deficiency-needs (including the false ones that advertisers create), we also become profoundly conscious of the fact that the weight of the world rests on our shoulders. We become aware that the suffering of the world is our suffering and we are responsible for its alleviation. It is this frustration of being-motivation, and the subsequent challenge of trying to make the world a better place that has motivated me to become involved in humanistic, transpersonal and their orphaned progeny ecopsychology.

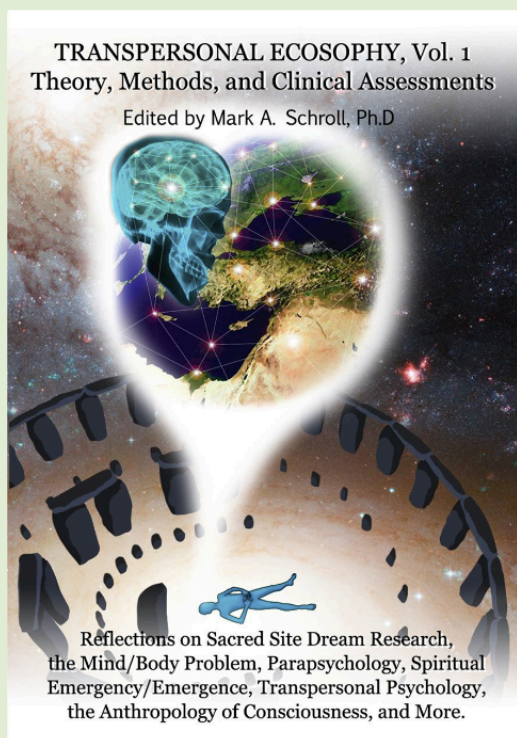
Since April 4, 2009, my view of ecopsychology has been in revision. It was on this day that I chaired a three-hour symposium "The History and Future of Ecopsychology," which included presentations by Stanley Krippner, Alan Drengson, Nora Bateson, Robert Greenway, and Daniela Perone. This symposium also included a film trailer by Nora Bateson on the legacy of her father Gregory Bateson. Drengson's presentation pointed out in response to Warwick Fox's book *Toward a Transpersonal Ecology* (1990), that a better name would have been *Toward a Transpersonal "Ecosophy"* (see Schroll 2013).

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Biography

Mark A. Schroll, Ph.D., is the Guest Editor of this issue.



"This is an incredible and pioneering piece of work, an epic for our times."

Stanley Krippner, Saybrook University.

Transpersonal Ecosophy Vol. 1 - Edited by Mark A. Schroll

"The image on the cover of this book represents the idea that brain state alterations at sacred sites allow us to re-experience memories that are woven into the morphogenetic fields of that place, an idea that originates with Paul Devereux's empirical enquiry into dreams at sacred sites in Wales and England. This book examines how this investigation provides us with a new way of understanding consciousness, and a new direction toward a reconciliation of the divorce between matter and spirit. We explore the work of David Lukoff, and Stanislav and Christina Grof, the connections between the varieties of transformative experience in dream studies, ecopsychology, transpersonal psychology, and the anthropology of consciousness, as well as the overlap between David Bohm's interpretation of quantum theory and Rupert Sheldrake's hypothesis of formative causation."

<http://www.lulu.com/shop/mark-a-schroll/transpersonal-ecosophy-vol-1-theory-methods-and-clinical-assessments/paperback/product-22575954.html>

The Meaning of the Hourglass Symbol

By Regina U. Hess

Editor's Note

Schroll's cosmic personality image (Schroll, 2017, this volume, the previous article) and Regina U. Hess' hourglass image (in the forthcoming article) were independently developed, illustrating their cross-cultural and archetypal significance. I learned of Hess' hourglass image in Autumn 2015, which led to our ongoing correspondence about their similarities. We decided that publishing brief summaries of each of our images would be a good first step. Beyond this initial inquiry, Schroll and Hess have discussed our future plans to write a co-authored article that will integrate and deepen our current understanding.

Mark A. Schroll

The hourglass was one of the earliest timekeeping devices. The hourglass reminds us to acknowledge the transient and ever-changing nature of our lives. The curvaceousness of the shape directly references the feminine and the specific female cycles. Ancient alchemists recognized the concept of balance in the hourglass. Its very shape is made of two connected triangles interpreted as dual aspects of nature complementing and balancing each other with the upper seen as sky and the lower equated with earth. Other examples of polarity include the sun and moon, yin and yang, male and female, life and death. Energy passes between the two parts of the hourglass just like the energies of our world. All of the natural processes and cycles occur there. Nothing is completely in our own hands. We must trust that nature will guide us in the right direction to some degree.

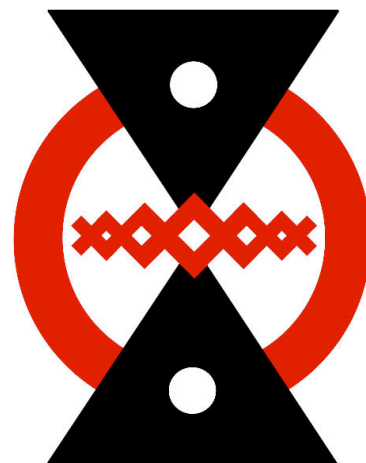
Additional Meanings of the Hourglass Logo

The meaning of the hourglass is connected to the meaning of the logo of the Ase World Forum. Ase (Yoruba) means the Divine Within-the divine life force. The logo was designed to illustrate the divine life force running through the hourglass as energy that is constantly moving as long as we are alive. The hourglass symbolizes the interconnectedness of everything and the integration of dualities into complements, such as the feminine and the masculine that are seeking wholeness and oneness. The graphic designer of the hourglass logo was Brigitta Ektermene.

I developed the logo drawing on certain ancient symbols and their meanings: in Latvia the double triangle means Heaven/Earth, the-Divine-Masculine-

and-Feminine. In West-African symbolism, the double triangle is called the "hourglass" as an expression of the divine life force, which is constantly moving through time. The double spiral in the middle of the hourglass symbolizes the double-snake as vibrant kundalini energy, which emphasizes the dynamic spiral

movement of all energy that is life itself. The double snake also mirrors the double helix DNA, again an expression of the merging of feminine and masculine energies. The circle around the symbol emphasises the oneness that incorporates the interconnectedness of polarities that leads to unity, the source, essence, original nature, primordial being, and infinity. The inclusion of the three colours also points to a transcendence of duality. Time is for all of us the same, it does not matter where we are, who we are, etc. The hourglass conveys this universal truth: that time is the same for all of us. All of these meanings embodied in the hourglass logo are important qualities in my healing work, in my scientific work, as well as in my personal life. The meanings are multidimensional on the personal-interpersonal-transpersonal levels. This brief outline of the symbolic meanings of Hess's symbol gives just a glimpse of her artistic composition. An expanded version of its meanings and integration into a transpersonal philosophical framework will be published at a later stage.



Biography

Regina U. Hess, PhD, is a clinical psychologist, transpersonal psychotherapist and researcher. She is founder of the *Ase World Forum* for the investigation of ancient transcultural healing modalities and their integration into modern intervention and research. She is faculty at international educational institutes, and is an editorial member at the *Integral Transpersonal Journal* and the *Forum Qualitative Social Research*. Regina is on the Board of Directors of EUROTAS and of the International Transpersonal Association. She is co-founder of the Transpersonal Research Network and the EUROTAS Division for Transpersonal Research. She is a member of the Swiss Medical Society for Psycholytic Therapy (SÄPT). E-Mail: dr.reginahess@gmail.com, <http://www.drreginahess.com>, <http://www.eurotas.org>



The Archetypal Cauldron: A Clinical Application of the Anti-Hero in Transpersonal Art Therapy and the Hebraic Lore of the Golem

By Claire Polansky

This article's primary focus provides a case study of an art therapy client who learns to balance his dialectical personality through a Jungian art therapy directive that shares similarities with the Hebraic lore of the *golem*. A brief overview of the *golem*'s historical significance is provided in the Appendix. This article also includes a brief discussion of transpersonal art therapy, which is related to this article's case study.

Everyone shares the dialectical paradoxes of the human soul, which can be used to throw people off their course through an evil inclination, or lift us up with the actions of the "good" hero. But sometimes we need a teacher or guiding spirit to mirror our soul and show us who we really are as we move *beyond good and evil* (See Nietzsche 1886/1966). In the case of this article, it is the man-made spirit of a clay figure known as the Hebraic *golem* who invites himself into the therapeutic space, comes to life, and acts through his creator and witness through a symbolic Transpersonal encounter within the archetypal cauldron of the sacred art space.

"Since human society has existed the arts have helped [us] to reconcile the eternal conflict between the individual's instinctual urges and the demands of society" (Gerity 2000, p. 17). The use of art has been derived from a multitude of traditions including spiritual manifestations, magic, and religion, to document historical facts as educational tools for politics, for function, and simply for aesthetics and pleasure. Parallels can be drawn to shamanic initiations and healing ceremonies, pagan rites, and other indigenous practices (Moon 2009; McNiff 1992, 2004) that incorporate the *prima materia* or first matters of the earth with alchemical transformations of the soul (See Jung 2014).

With this in mind, art therapists believe that unconscious memories, and guiding insights will surface and become part of our conscious awareness through art materials, even before our clients have the cognizance to express their

innermost contents of the soul. Art assists the client in making meaning of symbols embedded in the psyche (i.e., spiritual iconography, practices, etc.) (Jung 1963; Edinger 1972). Thus, art facilitates the transformative process through an alchemical interaction with the psyche and the art material. This article explores the practical application of the *mysterium coniunctionis* or mysterious conjunction as the ego and the subconscious synthesize (See Jung 2014) in transpersonal art therapy. These concerns are briefly connected with the symbolic creation of a Kabbalah inspired *golem* during an art therapy directive, which I highlight in a case study with a client in Israel. Allow me to reiterate, my *golem* in the present article is a supportive commentary to its symbolic application in my practice as a transpersonal-oriented art therapist. That being said, I offer a brief introduction to the *golem* in order to clarify the understanding of the *golem* for the reader.

Transpersonal Art Therapy

Readers of this journal are well familiar with the close relationship between paranthropology and transpersonal psychology (Laughlin, 2012, 2013). Transpersonal psychology offers fertile ground for the synthesis of spirituality and psychic transformation within the arts. Stanislov Grof explains that these other states of consciousness extend "beyond the usual ego boundaries and limitations of time and space" (As cited in Wittine 1978, p. 26), reaching outside of the self towards "illumination," "mystical union," "transcendence," and "cosmic unity" (Sutich 1996, p. 11). "Normal consciousness" is understood by transpersonal theorists as a protective defense mechanism, where awareness is limited (Walsh and Vaughan 1996). For the purposes of this article, I would like to rely on Walsh and Vaughan's (ibid) assertion that *transpersonal* refers to our sense of self or identity that extends beyond the farther reaches of the individual to the greater cosmological sphere,

including nature, altered-states, and spirituality. Anti-psychiatrist R.D. Laing (1989) explains:

True sanity entails in one way or another the dissolution of the normal ego, that false self competently adjusted to our alienated social reality: the emergence of the “inner” archetypal mediators of divine power, and through this death a rebirth, and the eventual reestablishment of a new kind of ego-functioning, the ego now being the servant of the Divine, no longer its betrayer (p. 60).

