Exile of the soul into the desert of the mind and an ecological imperative
Heather Taylor-Zimmerman
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INTRODUCTION

Volume 12 of the *Journal of Jungian Scholarly Studies (JJSS)* introduces a grounding initiative: the inclusion of poems and visual art as forms of knowing that exist in conversation with the article form of scholarship. The proposal for this innovation emerged from reflection by members of the editorial board upon the presentations at the Jungian Society of Scholarly Studies’ (JSSS) conference on the theme of Earth/Psyché held in Santa Fe, New Mexico, in 2016. The conference began with JSSS President Susan Rowland hosting an evening of poetry featuring the cosmology poems of Joel Weishaus and including poems written and read by a few attendees. During the body of the conference, a remarkable number of the speakers included either poems or visual art or both in their talks. To communicate their research concerning Earth’s relations to psyche, presenters repeatedly turned to art to share their knowledge.

This volume harvests developed versions of eight of those presentations as articles and publishes them juxtaposed with poems and visual art selected by our journal’s new poetry and art editors. The juxtaposition is intended to spark connections—conceptual, emotional, kinesthetic, and aesthetic—between the complex analyses offered in the articles and the levels of consciousness stirred by the art.

Perceiving such connections will affirm the overarching theme that the authors of the articles independently of one another claim as premise: the interconnectedness of being. In that spirit, I offer in this introduction a sample of points of connection between the articles. The topics of the articles address a range of subject matter: the impact of imagination, particularly the practice of active imagination, in transforming human consciousness and behavior, thus advancing planetary individuation; the synchronous relationships between body and earth in the healing modality of Biodynamic Craniosacral Therapy; the existence of a salt daemon working to increase harmonious relations between material, alchemical, and psychic levels of being; Christianity’s evolving relations to Earth and reclaimed approaches to scripture that enable Christians to participate in divinized creation; the psyche of a specific place, Cornwall, England, and the psychic image of a place, Santa Fe, New Mexico, including the shadow aspects caused by colonization; and the possibility of utilizing the common characteristics of large-group identities to integrate difference so as to develop conscience enabling constructive political action. Themes that resonate with one another in the various articles include imagination, the psychoid, the feminine, the body, and transformation.

Not only is the present volume distinguished by the inclusion of poems and visual art; it also contains more narratives of personal experience than in the past. It has been the policy of *JJSS* only to publish personal experience if it supports a new idea, not merely illustrates an established one. That policy partially continues, but it turns out that examining the relations of Earth/Psyché has elicited the experiential in research in ways more numerous than illustration or support.

Personal experience as numinous encounter initiates Susan Courtney’s discovery of the salt daemon and her subsequent research into parallels between physical salts, alchemical salts, and the psychoid nature of earth and psyche, research leading to her contributing to Jungian theory the idea of a salt daemon as an inherent movement of multi-faceted being toward bringing coherence to the ever unfolding series of incoherent
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states. Personal experience as numinous dreams leading to an understanding of his calling to speak for the psyche of a place motivates Guy Dargert’s exploration of the folklore and colonized history of the inhabitants of Cornwall and of the psychological dangers in the allurement of Cornwall’s beguiling beauty. Personal experience as numinous dreams, but also as embodied practices of active imagination, animates Ciuin Doherty’s call for collective understanding that all that exists, including each human being, is the current realization of over 13 billion years of the evolution of the universe. The ramifications of that understanding include reconceiving the import of individuation, recognizing that humans individuate not only for themselves, but also as expressions of planet Earth’s individuating through them. Understanding the permeability of personal experience, its unconscious connections with other beings and the environment through synchronicities capable of being made conscious enough for healing to occur, is given life in Jane Shaw’s article on the therapeutic power of Biodynamic Craniosacral Therapy.

Other authors refer to personal experience in more traditional ways. David Barton, in his article on the psychic image of Santa Fe, reports on experiencing the profound alterity of the Laguna Pueblo culture as he listened to Leslie Marmon Silko speak of rescuing a rattlesnake. Like Dargert, Barton acknowledges the shadow of centuries of colonization. He reports being told by young natives of their despairing sense of entrapment in New Mexico. Johnathan Erickson, concerned about negative attitudes toward Christianity’s teachings about the Earth, shares that his efforts to underscore the vein in Christian teachings that counters the scripture about human dominance over nature are motivated by his being the son of a Christian minister and of a mother with pagan leanings. Peter Dunlap offers his experience as an illustration of the psychocultural work he is hoping Jungian clinicians will engage in to bring the healing power of psychological understanding to cultural dilemmas. And while Nanette Walsh does not share personal experience of her own, she calls on the scholarship concerning the personal experience of women in Jesus’s time to argue for interpreting scripture in a way that divinizes the experience of female persons, a step toward knowing the divine in all creation. Writing about the psychological relations of Earth/Psyche apparently elicits the grounding of thought in personal experience, a grounding typically invisible in abstract scholarly communications.