Transpersonal associations with the ego began to emerge in the work of analytical psychologist Carl Jung and occult theorist Dane Rudyard in the early 1900’s (Wittine 1978) and Jung in fact incorporated art extensively into his psychic process, paving the road for transpersonal art therapy. Transpersonal psychotherapy is facilitated through modeling competency, mutual engagement, and spiritually-oriented coping mechanisms (Walsh and Vaughan 1996). Boorstein (1996) incorporates texts such as *A Course in Miracles* into his practice, which includes meditation, contemplation, prayer, etc. Similarly, many art therapists including myself draw upon the Eastern traditions that use mandalas (sacred circles) and incorporate them into the therapeutic process, often with the combination of meditation or setting an intention. Sometimes the therapist makes their own mandalas alongside the client and serves as a “third-hand” to the transformative process. “The therapist may serve the client best by viewing the therapeutic relationship as a karma yoga to foster his or her own transpersonal growth through consciously serving the client” (Walsh and Vaughan 1996, p. 23).

That being said, with the rise in evidence-based practice, it is not surprising that transpersonal art therapy has been catching on within the profession since the art can serve as evidence of the spiritual process that one may undergo within a session. Penny Lewis (1997); Michael Franklin, Mimi Farrelly-Hansen, Bernie Marek, Nora Swan-Foster, and Sue Wallingford (2000); Dan Hocoy (2005); and Mitchell Kossak (2009) are among the negligible few who have officially used the term “transpersonal art therapy” in their publications. Naropa University, in Boulder, Colorado, now offers an official major in Transpersonal Art Therapy and EUROTAS has introduced a division of transpersonal art therapy. The Swiss

transpersonal art therapist Sergej Fausto Sommer explains on the EUROTAS website:

Transpersonal Arts Therapy is a process wherein two or more people are communicating through art making or perceiving. It is not the surface that is so important but rather the way we can see through the surfaces and discover the messages within. We discover and witness the transcendence of soul material down to personal levels. This is a process that is not just done through the brain but rather through the heart—it is meditation in a very pure sense. The making and the dialoguing with the artwork is healing work. This is a highly intimate process, not meant for the world but for the privacy of an inner dialogue, fragile, sensitive, respectful and acknowledging (para. 8).

For the purposes of this article, I would like to focus on the soul material that is brought to awareness through the alchemical process that one undergoes as they project their underlying dialectical inclinations of the spirit into the material, almost in a dream-like state.

Arts-based psychotherapists recognize that spirituality plays a vital role in the psyche and the divine within, which art therapists such as Pat Allen, Shaun McNiff, Cathy Malchiodi, and Julia Cameron have begun to incorporate into their practices as art therapists or workshop facilitators, although they do not officially refer to themselves as transpersonal clinicians. Intentions can be set for the “Creative Source,” guides can be called, and messengers can come through the art (McNiff, quoted in Allen 2005) like a secularized incantation or séance for a lost fragment of the soul. Moreover, dreams and meditation can be brought into the session as alternative approaches to working with the primordial images of the subconscious. In this way, transpersonal art therapy assists one in reconstructing the self through an alchemical process of individuation through art making. Both Laing (1989) and Assagioli (1989) surmised that one merely needs a compassionate, understanding guide to assist the individual in navigating the inner-subjective reality as the individual finds a way to integrate the divisions in the psyche. Not only is the clinician a guide in this sense, but also the art materials themselves.

The Myth of the Soul and the *Mysterium Coniunctionis*

The art therapist Bruce Moon (2009) recognizes this important role that myth and metaphor holds within the art therapy space as he dives into his client's' "ultimate concerns" through creative expression in *Existential Art Therapy*. His work brings us to Joseph Campbell's concept of the *hero's journey* as he parallels the art making process to rituals that help facilitate a transformative journey. Fittingly, both Moon (ibid) and McNiff (1992, 2004) liken the art therapist to the indigenous shaman who enters a partnership with the client on the hero's journey as they both hear the call to depart, and enter the underworld together in order to wage war "within the soul" (Moon 2009, p. 17), and emerge transformed.

The use of the term "soul" here refers to a depth-psychological perspective inspired by the works of Jung and Hillman, which identified the soul as flowing images, archetypes, metaphor, a higher purpose, etc.—all of which is part of the process of individuation or identity formation (Sardello 1995). From an indigenous perspective, one of the most serious tragedies a person could experience is to lose one's soul because this results in an empty life devoid of purpose and significance (Achterberg, in España 2008). In an e-mail discussion with Rabbi Gershon Winkler about mental illness, he shared that ancient indigenous Jews also "treat[ed] all illness as imbalance of soul and body, [an] off-centered attitude towards life, [and a] warped perspective on life..." (personal communication October 15, 2010). Thus, just as ancient indigenous Jews and shaman's essential duties is to "nurture and preserve the soul" (Achterberg, in España 2008, p. 40), this is true for the art therapist.

As art therapists conduct rituals (e.g., laying out art supplies, setting an intention, reading an inspiring quote, guided meditation, mixing concoctions of paint and/or glue, etc.); they become "attuned to the ancient spiritual disciplines that emphasize listening, being present, and letting go of tight controls so that things outside our current awareness can come forward" (McNiff 2004, p. 28). This frees us the art therapist to allow the magic of the art to enchant them and lead them on a transformative journey through the alchemy of the soul's dialectics. In Nietzsche's (1872/2008) *Birth of Tragedy*, his exploration of the dualities of the cosmos and our human nature through the lens of the arts and Greek gods (the

ecstatic Dionysus and the more controlled Apollo), he attests that, "...art approaches as a saving sorceress, expert at healing. She alone knows how to turn these nauseous thoughts about the horror or absurdity of existence into notions with which one can live" (Nietzsche 1872/2008; Cited in McNiff 2004, p. 4).

The art therapist must join the client in the thrownness of a client's horrors, or absurdities of existence, and journey with them in the transformative process as a Winnicottian "good enough mother" to protect the space (McNiff 2004); a *wounded healer* (See Jung 1912/2002) who knows the way of the rocky, winding road to change. An alchemical change within the psyche may be assisted with art until the *mysterium coniunctionis* or synthesis of psychic opposites integrate in the conscious or unconscious (See Jung 2014). The stone, clay, water, and other earth-based elements in particular emanate the *anima terrae* or spirit of the earth that incorporates the earth's lessons into the psyche. As the client reconnects with the earth, he or she unifies the fragmented parts of the self. In this way, the soul becomes whole as it returns back to nature's center like the Gnostic (See Jung 2014), or Judaic first man who was created from the earth, kissed by the fire of the sun above, the sea below, and and given life through the air of God's breath and then made whole upon the unification with his feminine opposite.

The Clinical Application of the Anti-Hero and the *Golem*

As we alluded to earlier, art therapists have arguably taken the place of shamans, witch doctors, etc., in order to fill the place where indigenous healers once guided their community (McNiff 1992, 2004; Kopp 1972; Moon 2009), thus transpersonal and spiritually oriented therapists draw upon the ancient wisdom traditions for their directives. I use clay, a *prima materia* of the earth in order to facilitate a client's work with his or her identity and sense of self, and rely on these metaphors to guide the direction of therapy. The metaphors of the patients' ontological struggles appear through the client's sculpture and often take on a life of their own, much like the *golem*. In other words, the client unconsciously replicates the various components of his or her archetypal elements of the psyche as the clay takes on a life of its own. Only, the *golem* does not act in the world in the traditional view of the *golem*, but through the

symbolic metaphysical dimension via therapeutic metaphors. Sometimes, the clay acts through the clinician as well.

The following case briefly exemplifies one such journey that I entered into with a client in my art therapy private practice in Israel. This client graciously permitted me to share his story, yet his name and identifying details have been changed to protect his privacy.

Yonathan's Golem:

The Anti-hero as the Creator and Destroyer

A strong-built secular, thirty-something year old, Jewish Israeli immigrant entered my Tel Aviv office clutching a paper-cup of coffee during the early summer of 2016. Sweat collected at his temples from the sweltering subtropical climate. His casual attire might suggest that he was prepared to hike into the wilderness--backpack and all, but this was simply his daily "uniform" regardless of the occasion. The ritual space began by addressing his basic comfort needs (i.e., adjusting the room temperature and offering water). He spoke rapidly and somewhat tangentially before he chose his seat, yet he was coherent. This scene would continue to replay weekly throughout the summer, although his mood fluctuated from jovial to flat from one session to the next.

Yonathan entered therapy upon the suggestion of his close friend abroad, his "chief advisor," "counter-persona," and "hero." He expressed three chief concerns: the loss of compassion, the lack of ability to create intimacy, and self-anathematization (his words). Thus we set the intention, a secularized incantation, to address his these issues while noting that they were like a cluster of one overarching entity like the trinity to the Christian or the three parts of the psyche and ego in Freudian (e.g., id, ego, superego), Jungian terms (e.g, ego, personal unconscious, collective unconscious), and Edingerian terms (i.e, receptivity to images, alienation from image, or ego-identification with the symbols) (See Edinger 1972).

In the beginning, I attempted to guide him in meditation in order to calm his manic energy and set an intention through guided imagery and a mandala drawing, however he complied with the directive and resisted simultaneously. After meditation, he stated that he did not like guided meditation, but he was not adverse to active imagination, which is not much different. In both, dream-like images, bodily sensations, art practices, and feelings may be part of the transcendent self

(Jung 1916/1958). In addition, he brought his dreams to sessions on occasion, but he only seemed to confront his soul material in depth through the act of manipulating clay figures as the *golem-like* figure took possession of his unconscious impulses--and mine as well to an extent.

Yonathan hid his emotions through his intellect, wit, and contrarian nature yet he offered glimpses of his internal world through his evaluation of fairy-tales, mythological figures (including the *golem*, comicbook protagonist/antagonist parallels, and other archetypes). In fact, he categorized his group of twelve lifelong friends into zodiac symbols, the hours on a clock, and other archetypes associated with the number twelve who worked together to form a whole, while balancing one another. But the *mysterium coniunctionis* or synthesis of psychic opposites had a particular meaning for him as polarized archetypes acted through him, whether conscious or unconscious (See Jung 2014). He:

identified with the rebel archetype who creates order out of chaos on principle (e.g., magician, the court jester, and the supervillainous Joker from D.C. Comics *Batman*) and teaches by fool and folly while denying his hero impulse (i.e., the unconscious desire to save the world in a post-apocalyptic era) (Schroll and Polansky 2017).

Like the Joker, Yonathan dances about the world with a painted grin. His humor is dark and sinister, but contagious. For instance, he was given an art-directive to mold a companion for "Anti-compassion" out of clay, in order to sublimate his manipulative nature through clay, while offering the counter archetype to the anti-compassionate hero in a prior drawing of his who was contained in a protected, womb-like environment akin to Grof's (1985) perinatal matrix 1, where the child cannot experience interference or trauma from the external environment (albeit the man was fully developed in the drawing rather than embryonic). He molded a female bust out of brown plasteline clay and titled it "Venus." When he knocked the figure over, I found myself laughing with him at his dark jokes about the figure's vulnerable predicament due to the absence of limbs; yet for a brief moment, he expressed guilt for not picking her up.