Personal experience obviously is the ground for art. Our journal’s call for visual art related to Earth/Psyche invited artists to submit commentary along with their work. Judging from the responses that we received, the artists whose work is published here experience artistic creation as transformation of matter with abstract implications: turning clay into a holding vessel like that of analysis (Kristine Anthis), turning chance happenings into a creation (Marilyn DeMario), turning disparate materials into an integrated piece (Diane Miller), turning reversals into continuity (S. Sowbel), turning visual metaphor into ensouling symbol (Heather Taylor-Zimmerman), and turning the relation of abstract numbers/concrete matter into paintings echoing the composition of our world (Lucia Grossberger-Morales).

The poems on the theme of Earth/Psyche selected for this volume reflect the distinguishing power of individuation in their range of subject and style. Margaret
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Blanchard’s poems address the changing nature of the poet’s relation to the Earth over time; Judith Capurso’s not only challenge human assertion of dominance over the Earth, but also liberate people from the inflation of that dominance; Ursula Shields-Huemer’s haiku grace imaginings of the natural word through presence; Brown Dove’s poem juxtaposes shifting evaluations of idols and continuity of Earth’s rhythms; and S. Sowbel’s focuses attention on what does not get reborn in her rendering of generativity.

Certain concepts are explored in more than one of the articles which suggests their inherent significance in considering the relations of Earth/Psyche. In particular, Jung’s relatively neglected concept of the psychoid receives thoughtful elaboration, especially in the articles by Courtney and Shaw. Shaw applies the concept in her explanation of the healing power of the Biodynamic Craniosacral Therapy treatment (BCST). Courtney provides scientific data connecting rhythms of the body to the environment. Shaw’s account of the intelligence of the body during the giving and receiving of a BCST treatment resonates with Courtney’s account of electrolytic solution and of rhythmic entrainment. Doherty also contributes to reevaluating the body in terms of its knowingness through his exploration of the perspective of right-brain knowing. The theme of the body’s intelligence flows directly from the premise of interconnectedness attributing psyche to Earth.

Another thread through the articles concerns the way the interconnectedness of being is conceived. Courtney references Jung’s concept or Eros as well as British anthropologist Timothy Ingold’s conception of humans as a “‘relational constitution of being’ enmeshed in a planetary ‘domain of entanglement’ of ‘interlaced lines of relationship.’” Doherty connects Eckhart’s description of the divine as emptiness with the quantum physics description of the emergence and disappearance of elementary particles from and into nothingness to assert that creative intelligence is inherent in all being. Dargert proposes that places are infused with their own form of psyche through the existence of an enveloping continuum. Dunlap points to Jung’s idea of a superconsciousness in the unconscious. The authors writing about religion, Erickson and Walsh, see God as the source of being’s interconnectedness. Erickson traces the evolution in Western Christianity of an understanding that the Earth as God’s creation deserves care, an understanding receiving recent expression in Pope Francis’s Laudato Si’: On Care for our Common Home. Walsh through the concept of practical divinization attempts to rectify the omission of ecology, women, and psychology in traditional Christian practice of divinization. She links aspects of the historical lineage of the idea of person and Jung’s articulation of individuation to argue for knowing divine wisdom in all that exists.

Most of the authors assert that integration of the feminine is key to addressing ecological crises, often specifying that by the feminine they are referring to Eros. Walsh, however, argues for redefining what the feminine is in terms of women’s experience and for using women’s imaginative works to understand the feminine. For example, she cites Annis Pratt who, after surveying over 300 novels written by women, concludes that transformation for women occurs through the “green epiphany,” that is, through their relationship with nature. Walsh’s article provides a significant counterpoint to
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traditional Jungian understanding of the feminine and of what it would mean to integrate it for the purpose of addressing our ecological crises.

Finally, Peter Dunlap’s article grapples with how to bring Jung’s understanding of the collective unconscious to a psychocultural practice of confronting the capacity of large groups to degenerate into mass-mindedness. He argues for confronting that tendency by consciously applying techniques to help large groups develop a sense of shared identity capable of integrating difference, thus making possible development of conscience about relations to the rest of the world. His article shares recent social science research about how to attempt that process, including an illustration of his own experience of applying some of those techniques. His essay gestures toward the goal of bringing psychological knowledge into civic life to enable constructive political action, a goal implicit in the conference on the relations of Earth/Psyche and in this volume of JJSS issuing from it.