The Joker served as both his shadow and his persona in that he viewed himself as the

destructive manipulative character and failed to see the archetypal hero, Batman within him. He took pride in the fact that he manipulated the world around him like a magician, and intentionally threw people off of their course of action as he created chaos around him. To him, the court jester was responsible for confronting the king's ego in order to prevent the king from making catastrophic mistakes that could affect the kingdom, yet he was outwardly defiant and irreverent. When Yonathan was contrarian with me, I wondered what he was trying to protect. Why did I not have the right Batman in the miniature toy collection for the sandtray? Why did he express disapproval of guided meditation, but he was open to active imagination, which can be quite similar? What was behind the Joker's painted smile?

Yonathan claimed that he was "unpunishable," which he exemplified with stories about outwitting his parents, teachers, and authority figures. For example, he claimed that he manipulated the words of his principal (upon the suggestion of dropping out of school) as a fear tactic, and seized the opportunity for a gap-year abroad as a high school student. And as a child, he purposely desensitized himself from the taste of soap by eating it in his hubristic attempt to avoid the "feeling of punishment" if his mouth was washed out with soap for cursing. Although he jeopardized his health, his parents did not have the "satisfaction" of punishing him.

But why would anyone need to punish him when he is his worst enemy? He has a history of suicide attempts, binges on psychedelics periodically, and plans an escape from dates before they even begin. While he outwardly projects invincibility, he shields his weakness like a typical superhero (e.g., Superman's kryptonite, David Dunn's water as you can see explained in the movie *Unbreakable* (Shyamalan 2000)). But I only learn about Yonathan's weakness in the final chapter of therapy, as we prepare to close our journey together.

I playfully teased him about moments where his behavior suggested compassion, such as offering to switch chairs when the air was cold, or asking how to open the package of clay in order to protect it from drying out so others could later use it. He challenged the notion that he might be compassionate, suggesting that maybe he learned how to be considerate as a survival skill, but he did not actually feel compassion anymore--like an antisocial member of society with an agenda.

It felt as if he was trying to protect his "weakness" from being exposed, so I offered him the chance to address his concern while protecting his "secret" through an exercise inspired by Carl Jung's (1963) childhood pencil box. [Author's Note: For those not familiar with Jung, he relays the story of how he carved a man out of his wooden ruler and placed it in his pencil box along with stones that he painted in *Memories, Dreams, and Reflections* (1963). He kept the figure a secret by storing it in the attic that he was forbidden to enter and he would often sneak up to the attic and leave notes for the man in the box. When he would have a disagreement with his parents, he smiled to himself as he remembered his secret was safe]. So it seemed clinically appropriate for Yonathan to create a figure that he could form out of clay and offer it secret messages.

To Jung (2014), the *prima materia* or first matter of an alchemical process, whether psychologically, spiritually, or physically corresponds to a transfiguration. Thus, it is not surprising that the spiritual realm of the *golem* enchanted the *magic circle* (Jung 1944/1980) or sacred space of the therapeutic container. We briefly skirted over the concept of the *golem* and other mystical practices rooted in Judaism in our usual tangential dialogue, yet we both ignored its presence in the succeeding therapy sessions. The *terrapsychology* (Chalquist 2007) of Israel, nevertheless enchanted us through its seismic fault that silently waits for a catastrophic tremor to force us to one side or another. In our personal lives, we both fight the urge to choose a side of the social dialectics (e.g., religious/secular; Jewish/Arab; Ashkenazi/Mizrachi, etc.), so we both have a tendency to remain in a nihilistic crack of the fault. However, the fault still acted through in our lives. Likewise, the *golem* acted through us and pushed us to our Jewish Kabbalistic roots in session.

Yonathan molded a figure out of a water-based clay that was too large for its box and flimsy due to the excess water that he added to the clay. He chose to attach the clay parts together with insecure methods, despite exhibiting the knowledge of how to fuse the clay parts by cross-hatching (which I offered to teach him the proper technique). He stated that he needed toothpicks, so he asked me to retrieve some from his bag since his hand was wet. He proceeded to fashion the bottom legs to the top thighs, and then he spontaneously stabbed the man in the chest with a toothpick as if it were a dagger. "What was that for?" I asked, in which he replied, "Maybe he is a vampire."

“Maybe,” I said. It occurred to me that the box looked like a coffin.

He denied experience with clay, but he described the method of cross-hatching the clay parts in order to forge them as if he had taken a course in sculpture. When asked how he knew this, he answered, “It makes sense.” This was his same response for how he learned wilderness survival skills. He asserted that the world around him worked in a logical way. Sometimes he worked with it and sometimes he worked against it.

After noting that the figure appeared unstable, he attempted to stand it up to test its strength. The calves dropped off and the torso wobbled, so he laughed, and laid the body back down on the palette. Yonathan and I stared at the figure with dismembered legs, a split head, and cracks in its torso in momentarily silence, as if we were paying respects to a body at a funeral. Clay-stained drops of water were speckled around the figure, which reminded me of blood. Yonathan broke the silence by expressing aloud what I was thinking: “he looks like he has gone through a war” (See figure 1).

I burst into laughter once more with the client in his sado-masochism, yet I silently questioned why I found humor in the client’s self-destruction before my eyes, when I normally might offer a comforting gesture such as tissue or validation for one’s feeling “broken.” “Had I too lost my compassion?” I asked myself. Was this countertransference or was I merely possessed by

the *golem’s* lesson of duality and alchemical transformation?

Yonathan offered additional insights into the Joker’s character, with particular attention to the themes from the 2008’s cinema version, *The Dark Knight* (Nolan 2008). He explained that the Joker did not seek to destroy the world like other villains, rather he simply wanted to challenge Batman (his nemesis and alter-ego), to see his inner villain. He casually mentioned his inferiority complex as a passing thought, which I juxtapose against his confidence in his abilities (e.g., wilderness survival skills, intelligence, etc.). He acknowledged his strengths, but stated that his skills were useless in our current society, but he believed that they would be valued in a post-apocalyptic, crumpled society. He reported that he could rebuild the world. “Yes you can,” I confirmed. “You are the guy we would want with us in the wilderness if the society crumbled.” “I would be valuable now,” he replied. In other words, he represented himself as villain, but he exuded the potential to be a hero. Yonathan might have perceived himself as a villain, but I saw him as a *mensch* (Yiddish: good person). He often affirmed this observation as his good deeds became apparent in session. Fittingly, Judy Schavrien (2015) articulates my sentiment that a:

mensch is no saint, all purity, no hero riding a white horse; she or he is there in the flesh—blood, sweat, and tears—is someone who will understand and respond in a crisis; this is because of human imperfection, not despite it (p. 212).

Since Yonathan’s skills were irrelevant to his society at the time in his view, he stated that he lived in a state of nihilism. He perhaps acted out his unconscious destructive impulses so that he would have a reason to rebuild himself and society. From an ecological perspective, the farmer must plow and burn last season’s crops before he can plant the seeds for the season ahead.

He returned to the sculpture and noted that the man did not fit in the box, but of course, (speaking metaphorically) neither did he. He was after all a self-proclaimed non-conformist on principle, like the majority of superheroes and antiheroes that he related to. He squished the body together and stuffed it into the box in his last attempt to “conform.” The session was ending so I asked him what I should do with the box and the “Venus.” He proceeded to place the “Venus” on top of the figure in the box as he announced “they can be



Figure 1. Clay Figure.

together” (See figure 2).

“Great, they can keep each other company,” I said as I picked up the box of figures and placed them in the back of a hidden shelf in my office. The client joked about the figures’ shared maimed condition and we both giggled. The client suggested that the figures might fuse together as he reached his hand for the door. “Yes, that could happen” I responded “Judaism has some things to say about that, but we can save this topic for

another time,” as I thought about a myth regarding the union of soul mates. We parted ways, both with a grin on our faces. After the client left, I realized that I had either temporarily transformed into the Joker myself, finding humor in watching Yonathan destroy a part of himself, or I cracked the Joker’s riddle. Yes, there is a villain within all of us that will guide us through the meaningless chaos of our lives, but there is also a hero and a “Venus” in all of us who will care for our soul and protect the environment where it resides.

Yonathan returned to the final session and announced that he was a “narcissist” early in the session. Incidentally, the week before, he admitted that he had an inferiority complex. I explored these two conflicting components with him and expressed my observation that he was “two people” as we reviewed the client’s progression of artwork that lined the couch in order of completion. We explored the dichotomous characteristics of his drawings with particular attention to reality versus grandiose gestures (e.g., a somber man in the rain versus a nude man picking an apple larger than his head).

Then I redirected attention back to the “venus” and destroyed figure in the box. Yonathan lifts that “venus” figure out of the box and places it on the table. He accidentally tipped the figure over, but this time he said “sorry babe,” as he picked her up and placed her upright. He pointed out that the paralympics just finished (as he handled the limbless figure), so I asked what sport the “venus” would play. He stated swimming was probably the only sport she could participate in: not only was her core strength useful, but it was all she had; then we both laughed with our shared macabre humor. Yonathan lifted the other figure out of the box and attempted to stand it upright on the table, but the figure toppled over, thus he proceeded to lean the figure against the “venus.” I noted that they were



Figure 2. Clay Figure 1 and “Venus”

able to support each other, despite their individual vulnerabilities.

Incidentally, Yonathan mentioned that he was planning a trip to visit the one woman who could meet his intellectual and contrarian nature with the same hot fuel. We explored the benefits and dangers of fire and the role that he played in managing his fire. In order to close the session, I invited him to write his first secret message on a tiny piece of paper to place in the box, just as Jung did with his wooden figure. Yonathan wrote, “Don’t mistake Prometheus for Icarus,” two Greek mythological figures who handled fire in opposing ways—one to help humankind, and the other carelessly and selfishly. Now, it was time for him to learn to balance these dialectics within himself. In the words of Assagioli, “the recognition of [one’s] actual, existential situation reveal[s] the different nature and level of underlying conflicts” (Assagioli, 1989, p. 340). For Yonathan, his existential dilemma lied within his egos’ ability to integrate the dialectics of good and evil.

Incidentally, when I offered Yonathan the opportunity to review the preceding sessions as a closing ritual and to state what he would take away from the sessions. He reported he realized that he possessed more compassion within himself than he gave himself credit, because he thought he had lost it. Further, he reported that he learned to accept the two sides of himself that he felt were perpetually at conflict. His shadow was his inner hero, who he tried to destroy before it could emerge. But at last, the hero and the villain individuated into one man through an alchemical transformation of the *prima materia* of the original Abrahamic man and *golem*, his archetypal opposites unified who could create, destroy, and rebuild himself anew.

Likewise, I felt that the *golem* worked through me. As person attempting to navigate the liminal

space of good and evil through my art therapy practice and my “evil” technology job, I found that I was able to face my *evil inclination* that I resisted. And I was able to laugh about it as I permitted my shadow to emerge. Thus, as I closed the session, I let out a sinister smile and left the room as an individuated Joker who could teach by indirection, while Yonathan found the hero within him. We both underwent an alchemical process through an ineffable transformation through the spirit of the *golem*. Just as Jung, Grof and Grof, Assagioli, and other archetypal transpersonal theorists have taught us to consider the function of the ego within transpersonal states that extend beyond rational consciousness, the spirit of the *golem* served as a guiding teacher to consider another dimension in the transformative process that reaches beyond the farther reaches of human comprehension as an unexplainable force acted through us.

Closing the Ritual Space: The *Golem* and the Superhero

Through a Jungian-influence art directive and an unconscious adaptation of ancient Kabbalah, Yonathan crafted an effigy of himself that he could manipulate and reform through an alchemical transformation of the *prima materia* of the Abrahamic human. The *anima terrae* or spirit of the earth (See Pauli 1952/1994) acted through the *golem* or clay figure and enchanted both the clinician and the client rather than moving about the physical reality. The *numinous* experience of the unconscious and conscious transformation of Yonathan’s archetypal paradoxes (and mine at times) transcended the perceived “normal reality” (See Jung 2014) and the *golem* received a soul-like quality. But it was Yonathan’s ultimate responsibility to bring his unconscious material to the surface and integrate it with his consciousness. At last, Yonathan learned to accept the dualities in his nature as the righteous *tzaddik* or our *sitra ahra* (Hebrew: evil inclination) via the metaphor of the comicbook hero Batman, and the supervillainous Joker through this ritualistic directive with natural elements of the earth, and the *magical creative power of the arts*.

Perhaps this is why Nietzsche (1886/1966) challenges the notion of good and evil in his book, *Beyond Good and Evil*: the essay form of Nietzsche’s (1883-1891/1954) *Thus Spoke Zarathustra*. The novel essentially explores the chaos of existence, the transformation of values, and the archetypal

qualities of our higher selves via the allegory of the higher men who cried out in distress, and in which they were given a safe place within his cave. Nietzsche (1886/1966) asserts that “what constitutes the value of these good and revered things is precisely that they are insidiously related, tied to, and involved with these wicked, seemingly opposite things--maybe even one with them in essence” (p. 10).

The pitfalls of these dualities lies within the art therapist’s capacity to practice *white magic* (e.g., create a safe place) and the potential to supply *black magic* (e.g., careless practice, using psychology for our own personal gains, etc.), hence the clinician must be actively aware of their *transference/countertransference* or projections that may emit from their old wounds. That being said, understanding our dualistic nature and learning to integrate them within the healing space can also help foster change by assisting the client in accepting his or her dual nature. It would be beneficial to conduct future studies that harness the dialectical alchemy within non-ordinary states of consciousness through the art therapy medium, particularly from an ecotherapy lens. Further (aside from the *golem*), it would be worth exploring other Kabbalistic art practices with the intention of validating the growing field of art therapy in Israel through these ancient, cultural practices that could be updated to meet modernity.

Appendix: The Golem

In Judaic Kabbalist lore, a *golem* refers to a creature molded from clay, and animated through a magical ritual (mystical incantations of the name of the God of the Hebrews) performed by a Rabbi (Winkler 2003; Kaplan 1997; Scholem 1978). Gershon Scholem (1978) notes that “the study of the [kabbalah] was considered successful when the mystic attained the vision of the *golem*, which was connected with a specific ritual of a remarkably ecstatic character” (p. 40). Similarly, the art therapist and the creator of a *golem* can be likened to a sorcerer who has mastered the craft of accessing non-ordinary states of consciousness, and transcending metaphysical reality through a means of meditation and ritual (Scholem 1978; Winkler 2003).

Twelfth and 13th century Kabbalists created the *golem* in order to symbolize their level of achievement with no early practical use (Scholem 1978). Around the same time, Rabbi Shmu’el Ha Tsadik created a *golem* that accompanied him on

journeys, albeit his speechlessness could not have been the best company (Winkler 2003); while others reportedly created *golems* for protection (Potok 2013). In various accounts in medieval history, the *golem* was said to have been created by the words *emet* אמת (Hebrew: truth), and reversed back into clay by erasing the aleph (first letter of the word) in Hebrew in order to write the word *met* מת (Hebrew: death) (Winkler 2003; Scholem 1978). Rabbi Tz'vi Aschkenazi created a *golem* that grew out of control, so he destroyed him by removing the paper from his head that had the "sacred name" on it in order to destroy it, and he turned back into earth (Winkler 2003).

While the *golem* is nothing more than lore now, it has inspired the arts over the years in various films, plays, and novels (Scholem 1978). Winkler (2003) compares it to Mary Shelley's (1818) *Frankenstein*, although the creature in *Frankenstein* was created from deceased humans, not clay and it was not given life through mystical incantations. But we can also see that this was a representation of androcentric, scientific narcissism. Still, it was the scientist's attempt to create life through non-ordinary means.

While the traditional view of the *golem* lends itself to Jewish folklore, the purpose here is to explore how the ritualistic environment in art therapy through the creation of a clay figure can aid an individual in reactivating the inner dimension of himself or herself through ineffable, transpersonal means--that is, the anomalous experience that is not quite explainable with rational language other than mere phenomenological descriptions engulfs the ritual art space. As the author and Rabbi Chaim Potok (2013) points out in his narration of *golem*, even the characters in an author's books are like *golems* who take shape and come to life through the author's pen. The point here, is that this is not an exegetical analysis of the Judaic use of the *golem*, but simply an acknowledgement how any act of creation has a mystical presence in the archetypal cauldron of the creator, regardless of the intention to invoke non-human entities.

In art therapy, the creations in the therapeutic space seemingly act as a *spiritus rector* or guiding spirit (See Hillman 1975) and take on a life of their own by acting through the individuals who create them, revealing their instincts, ethics, modes of thought (ibid) and even their strengths and weaknesses. Therefore, the *golem* is in essence the primordial image of one's hidden world that activates the healing process through archetypal



imagery (e.g., the hero and anti-hero) that the client projects upon the image; like a voodoo doll, totem, or effigy of the client's shadow (i.e., hidden dimension of himself or herself) (See Jung 1963).

Just as clinicians have ethical considerations to follow when conducting therapy, scholars deliberated over the ethical procedures over creating a *golem* (e.g., rules of speech, concerns of idolatry, etc) (ibid, Scholem 1978). Still, there is mixed sentiment about practicing practical Kabbalah like creating a *golem*. Yet, according to the lore, this did not stop early Rabbis from creating the clay figure. But the intention here is to note the practical applications within the modern healing professions, where rites from the ritual space enter the therapeutic space.

This contemporary lore of the *golem* through art therapy helps us bridge ecotherapy with art therapy. Some hold the *golem's* clay permeates hidden powers from the earth (Scholem 1978). Starting with Genesis/Beresheit 2:7, we are introduced to the concept of a man formed from clay, who remained a *golem* according to Scholem (1978) for the first 12 hours until God breathed life into Adam's nostrils and gave form to his *neshama* (Hebrew: soul). Likewise, the therapist assists the client in matters of the soul. The therapist begins

from the empty space of the *prima materia* and introduces the natural elements earth, water, air, and fire; through which we can undergo a metaphysical, a psychic alchemical change. (Unfortunately, art therapists such as myself are not always equipped with the latter due to fiscal concerns and space limitations). Regardless, by shaping and reshaping the clay, we will learn how the client and the clinician are seemingly enchanted by the *golem* as if they traversed the liminal threshold of an altered dimension and both emerge with a renewed concept of their dialectical nature, which facilitates the transformative process.

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Biography

Claire Polansky, MA., is an American expatriate residing in the pluralist city of Yaffo, a Tel Aviv extension in Israel. After completing a B.F.A in Painting from Savannah College of Art and Design, she donned a backpack and wandered the U.S. landscape, where she developed her call to ecopsychology. Her adventures lead her to a small mountain town in Utah, where she worked as a wilderness therapy field guide for at-risk youth at Aspen Achievement Academy, the muse for the Ferguson's novel *Shouting at the Sky* with her canine side-kick. After heading to the Portland rains from the Utah desert, she completed her M.A. in Expressive Arts Therapy/Counseling Psychology with an extra year in Adventure-based Psychotherapy at Prescott College. She worked ten years in the mental health field, primarily as a social worker and art therapist, in Portland, Oregon and the California Bay area. She also taught art at a non-profit Catholic High School for two years, which included lessons on the comicbook genre. She is now researching the ecopsychological myth of ongoing conflict in the

Middle East from a Nietzschean lens for her Ph.D at California Institute of Integral Studies in San Francisco. She has passed her Dissertation Defense; final completion is pending after technical revision. To contact Claire, you can email her at adamaharts@gmail.com.



The Slenderman and the Ontological Argument

Jack Hunter

For a while now I have been thinking of different ways to use the paranormal as a catalyst for deeper understanding in my teaching of A-Level Religious Studies (as well as using A-Level Religious Studies as a means to better understand the paranormal). I have found that my students are often fascinated by the paranormal, influenced in part, no doubt, by the prevalence of occult themes in contemporary popular culture (superheroes being a particularly vivid expression of this), and the kinds of urban legends and folktales that spread amongst students in schools and colleges. It is also likely that individual personal experiences of the paranormal play a role in fostering this fascination; strange dreams, sleep paralysis experiences, ouija board escapades and 'Charlie-Charlie' experiments, for example. One particular entity that I have heard mention of on more than one occasion in Secondary School, College and University classrooms is the Slenderman...



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Catalysts that Initiate Embodied Knowing: Reflections on Individuation, Synchronicity, and Ritual Space

By Tanya Hurst

In what follows, these are my reflections on Claire Polansky's article "The Archetypal Cauldron: A Clinical Application of the Ecosophical Anti-Hero in Art Therapy and the Hebraic Lore of the Golem" (Polansky 2017a). In her article Polansky presents the art therapist as modern-day Shaman or Witchdoctor, performing an important service by guiding clients into the underworld where they might undergo a personal transformation akin to the alchemical transmutation of turning base metal into gold. [Editor's Note: The turning of base metal into gold is a common misunderstanding of the symbolism in alchemy that may have been used to confuse those who were not closely involved in its practice. The physical process of trying to turn base metal into gold was known as "vulgar alchemy," which became present day chemistry (Roszak 1993). It has also been pointed out by Ralph Metzner that the familiar reference of turning base metal into gold is a metaphor referring to the psychological transmutation of turning the leaden aspects of our mind into the golden strands of consciousness (Metzner 1998)]. Returning to our discussion of Polansky, she compares the creation of a clay figure in art therapy and that of the Golem in Jewish mystical tradition. She compares the work of the Rabbi and the Witch's summoning of entities to that of the work of the therapist. Finally, she alludes to a connection between the dichotomy of the hero and anti-hero, and the dualist separation of man from nature; suggesting the potential of transpersonal psychology and quantum theories to provide unification.