Inez Martinez
Editor
The Imagination: A Path to Personal and Planetary Individuation

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This paper draws on Jungian psychology, neuroscience, and cosmology to explore the role of the imagination in facilitating individuation at personal and planetary levels. It proposes that the imaginative faculties are essential to overcoming not only the divisions within an individual’s psyche but also the alienating sense of disconnection that much of humanity currently experiences from the planet, a severance that paves the way for the continued destruction of the biosphere. If we can truly acknowledge that humankind was birthed by Earth, that we are in fact Earth in human form, then through us the planet acquires the capacity to imagine radically new futures for itself. In this symbiotic process, we too are gifted the possibility of living into our potential as the very heart and mind of our sacred planet.

Introduction

To be human is to be an extension of that original energy that emerged mysteriously at the beginning of time. This energy moving through me was just recently the sun, and the sun itself gets its energy from the fusion process of atoms, these atoms got their energy from near the birth of the universe, so coursing through you and me now is the energy of the birth of the universe. (Swimme, 2007, 56:00)

No wonder the currents of the imagination can, at times, feel wild, spontaneous, otherworldly. They are the reverberations of exploding stars coursing through our veins, calling us to become part of the creative impulse of the universe itself, beseeching us to give birth to that which is uniquely ours, demanding that we play our part in the evolution of the cosmos. Are we really going to ignore these primeval streams of energy for fear they may upset our orderly, predictable lives? If we are an extension of this ingenious universe, do we not have a duty to notice what is moving through us, to support that

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which is attempting to be born through us?

Imagination and the Cosmos

Archetypal psychologist Hillman and his coauthor Ventura called for a more daring psychology: “I want theories that blow the mind. . . . The value of a psychological theory lies in its capacity to open the mind, take the top of your head off like a good poem or a voice in a song” (Hillman & Ventura, 1992, p. 69). This paper is inspired by Hillman and Ventura’s rallying cry and hopes to play some part in bringing forth ideas that stir the heart, thrill and terrify the intellect. It builds upon the recognition by the founder of analytical psychology Jung (1946/1960) and post-Jungians such as Shulman (1997) and Rowland (2012) that the imagination is an extension of the primordial creativity of the universe. It proposes that our listening to and dialoguing with this outpouring of original energy is tantamount to engaging with the generative powers of the emergent macrocosm itself.

When we see the human being as both an individual and a mode of the universe (Berry, 1988, p. 16) it has profound implications for the psychotherapeutic dialogue. Through this dual focus lens our lives can be viewed both as our own projects and as ways in which the whole finds ever greater self-expression. On an experiential level, the individual’s journey becomes that of the cosmos. Such radical shifts in perspective may facilitate not only our personal movement toward wholeness but also the very individuation of planet Earth.

While much has been written on the imagination from Jungian points of view (Chodorow, 1997; Johnson, 1986), we are only beginning to ask what modern science, particularly neuroscience (Badenoch, 2008; McGilchrist, 2011, 2012; Marks-Tarlow, 2012) and cosmology (Berry, 1988, 1999; Swimme, 2001, 2007, 2011), might have to contribute to this field. It is time to harness the staggering insights around the origins of the universe and the functioning of the brain to illuminate this most startling aspect of what it is to be human.

Active Imagination and Individuation

There are many different ways to conceive of the imagination, but Jungian analyst Johnson (1986) broke it down as follows: “The root of the word imagination is the latin word imago, meaning ‘image’; the imagination is the image-forming faculty of the mind” (p. 22). For clinical psychologist Marks-Tarlow (2012), “The human imagination represents the pinnacle of evolution. Through the inner channels of the imagination we
can see through the eyes of others, travel back to the past, anticipate future circumstances, visit imaginary places and create impossible worlds” (p. 149).