To extract Polansky's timely message, I concerned myself with the symbols she presented according to depth perspectives developed by C.G. Jung. Those who embark on individuation can attest that this endeavor opens a dialogue with Psyche, whereby we can discern deeper meaning. This led to an overarching metaphor, later confirmed, and its meaning deepened by a dream. The best example of individuation as change agent for a new paradigm (which in my opinion is the central message of Polansky's article), is to present depth perspective in action. There is not enough

space available to address the subtle differences of various approaches that are compared, (some being religious, while others do not concern themselves with religion) but in agreement with Mark A. Schroll concerning the naturalness of what has been called *supernatural* (Schroll 2012, 2016, p. 130), Jung has said, "There is nothing mysterious or metaphysical about the term 'transcendent function'...the psychological transcendent function arises from the union of the conscious and unconscious..." (Hull 1968, p. 273), and "magical practices are the projections of psychic events which...exert a counter influence on the soul and act like a kind of enchantment of one's own personality. That is to say, by means of these concrete performances the attention...is brought back to an inner sacred domain which is the source and goal of the soul. This inner domain contains the unity of life and consciousness which, though once possessed, has been lost and must now be found again" (Miller 1977). In this respect, the individuation process is contained within all cultures and traditions. [Editor's Note: I have moved Polansky's discussion of *supernatural* from her article, and it is now a separate commentary titled "Reflections On the Supernatural and its Relationship to Spiritual Emergency/Emergence" (2017b, this volume, pp. 65-66). Regarding individuation, related aspects of personality development are explored in Schroll's "Envisioning a Cosmic Archetypal Model of Personality: The Meaning of the Cover Design" (2017, this volume, pp. 39-42)].

Introduction

What metaphor is found in Polansky's Archetypal Cauldron? I suggest the metaphor of the Golem is "conscious embodiment," and links the client's transformation to modern Ecosophical concerns. In opposition to positivism guided by objectivity and deductive logic, sociologists Peter Berger and Thomas Luckman, "credited with developing the social constructivist perspective, postulate that truth, or human meaning, is a varying, socially constructed and ever-changing notion" (Blackstone 2007, p. 3). In light of Bohm's presentation of *holoflux* (Schroll 2013, p. 2), individuation serves as

a change agent in healing the dichotomy of psyche and *Physis*, as in our modern social constructs. (*Physis*, better known as *Protogeneia*, is used here according to its social use since the 3rd century, to indicate nature in absence of soul. The term formerly carried a more holistic meaning.) Bohm's correlation in physics offers hope for a bridge between mind and matter. Psyche confirms this correlation as does Jung, who said, "the individuation process...created new structures from old ones" (Schwartz-Salant 1995, p. 14). Turning our attention to symbols, we can trace the creation of "new" structures and how this might inform our future.

Exploration of Symbol

The Rabbi forms clay into an image of man and imbues it with divine spark (fire) by the addition of the tetragrammaton (four Hebraic letters for truth). Four is a symbol for wholeness, the man complete. Polansky noted this is reminiscent of the first man, Adam, formed from earth, spirit breathed into his nostrils by God, "embodying" the prima materia with the spirit of life. In alchemy, it is fire that creates transmutation from base metal to gold, and I am reminded of the "two" baptisms, first by water, then by fire, which I will return to later.

The client's daily uniform of hiking gear and wilderness survival, with his zodiac assignment to twelve friends offers another symbol. This image reminds me of Moses forty years wandering in the desert and the twelve spies he sent, who returned with reports of alarm. Further connection to Moses is the client's self-professed "rebel" nature, recalling Moses' disobedience that prevented him from entering the promised land. These symbols allude to the client's Judaic roots, but psyche communicates with symbols meaningful to the individual. The number twelve also brought to mind the disciples of Jesus, another Savior figure. The client said he had the ability to save humankind in some post-apocalyptic future. The savior motif alerted me to a possible complex as well as the client's potential for transformation, the image of Christ representing the "God in man," or "embodied divinity." The Jungian concept of the archetypal "hero" is the image of Savior, but archetypes carry the potential for both positive and negative energy, and the potential for creation or destruction. With complexes, parts of the whole are repressed from consciousness, leaving the individual living one-sidedly, often to his own detriment. Jung said this "one-sidedness is intended

by the individual and is fostered by all the means in his power, whereas the complex is felt to be injurious and disturbing" (Jung, par. 255).

The client's complex is revealed by his identification with such symbols as the magician, court jester, vampirish nature and the Joker from D.C. Comics, Batman, or what can be called the archetypal "trickster." Trickster is the savior in negative aspect, embracing chaos and disobeying the normal rules of convention by using trickery and deceit to progress through life. Trickster appears on the scene when current paradigms become outmoded and no longer work to the benefit of the individual or the collective. Trickster's role is to wreak havoc on constructs that have been accepted blindly, pointing out cracks in the system that cannot be ignored. While the trickster archetype is *a-priori*, magnification has increased in our modern era in such creative works as the television series, *Vikings*, and the rise of interest in Viking lore. Loki is a Trickster figure from the old Norse mythology in the *Prose Edda* (1320/1954) by Snorri Sturluson. This magnification of Trickster in collective creative pursuits signals and affirms we have entered a time of reckoning. Even comicbook lore has seen the magnification of Trickster, or the anti-hero, as explored in *Bridging Transpersonal Ecosophical Concerns with the Hero's Journey and Superheroes through Comicbook Lore: Implications for Personal and Cultural Transformation*:

Asking why there is this counter-cultural and cross-cultural fascination with superhero stories is a good question. Could it be because hopelessness, angst, and anomie are a planet-wide crisis as the 21st century continues to unfold? This is a question that deserves its own in-depth inquiry in future research projects, whereas the current article has a more preliminary focus which is an inquiry into the archetypal significance of comicbook heroes and their demonstrations of transpersonal ecosophical themes. (Schroll and Polansky, under publication review).

Synchronicity

A conversation with analyst Russ A. Lockhart referenced the "zodiac symbols to the passing of the ages, as we currently leave the age of Pisces and move into the age of Aquarius, the first zodiac sign to resemble 'man,' a transitional time of chaos

that coincides with the 6th Great Extinction” (Lockhart personal communication, January 8, 2017). This highlights an experience of “synchronicity,” a term Jung used to connote an acausal connecting principle, where two seemingly unrelated events occur having personal significance to the observer. This communication had personal significance as I explored the number twelve as symbol and the assignment of zodiac signs.

I experienced a dream where David Bowie appeared before me, larger than life, and communicated to me via thought in the form of symbols that may have been ancient Hebrew. The symbols imparted the idea of “embodied divinity,” though much deeper and esoteric. I searched online for “David Bowie” and “Embodied Divinity,” which pulled two hits, the first a YouTube recording of Bowie’s song, “Heaven’s in Here.” The second a reference to Bowie’s esoteric study with a photo of him drawing the Kabbalist “Tree of Life.” Having no formal study of Kabbalah, I researched the symbol which revealed the Tree of Life as “Keter to Malkuth describes the descent from Godhead to the physical realm,” further expressed as “Keter to Malkuth and back again, Spirit to Matter through the stations on the tree.” My psyche made a connection between Bowie and Kabbalism during my exploration of this article that I would not have made in waking life, thus confirming the overarching metaphor of “conscious embodiment,” or “spirit in matter.”

The Tree of Life prompted exploration of Bohm’s implicate and explicate order and re-enfoldment (Schroll 2013). This idea is similar to what Jung was imparting when he developed the idea of archetypes as *a-priori* forms, existing in the unconscious. On archetypes, Jolande Jacobi said “archetypes are not inherited...[they] are a structural condition of psyche, which in a certain constellation (of an inward or outward nature) can bring forth ‘patterns’...inherited possibilities. He further explained, “we presume them to be hidden organizers...the ‘primordial patterns’ underlying the invisible order of the unconscious psyche; down through the millennia their irresistible power has shaped and reshaped the eternal meaning of the contents that have fallen into the unconscious, and so kept them alive. They possess no material existence...[but] must first be endowed with solidity and clarity, clothed as it were by the conscious mind, before they can appear as ‘material reality,’ as an ‘image,’ and in a manner of speaking, ‘be born’” (Jacobi 1974 p. 51-52).

Ritual Space for Active Embodiment

Through active imagination, clay and other art forms, sand play, poetry, automatic writing, chant, prayer and meditation, and dream work, we enter a dialogue with unconscious images thereby accessing the transcendent function. When the therapist gives a guided direction to form an image of anti-compassion, she invites this dialogue. The ritual brings contents into physical reality through symbolic art that allows one to “take action” to bring about physical change to the invisible reality of the unconscious. As long as an image remains unconscious, it has no material form and cannot be acted upon. Ritual creates a container for unconscious elements to be acted upon in the material world for psychological transformation.

The earth-based mystical traditions appear to have a vital role in holding sacred space for aspects of psyche attempting to be constellated in conscious awareness. Nature traditions have long provided a container that acknowledges the oneness of spirit and matter, and the balanced masculine and feminine aspects of divinity. *Circle Sanctuary*, a nature spirituality church founded by Selena Fox in 1974, says of the pagan worldview, “the theme of interconnectedness represents a fundamental component of the Pagan worldview,” and “pagans view all of Nature as alive and imbued with spiritual energy,” further explaining “the Wiccan religion is animistic in that every human, tree, animal, stream, rock, and other forms of Nature are seen to have a Divine Spirit within” (Carpenter 2017, p. 3). In the 1950’s Jung remarked, “Alchemy is an old science, but also a new science that is only now beginning to unfold. It reflects upon the mystery of relations between things, and upon one’s relationship to the cosmos. It has only been a relatively short time since this kind of awareness has re-emerged. Up to the last few decades there were few voices of concern for the health of our planet, and the state of the environment” (Schwartz-Salant 1995, p, 17).

The Use of Fire in Ritual

Returning to elemental fire and its relevance, and the importance of having traversed the initiatory rite in order to act as guide, I will briefly discuss the use of fire in magical practice. During a shamanic ritual led by clinical psychologist Bridget Wolfe and Shaman John Curtis Crawford, I had an opportunity to participate in a blindfold excursion into the wilderness to the beat of the drum to enter

the chthonic underworld. The journey culminated in creating a clay image while blindfolded and having felt my way into the earth. The ritual used elements of water and earth in shaping the clay, and air in the form of a whispered name. I was given instructions for completing the work on return home by setting fire to the clay in an earthen kiln created by digging a hole in the ground. This final act of putting the image through fire was heavily stressed.

My experience of various pagan rituals including Wicca, Witchcraft, Druidic Arts and Shamanic Journeying, witness all four elements engaged in ritual. An elemental reading with Oriental Medicine Practitioner and founder of *Cherry Hill Seminary*, Kirk White (who holds an MA in Counseling Psychology), also included four elements corresponding to organs and bodily functions in relation to “chi” or life expectancy.

My purpose in discussing fire concerns the closing symbol in the article. The therapy included elements of water and earth in the clay, the element of air by giving voice to the client’s struggle, but did not include fire. This omission may account for the ambivalence in closing the work in relation to future prospects concerning fire, whether it be used for creative or destructive tendencies. This is revealed in the client’s remark, “Don’t mistake Prometheus for Icarus.” When the therapist places the image in the secret shelf, I am concerned whether the archetype has been illuminated but not fully constellated. In magical practice, the four elements form the “circle,” or whole. As I continued to have concern about the absence of fire in the ritual, I reached out to Russ Lockhart to share my synchronistic experience and discuss the element of fire. This interaction was very helpful to me in understanding my angst. In the client’s work, the fire is the course of permanent manifestation of the object, as in firing it in the kiln: “Course equals Source” (Lockhart Personal Communication, January 13, 2017). Will he keep the pending date? Is he cured of suicidal ideation and self-harm? Will he move into more compassionate relation with the world and his fellows?