Jung’s method of deeply engaging these imaginal realms he termed *active imagination*. This process involves loosening the rigidity of the ego and allowing the figures of the unconscious mind to surface (Jung, 1969b, p. 537 [CW 11, para. 875]). First, an image is chosen, be it from a dream, fantasy, or some other part of one’s inner world, and then it is given a special type of attention. In German, the word *Betrachten* describes this way of looking at something whereby one impregnates it with one’s attention (Chodorow, 1997, p. 7). “One concentrates upon it, and then finds that one has great difficulty in keeping the thing quiet, it gets restless, it shifts, something is added, or it multiplies itself; one fills it with living power and it becomes pregnant” (Jung, 1997, p. 661). It is this “conscious participation in the imaginal event that transforms it from mere passive fantasy to *active imagination* . . . When we experience the images, we also directly experience the inner parts of ourselves that are clothed in the images” (Johnson, 1986, pp. 24–25). These inner parts could be imagined as personality fragments or subpersonalities, each with their own energy and a certain level of consciousness and purpose (Stein, 2013, pp. 44-50).

*Individuation* is the term that Jung (1969a) used to describe the process of integrating the components of the psyche into a well-functioning whole: “I have called this wholeness that transcends consciousness the ‘Self.’ The goal of the individuation process is the synthesis of the Self” (p. 164 [CW 9i, para. 278]). For Johnson (1986), individuation is “the lifelong process of becoming the complete human being we were born to be. Individuation is waking up to our total selves” (p. 11).

If, at the individual level, this integrative process is about seeking to become conscious of our total selves, then individuation at the planetary scale could be imagined as our waking up to our inherent interconnectivity with, dependence upon, and responsibility toward Earth and all its species. Such a journey would involve overcoming the deeply embedded Western illusion of separateness of self (Watts, 1989, p. 80), recognizing that we are one part of a greater whole encompassing not only this planet but the entire universe beyond. It would require our acknowledgment that humanity was birthed by the earth; that each person, in a very real sense, is an outgrowth or extension of the planet itself. Therefore, as we individuate, waking up to all of who we are, including our greater identity as Earth itself, we simultaneously allow the planet to individuate. As humanity develops ever-greater self-awareness, Earth has the possibility of becoming conscious of itself through the human (Berry, 1988; Teilhard de Chardin, 1955). In this process, not only does the planet gain the capacity for self-reflexive
awareness, but humanity provides the space through which Earth’s imagination gets to flare forth (Swimme, 1997, 12:00). Via the creativity of the human psyche, Earth acquires the potential to envisage radically new futures for itself. In our time of impending ecological catastrophe this type of planetary imagination will be absolutely indispensable.

The Balance of Power in the Brain

Shortly before his death the great mythologist Campbell (1988) stated, “The only myth that is going to be worth thinking about in the immediate future is one that is talking about the planet, not the city, not these people, but the planet, and everybody on it” (p. 41). For cultural historian Berry (1988), our recent scientific discovery that every person, species, and element of the cosmos emerged out of a point smaller than a grain of sand in the Big Bang 13.8 billion years ago, “when recounted as a story, takes on the role formerly fulfilled by the mystic stories of creation. . . . Science has given us a new revelatory experience. It is now giving us a new intimacy with the earth” (p. 15, 18).

However, if we are truly to live into a renewed sense of intimacy with the planet we must pay attention to what psychiatrist McGilchrist (2012) described as the balance of power between the two hemispheres of the brain (pp. 428-462). Although the popularized idea that the left brain handles logic while the right facilitates creativity is greatly oversimplified, since in fact both sides are profoundly involved in each function, there are, nonetheless, very real differences in the perspectives on reality offered by the two hemispheres (McGilchrist, 2011, 3:00).

To show how the different hemispheric worldviews evolved, McGilchrist (2011) cited the example of a bird feeding on seeds scattered among grit and pebbles. In order to locate the seed, the bird uses the left hemisphere’s very narrowly focused, precise type of attention, one that knows in advance what it is looking for. Meanwhile, the right side employs precisely the opposite type of attention, seeking the broadest possible view as it scans the horizon for potential predators, friends, or whatever else is going on, with no presuppositions as to what it may find (5:00). Thus, the right brain has the capacity to take in the whole, while the left, through its lens of division and separation, sees only an agglomeration of parts (McGilchrist, 2012, p. 55). This perspective makes the left hemisphere incredibly skilled when it comes to manipulating the world, but it also divorces us from the underlying unity of the universe, for the left side cannot see the whole: it is literally incapable of perceiving the big picture. In addition, the left codes for the nonliving, so an overreliance on this hemisphere transforms nature from a vibrant,
pulsing, intelligent whole into a collection of inanimate objects or resources available for human consumption (p. 57).