Archetypal Birth in Symbolic Form

Exploring the dismembered man in the box tray, I affirm the box as coffin, but also “bier,” reminiscent of baby Moses being “delivered” in a basket on the river Nile. The client has “sacrificed” his lower self/ego, “vampirish god” because it is

not life-sustaining. The addition of Venus to the tray, an image that supports the male figure, is an incorporation of his anima (feminine), or inferior aspect, thus unifying the opposing masculine and feminine in his character. The anima aspect in man brings with it the capacity for love and relation, compassion and nurturance, affecting his relationships with other women. The ritual performance allows the client to “act upon” his unconscious contents giving material form to the archetype attempting to be constellated. We witness the “burial” of the old self, but also see hope that when the new god is delivered, it will be a more whole, life-sustaining form. We witness in the therapy process the “shadows mysterious purpose in dissolving old structures so that new ones can be created” (Schwartz-Salant 1995, p. 15). Jung further references the relevance of unification of anima and animus, “when we see these two lights in their alchemical guise as symbols of Luna and Sol and their many interacting transformations, then anima and animus take on a far richer, less culture-specific form” (Schwartz-Salant 1995, p. 15). Jung echoes this again when discussing the gap between religious worldviews of the father god that do not acknowledge the primordial matriarchal world which was overthrown (Schwartz-Salant 1995, p. 25).

Individuation and the Holoflux

Bohm’s description of the *holoflux* is an opportunity for healing the dichotomy of psyche and *Physis*, or the mind/body problem (see Schroll 2013). If quantum physics acknowledges a connection between spirit and matter, we could be on the cusp of an entirely new era concerning our natural world and place within the cosmos. The implications for religious tradition, our understanding of mental emergency, the way we perform scientific inquiry, and our responsibility to environment, other species and fellows is quite staggering. Bohm proposes an invisible, implicate order acts upon the material world. He further proposes that as man increases conscious awareness, this awareness re-enfolds from the explicate (material) order and acts upon the invisible implicate order, thereby changing the implicate order by our very consciousness, a mutually developing relationship. This proposition was mirrored by an additional synchronistic encounter and reading of “The Transformation of God” (2016) by Rev Yakov Leib Hakohain, a Rabbi of Neo-Sabbatian Kabbalah of Donmeh

West, and the belief that God not only affects a change in man, but that man through conscious awareness, affects the nature of God or “redeems” God, indicated in the western world by the shift of God from punitive to loving.

Conclusion

Polansky has illustrated the important role the art therapist plays in the mysterious dance to wholeness by using timeless tools for creating dialogue with psyche, as well as the individuation process as change agent toward a life-sustaining future. By exploring the symbols from a depth perspective lens, we see psyche sending us not only a “report of alarm” as the spies sent out by Moses once did, but also a path toward ensuring the birth of a life-sustaining future society. We ignore the message at our own peril, recalling “one can be gripped by the positive numinosum and have mystical experience, or dragged into dregs of demonic compulsion, acting out destructive impulses” (Schwartz-Salant 1995, p. 29). Concerning our present social climate and the imminent environmental and humanitarian threat, we witness the resulting collective chaos with the magnification of Trickster. As we enter a new age, will we heal our collective psyche/physis dichotomy to give birth to something new? As my synchronistic dialogue with the senior Jungian analyst revealed, “What comes next is a mystery and for this, Jung noted, we look to the imagination to give us clues” (Lockhart personal communication, January 9, 2017). We have seen the way in which guided ritual can provide a container for individual transformation, and we see in recent “Water is Life” protests to the North Dakota Access Pipeline, the use of collective ritual in the form of drumming, dancing and prayer by the Standing Rock Nation indigenous coalition and their supporters. Magical practitioners consider “liminal space,” to be the high time for performing rituals of change. Liminal space in the magical use of the term constitutes a transitional state such as the stroke of midnight, noon, break of day, nightfall, standing between an area that is half sunlight and half shadow, doorways, arches, and periods between endings and beginnings. (Liminal Space Workshop by Kirk White, MA, Hallowed Homecoming 2016). I witnessed energy workers travelling to the United States Capitol on the eve of the inauguration of our current president of the USA to perform ritual during that liminal time. As we traverse through the age of Pisces into the age

of Aquarius, we find ourselves standing in a cosmic liminal space, and an opportune time to make use of ritual engagement for collective change on a grand scale for a new paradigm of Transpersonal Ecosophy (Schroll and Polansky, under publication review). My hope is we open a public dialogue and begin the process of imagining a more sustainable future to explore the possibility of a unification of psyche and physis or, as Native American traditions might say, “Father Sky and Mother Earth.”

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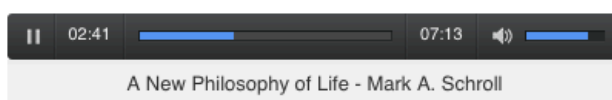
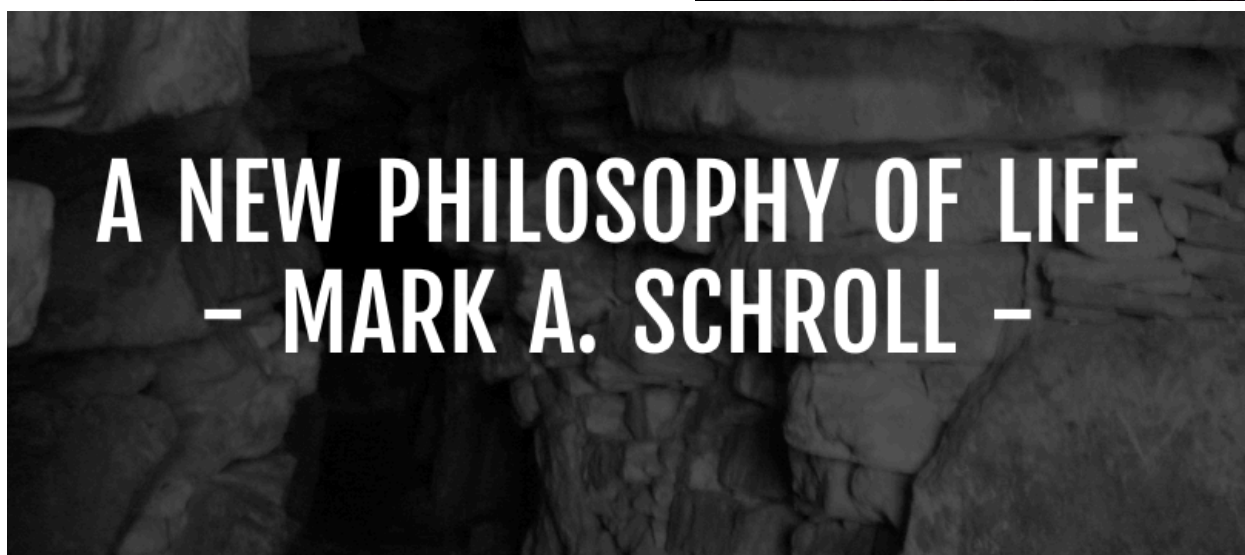
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Biography

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Reply to Tanya Hurst and Wendy E. Cousins

By Claire Polansky

I want to start off by offering a word of gratitude to both Tanya Hurst and Wendy E. Cousins for taking the time to read my article and encourage further inquiry. These constructive criticisms and their observations offer invaluable points that I can certainly use to expand this preliminary research. In this reply, I begin by addressing Hurst's comments, followed by my response to Cousins.

Reply to Tanya Hurst

I particularly appreciate Hurst's term, *divine embodiment*. This is quite fitting for the transformational process of Yonathan, myself, and the golem. However, I do not feel compelled to include it with the tree of life unless my purpose was to go into more depth on Kabbalistic practices outside of the creation of the golem. But I do find it to be a useful insight, nonetheless.

Additionally, Hurst's "suggest[ion of] the idea that numinous experience is anomalous [and] has something to do with our social constructs regarding religion and science, the way society views the nature of man and God, and societal beliefs on the infallible truth of Science," is an astute observation that I can relate to. I use the word *anomalous* to note that these mystical transformations are considered deviations from the norm in our culture, but any transpersonal theorist would support Hurst's argument--as do I.

In response to Hurst's more specific criticisms, first, I see how *ecosophy* should have been further explained in the introduction alongside the other key concepts. This article was initially embedded inside of a much longer paper in collaboration with Mark A. Schroll, "Bridging Transpersonal Ecosophical Concerns with the Hero's Journey and Superheroes Through Comicbook Lore: Implications for Personal and Cultural Transformation" (Schroll and Polansky 2017). Thus it was an oversight not to introduce the reader to the concept of the epistemology and praxis of *ecosophy* when this became a stand alone article. However, I mention the ecological leitmotifs in brief in the analysis of the transformative use of clay and its roots to Judaic lore. That being said, I appreciate Hurst's suggestion to elaborate on the overarching metaphor of the clay golem through a deeper exploration of transpersonal ecosophy.

Additionally, I find Hurst's insights into the mystical implications of twelve in Judeo-Christianity (e.g., 12 tribes, the 12 disciples of Jesus, etc) relevant. I avoided projecting onto the client's personal insights, thus I offered his interpretation only. However, I am sure that he would have been interested in these symbolic motifs as well. Likewise, it would be worth expanding the concept of Moses as the renegade "savior" archetype. But I personally would not want to delve in depth into his comparison to Jesus in the exploration of Kabbalist rites unless the article was focused solely on the "savior" motifs and mystical practices in Christianity rather than the overall concept of alchemical transformation through juxtaposing dualities, despite the fact that Jesus was a Jew.

Finally, Hurst wonders whether Yonathan's transformation was "complete." Will he self-harm, have suicidal ideations, or develop a relationship with the woman he mentioned. Unfortunately, those questions are always left open for the therapist. I can only report my observations and his insights into his ability to accept the two sides of himself more readily. But once a therapeutic alliance is terminated, the therapist legally cannot follow-up with a client without consent. I too always wonder about what happens with my clients when they move on with their lives.

Reply to Cousins

Wendy E. Cousins mentions additional descriptions of the golem or clay figure in the Quran, which I indeed, find worth adding. For brevity, I just added the creation of Adam out of clay in the Judeo-Christian Genesis/Beresheit. But I would love to explore this concept in depth into a broader spiritual/religious framework.

Likewise, the encouragement to explore Kabbalah within a Christian framework is beyond the scope of this article. However, an evaluation specifically on the broader spectrum of Kabbalah would be worth considering, whereupon I would find it relevant to include the Christian evolution of Kabbalah. I understand that the use of Kabbalah has evolved to esoteric traditions, occult practices, etc. However, in the example I provide, the client briefly skirts over the topic of gnosticism as a passing thought, so this topic may have deserved

more attention. Additionally, I resonate with the idea that Golem was created through “word manipulations,” as well as by hand. I mention that I offered the directive in order to channel his manipulative tendencies, but I do not directly speak of the “word manipulation.” I can see how an added sentence would be useful here.

I can see why the link to the Joker and Batman is not inherently clear to Carl Jung’s pencil box. However, I believe I do clarify that the initial directive was inspired by Jung, as many art therapy directives are. In support of the “magic” of therapy, the creative spirit took over and the image took on a life of its own. Since the Joker and Batman was a constant theme in Yonathan’s dialogue, I left this theme in place. But it is just a nominalism for “black/white” and “good/evil” dialectics. I could have used the “Pharaoh/Moses” just as well. To me, this is not a graven image since no one was praying to it that I am aware of. But I know, if this had been a creation of a Rabbi or God, Orthodox Jews would be aghast at its destruction.

Finally, there are hoards of contemporary images of Golem-like figures. While Mary Shelley’s *Frankenstein* was not formed from clay, the image speaks to me as well as Gershon Winkler (2003). Likewise, Chaim Potok (2013) includes *Frankenstein* in his overview of the modern use of the golem in his documentary. I might add that he even goes as far as to say that the act of creation, including

writing, is the fabrication of a golem. That being said, I would definitely like to read Elie Wiesel’s work on the golem. I appreciate Cousin’s acknowledgment of “broken land, broken people (from that broken earth).” I discuss such parallels in-depth in my work on Zionism and Nietzsche (Polansky 2017), however I did not find it relevant in this article more than just a side note.

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Commentary: Reflections on the Supernatural and its Relation to Spiritual Emergency/Emergence

By Claire Polansky

Readers of *Paranthropology*, and those of us in general with an interest in researching witchcraft or golems, will need to take a position on the concept of the *supernatural*. Two sources I would recommend are by Mark A. Schroll and Jack Hunter. Beginning with Schroll and his discussions with Stanley Krippner, Schroll points out in his chapter "Reflecting on Paranthropology" (2012), that historical references to supernatural events begin with an immediate assumption that there is a disconnection with material reality that challenges our scientific understanding of the universe and thus reflects the concerns associated with the mind/body problem--how does an immaterial entity influence a material object? To Schroll (2012), these experiences are not unnatural or supernatural, they are part of our normal experience, we just do not know how they fit into our grand "scheme of things" (p. 61). But, we can at least mitigate this concern in our attempt to explain these numinous occurrences by saying supernatural events are anomalous events that challenge our understanding of everyday reality. This is not to say that everything is physical in the same way that the materialist view of atomism suggests, but that there is a relationship between being and non-being similar to what the theoretical physicist, David Bohm, suggests in his concept of the implicate order, that is, the dynamic interplay of *soma-significance* and *signa-somatic* information exchange that unifies our physical experience with meaning (Bohm & Weber 1986, pp. 37-38, Cited in Schroll 2013).

Likewise, Jack Hunter (2011) has also pointed out that the research thus far on paranormal experiences are reductive or incomplete. For instance even as the 21st century begins to unfold, sociological approaches continue rely on a scientific positivism that is more concerned with statistical reports than ontological evaluations. And, narrative phenomenology, in Hunter's opinion, does nothing more than highlight non-ordinary experiences without determining their reality. And for those of us who have worked with people diagnosed with psychotic disorders (e.g., schizophrenia, schizoaffective disorder, bipolar

disorder with psychotic features, etc.), sometimes referred to, mistaken for, or misdiagnosed as disorders, instead of their correct diagnosis as "spiritual emergencies," we can attest that the phenomenological approach to atypical experiences at least normalizes the experience for the individual as opposed to over "clinification" (see Grof and Grof 1989; see also McLaren's review of Tobert 2017, this volume).

Hunter (ibid) asserts that ultimately, a participatory ethnographic anthropological model will offer a complete understanding of these anomalous inquiries as noted by anthropologists who have started this investigation, such as Paul Devereux (2007; Turner 1993, 1998; Biscop 2010; McCaul 2010). Schroll (2012) believes this approach to science and religion fortifies into what is now known as transpersonal psychology. Siding with Hunter (2011), Schroll explains that the new field of paranthropology offers an "investigation into humankind's primordial practices for exploring alternate states, stations, and domains of awareness known as the anthropology of consciousness" (p. 17). [Editor's Note: Schroll provides a more thorough examination in his chapter 10, "Brief History of Transpersonal Anthropology, the Anthropology of Consciousness, Paranthropology, and the Early History of Victor and Edith Turner's Humanistic Anthropology" (Schroll 2016, pp. 177-201)].

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Biography

Claire Polansy, MA., is an American expatriate residing in the pluralist city of Yaffo in Israel. After completing a B.F.A in Painting from Savannah College of Art and Design, she donned a backpack and wandered the U.S. landscape, where she developed her call to ecopsychology. Her adventures lead her to a small mountain town in Utah, where she worked as a wilderness therapy field guide for at-risk youth at Aspen Achievement Academy, the muse for the Ferguson's novel *Shouting at the Sky* with her canine side-kick. After heading to the Portland rains from the Utah desert, she completed her M.A. in Expressive Arts Therapy/ Counseling Psychology with an extra year in Adventure-based Psychotherapy at Prescott College. She worked ten years in the mental health field, primarily as a social worker and art therapist, in Portland, Oregon and the California Bay area. She also taught art at a non-profit Catholic High School for two years, which included lessons on the comicbook genre. She is now researching the ecopsychological myth of ongoing conflict in the Middle East from a Nietzschean lens for her Ph.D at California Institute of Integral Studies in San Francisco. I passed my Dissertation Defense March 2, 2017; graduation is forthcoming in May, 2017.

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Escaping the Night of the Living Dead: Toward a Transpersonal Ecosophy

By Mark A. Schroll

In response to my audio file “A New Philosophy of Life” (<http://paranthropologyjournal.weebly.com/schroll-audio.html>, this volume), there is a need for additional clarity on how my commentary relates to our *scientific/philosophical paradigm* (what I call the “Night of the Living Dead Model,” and *reform ecology* (that I refer to as the “symptom oriented view”). Similar considerations required Theodore Roszak to clarify what ecopsychology meant, and how it differs from environmental psychology; a reconciliation that points the way toward a *transpersonal ecosophy*.

The Night of the Living Dead Model

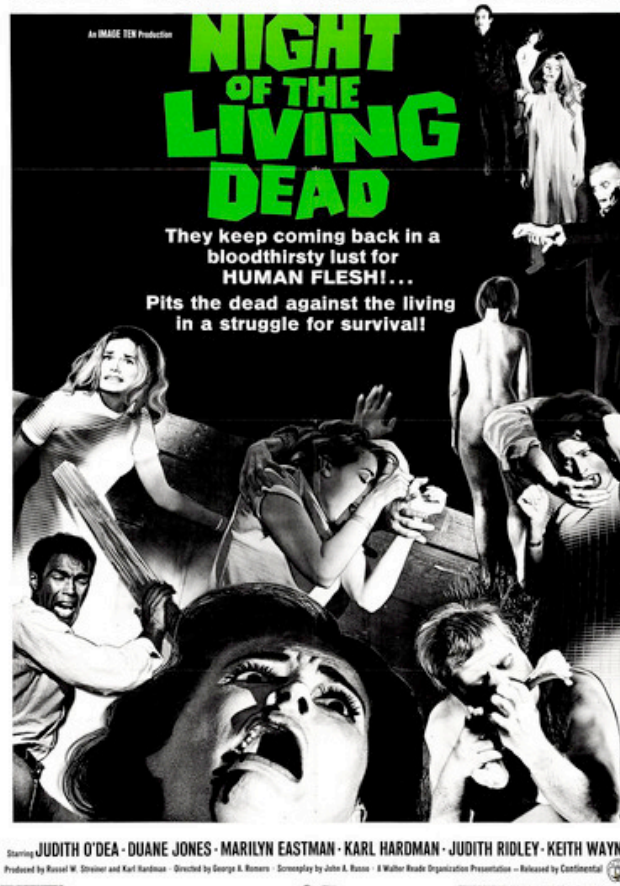
I first introduced this idea August 5, 2000 in my lecture “Ecopsychology: Escaping the Night of the Living Dead,” presented at Wisdom Sharing: Community, Ritual & Healing, Association for Transpersonal Psychology International Conference, University of British Columbia-Vancouver, Canada. These thoughts, and humankind’s need to escape this violent nihilistic sickness was later summarized in Schroll and Greenwood, 2011:

Euro-American science says psyche and earth have no relationship (Metzner 1999:98-113)....Matter is dead yet simultaneously evolving, manipulating itself--according to various mechanical laws--into the variety of shapes and forms whose structures comprise our universe. Jacques Monod, Nobel Prize winning biologist, sums up this perspective:

Man must at last finally awake from his millenary dream; and in doing so, awake to his total solitude, his fundamental isolation. Now does he at last realize that, like a gypsy, he lives on the boundary of an alien world. A world that is deaf to his music, just as indifferent to his hopes as it is to his suffering or his crimes (Prigogine & Stengers 1984:3).

Monod’s philosophy is complex, influenced by conversations with Albert Camus (1946) (Nobel

THEY WON'T STAY DEAD!



Prize winning novelist awarded for his expositions of existentialism in books such as *The Stranger*). Monod (1972) appears to be an emotionally detached scientist, yet he actively wrestled with reconciling biology’s views regarding psyche’s relationship with earth. Modern biologists, especially the bioengineers of the future that have available to them the technology to manipulate the genetic structure of matter, are not interested in solving biology’s philosophical contradictions. Why? Because resolving these contradictions will not help them splice genes any better (Sheldrake 1988). I like to call biology, or more broadly Euro-American science’s contradiction regarding psyche’s relationship with earth, the “Night of the Living Dead Model.”

[To reiterate and clarify, it is the philosophical contradiction of biological theories that my Night of the Living Dead analogy refers, and serves as a means of emphasizing the absurdity of biological theory. Enter here one of the most comprehensive

critiques of Euro-American science.] Mary Shelley's (1983[/1816]) novel *Frankenstein*, whose prophetic vision was inspired by her understanding that there is both a positive and shadow side to technology. Too often, because of Hollywood's special effects, the public has come to associate the story of *Frankenstein* with a villainous tale about a grotesque and frightful monster. Bernard E. Rollin continues to remind us that *Frankenstein* is *not the creature, but the scientist* (Rollin 1994). Frankenstein was an alchemist searching for the secret of life and immortality, whose character personifies Western science's relentless pursuit of knowledge and power. It is this shadow side of technology that has preoccupied our attention, keeping humankind focused upon the needs of a military-industrial warrior orientation toward life. This orientation, which I perceive as a misuse of science, has allowed the world's most wealthy and powerful countries to colonize and control indigenous peoples and natural systems throughout the world. The creature represents the consequences of this worldview, a monster whose psyche has been severed from earth. A corpse without a soul who is stripped of its transpersonal orientation, robbed of its freedom to choose--whose consciousness has been reduced to a by-product of neurochemistry. This is what I mean by the "Night of the Living Dead Model" [and our need to escape it] (Schroll & Greenwood 2011, pp. 51-52).

Victor Frankenstein's professional orientation represents "*rationalism*, otherwise known as the molecular view of utilitarian science. Utilitarians subscribe to the belief that the "whole is the sum of the parts"....Contrary to utilitarianism is the [molar or *Gestalt*] view that "the whole is more than the sum of the parts" (Schroll & Greenwood 2011, p. 52). What this all means is that Biology does not provide us with an understanding of the origins of life, instead it provides us with an understanding of the molecular constituents of matter after life is formed. Biologists will reply that the origin of life is not a scientific question. Nevertheless, the Chinese have the concept of "chi" (Holbrook 1981), that Western science called "vitalism or life energy," until mechanistic explanations replaced it (Sheldrake 1981); and yet a Euro-American science theoretical equivalent to "chi" is still represented by "quantum events" (Young 1984). In resume, the spark of life in Frankenstein's creature does not come from the reassembled dead parts of matter, it is the electrical charge that reanimates it. In Shelley's time electricity represented this vital energy; thus it could be said that James Clerk

Maxwell's theory of electromagnetism led to the discovery of quantum theory. Consequently Shelley's literary origin of life theory has stood the test of time.

From Symptoms to a Transformation of Consciousness

Also essential for a "New Philosophy of Life" is to question the predominant eco-activist's focus on resource management as a way to solve the eco-crisis. Yes, I agree, the resource management orientation is the most obvious and direct approach to solving the eco-crisis, which is associated with a variety of technical solutions. This approach is focused on "symptoms" (climate change, loss of species, acid rain, deforestation, etc.) and strategies that people develop to solve them. The most difficult problem to grasp with the "symptom" focused approach is that its resource management or technical problem solving procedures do work, and it is because these technique driven procedures work that people keep using them to solve problems:

[A]s I heard Ian Prattis tell us in *Failsafe: Saving the Earth From Ourselves* (2008): "I must be blunt from the outset about the context of [our] current ecological, social, and psychological crisis. There is an external environmental pollution crisis on the planet because there is an internal pollution crisis in humankind" (p. 38). Prattis identifies this internal pollution as symptoms (p. 27), which agrees with (yet fails to cite) the work of Roger Walsh who pointed this out in his 1984a article "World at Risk" (pp. 10-14), and elaborated on this point in Walsh, 1984b, 1985). This is an important point that Prattis and Walsh raise, and provides us with the starting point of transpersonal ecosophy: "how, and in what directions, can we move beyond simply treating the symptoms of the world's growing number of social and environmental crises?" (Schroll, 2007: 30) (Schroll 2013, p. 122).

This raises the question, if the "symptom" focused approach helps us solve the eco-crisis then why should we change to something else? The most direct reply is even though these symptoms are treated, the source of their illness continues to generate more symptoms, which never completely

solves the problem. This is why I used the image of a Mobile Army Surgical Hospital or MASH Unit, that continues to treat the wounded everyday in an endless war, without end (Schroll & Hartelius 2011). Many lives are saved, some with permanent injuries, yet many more are lost; but some people are not sufficiently horrified with war, primarily because they are not the ones dying, getting maimed, or having to be directly involved in treating its various symptoms. (This analogy can be extended to every aspect of the eco-crisis).

The alternative person/planetary paradigm (without going into detail), involves a change in consciousness, or a change in personality. This shift in paradigm relates directly to the Cover image of the current issue of *Paranthropology*. Its message is not about a single discipline, or a single technical problem, or a single culture--its message is this transdisciplinary and multistate approach toward envisioning, and creating a coherent culture. A new kind of culture, a new way of being. These ideas contribute to an *inner ecology* of consciousness transformation through personal growth and transpersonal vision that assist humankind in understanding the root causes of our dissociation from the nonhuman world, which represents an *outer ecology*.

Regina U. Hess: I totally agree! If you can focus and elaborate on this it will be an important contribution: The only thing I would like to offer, is to re-think using pathologizing terms. Even though I am a clinician, I am moving away more and more from such terms. Listening to "A New Philosophy of Life" I was overloaded on the "borderline" syndrome. I agree it is good to mention it as an example referring to the literature you cite. But then it is important to develop terms that are non-clinical. "Dissociation" is also heavy loaded, so maybe you can find other descriptive language and terms. Eliminating these specialized terms will allow your message to resonate with a larger audience.

Schroll: These are excellent observations. Let me clarify by saying "alienation" is another way of referring to dissociation. It is also hard to remember who said what first, but I was talking about this kind of alienation or severed connection with nature at a Symposium that I organized on shamanism (Schroll 1990). So yes, it is true that a word like dissociation is a very loaded clinical psychological term that Ralph Metzner used to describe this human/nature disconnect at least by May 11, 1991 during my meeting to approve the

acceptance of my Doctoral Thesis. I do not remember if this was a response by Metzner to my review of the literature, or if Metzner had been thinking about this on his own. Still our two ways of trying to frame this problem were brought together at this time. Then I used the term "disassociation" in a summary of this inquiry (Schroll 1995) that Metzner liked, but corrected the spelling as dissociation. Metzner next used the term *dissociation* in (Metzner 1995), that he later revised for his chapter "Psychopathology of the Human-Nature Relationship" (Metzner 1999). This then is the challenge, as we continue our search for a language to describe and assess this alienation, and yet this is only a brief history.

Others hearing "A New Philosophy of Life" ask me why I referred to the clinical term "borderline." Briefly it was Larry Peters (1994) who made this reference. I further referred to Peters' use of the "borderline personality disorder" as a *violent nihilistic sickness*, and another form of planet-wide alienation going on in every person and culture. Or at least those of us who are living in industrial societies, yet this violent nihilistic sickness influencing our attitudes and behaviors drives the policy decisions of corporations who are cutting down the Amazon Rainforest, and the corporations committing "developmental genocide" in the Kalahari Desert Regions of southern Africa, and against the Lacandon Maya in Chiapas, Mexico, and spreading worldwide Monsanto's genetically modified organisms (Schroll & Walker, 2011).

Toward a Transpersonal Ecosophy

Transpersonal ecosophy represents the interdisciplinary unification of Roszak that led to ecopsychology (1992/2001), Naess' deep ecology movement with its "aim to create social systems that are diverse, symbiotic, compatible with natural ecosystems . . . that support social justice and peace" (Drengson 2011, p. 10), Maslow's investigations in motivation and personality theory that found common cause with anthropologist Ruth Benedict's concept of synergy—a concept that expressed an overall cultural evolution of values: a view Maslow called *eupsychian*—the good society (Maslow 1954/1987, 1965), which lent support to the growth of humanistic psychology and to the birth of transpersonal psychology. This too includes *shamanism* (Schroll, 2011a; Schroll & Mack 2012), *mythology and teaching stories* (Schroll 2011b), *psi research* (Schroll 2012, 2016), *dream studies* and *the anthropology of consciousness* (Schroll 2016).

Likewise it includes *a reassessment of the value-orientations that shape our paradigm*, assisted by history and philosophy of science (Schroll & Greenwood, 2011).

Conclusion

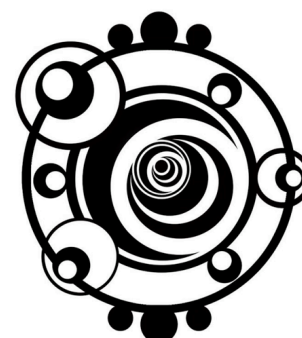
We need a vision of the transpersonal that engages with humankind's daily life, that lifts us out of our seemingly hopeless, alienated, nihilistic, violent and suicidal threats to existence. Anything less than a message to help address these concerns is wasting the precious time we have left to do something to help our collective planet-wide crises before it is too late! Thus, in sum:

The emerging path of transpersonal ecosophy offers a means of recovery from patriarchy and the ecocrisis. A path that requires remembering that science without story, without myth, and without metaphor fails to have any means of expressing ethics because the very fabric of its existence lacks the means to guide its actions. It recognizes Gaia (a living, self-organizing, organic system) is the most ecologically oriented cosmology available to envision and create a coherent, co-evolutionary, sustainable culture. Gaia is not a puzzle to be figured out and analyzed; it is an experience to be felt. Of course analysis too is needed, yet analysis often begins and ends with pieces whose reconstituted fragments represent the whole; instead of a living, growing, multi-structured symbiotic process. Nevertheless without transpersonal experience, this recovery becomes yet another organized religion. Transpersonal connotes an experiential way of knowing that finds expression in earth-based spiritual traditions, whereby immanence grounds our epistemology of the sacred whose awareness simultaneously included transcendence. This brings us full circle to the concerns that brought me to my continuing efforts toward the development of transpersonal ecosophy. Helping others experience and make sense of this remembrance of our original wholeness is the shaman's role as cosmic web-weaver and inner-galactic emissary (Schroll, 2012b, p. 47).

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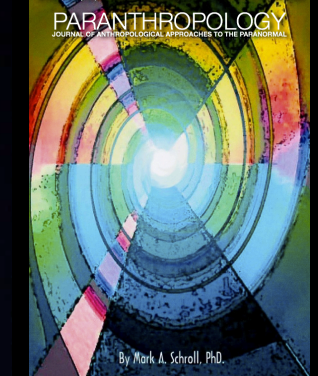
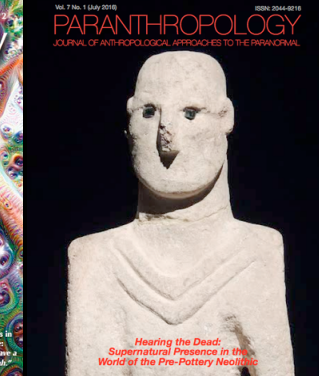
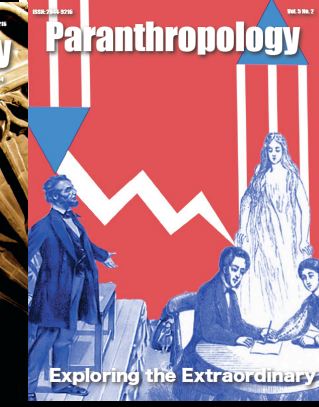
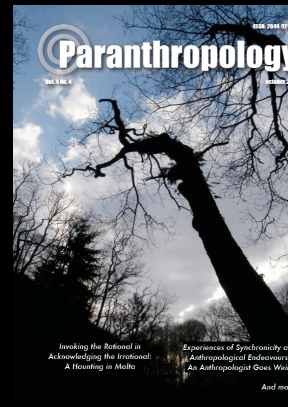
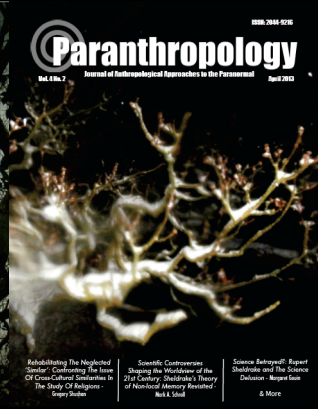
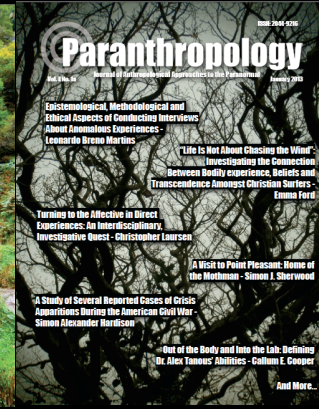
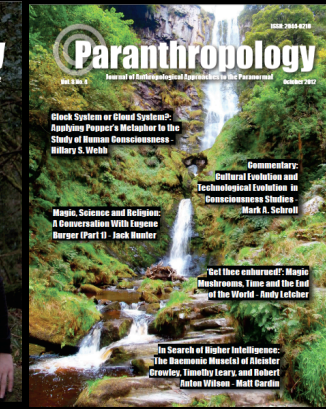
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