Due to the right brain’s openness to the interconnectedness of things, it is the mediator of empathetic identification (McGilchrist, 2012, p. 57). In the absence of this hemisphere, “social intercourse is conducted with a blanket disregard to the feelings, wishes, needs and expectations of others” (Schutz, as cited in McGilchrist, 2012, p. 58). The right side is more intimately connected with the limbic system, which is involved in the experience of emotions of all kinds (pp. 57-58). It is also the center of the embodied self and is responsible for “our sense of the body as something we ‘live’ . . . the phase of intersection between our selves and the world at large” (p. 67). For the left hemisphere, on the other hand, the body is something from which we are relatively detached—it is simply another thing in the world; it is devitalized, a mere assemblage of parts (p. 67).

McGilchrist (2012) argued that we in the West live in a left-shifted society, one that favors the simplified, explicit, decontextualized take on the world offered by the left brain (p. 434). If we are to have any hope of stepping into a mutually enhancing relationship with the entire Earth community we must reengage the right hemisphere and its capacity to perceive the whole, to feel deeply, and to empathize, providing us with a vision of the world that is alive, sentient, interconnected, and available for profound communion and relationship (McGilchrist, 2011, 7:00).

The Journey

The world is always larger, more intense, and stranger than our best thought will ever reach. And that’s the mystery of poetry, you know; poetry tries to draw alongside the mystery as it’s emerging and somehow bring it into presence and into birth. (O’Donohue, 2015, 15:00)

Dreams and the imagination, like the world itself, often appear so intense and strange that, feeling overwhelmed, we may be inclined to turn away in confusion. However, I will follow the poets’ lead in attempting to draw alongside their enigmatic nature, giving them the space to speak in their own native tongue. Through this process of listening into the mystery I hope to explore the following themes: How might the imagination facilitate individuation at personal and planetary levels? And in what ways could our imaginative faculties play a critical role in overcoming not only the divisions within our individual psyches but also our often alienating sense of separation from the earth? These are crucial lines of inquiry because it seems that in our left-hemisphere-dominated Western world we are facing a crippling poverty of imagination with regard
to our individual identities and our role in the cosmos.

In this section, Jung’s method of active imagination will be employed in order to investigate a number of my own dream images. Thereafter, I will explore whether this dialoguing with the unconscious may facilitate individuation through two key processes: First, via its potential to integrate dissociated neural nets within the brain; and second as an imaginal version of psychologist Levine’s (1997) method of somatic experiencing (p. 152). In addition, the right-hemisphere perspective necessitated by active imagination will be analyzed with particular attention paid to the implications of seeing oneself, others, and the world through this holistic lens. Lastly, the potential impact of these processes on the ways in which we imagine humanity and our role here on Earth will be drawn out.

The Great Escape

The first imaginal journey to be investigated centers on the dream image of a tiger. When I was a child, the tiger was my favorite animal; its stripes were scrawled all over the margins of my school books, and I was frequently visited by this magnificent creature in my dreams. I loved its ferocity, beauty, and strength. However, as I grew up my old companion gradually disappeared into the mists of time. Having laid dormant for 30 years the tiger erupted once more in my dream life while I was researching topics for this paper.

Intrigued by its sudden reappearance, I decided to invite the powerful visitor into conversation with my waking psyche while taking a series of yoga classes. Held in this meditative, embodied, right brain space I found myself transported back to a difficult childhood memory. Once again, I was alone on the deck of a huge ferry, waving to the distant figure of my mother on the dock below. We were to be separated for the duration of the school term, and as was the pattern at each of these farewells, my heart was breaking anew. Yet, in this active imagination the all-too-familiar story began to shift. Rather than sailing away in a state of despair, watching my mother recede further and further into the distance, I noticed a new figure approaching. It was the tiger from my dream. Huge and majestic, he invited me to jump onto his back. Straddling the fearsome beast, my fingers clutching his thick coat, I held on with amazement as we bounded back down the gangplank, leaping over the many officials trying to block our progress. With one final spring the tiger vaulted the fence and set me down on the dock, directly into the arms of my mother.
Reimagining the Story

The particularly healing element of this imaginal journey is that, in a sense, it rewrote the story of a painful, recurring episode from my childhood. Through joining with the tiger, I shifted from a state of incapacitation into a sense of being able to take decisive actions to determine my fate. As Levine (1997) showed, overwhelming experiences leave long-lasting scars when we are unable to act on our body’s fight-or-flight response by kicking, punching, or fleeing the perceived danger (pp. 95-97). In these cases, the brain continues to excrete stress chemicals long after the threat has passed (p. 150). On the other hand, if the body is allowed to exercise its natural self-defense system, major ordeals can be survived without long-lasting effects.

My experience is that during active imagination the psyche can guide us to those dissociated neural nets holding memories of times when we were powerless to fight or flee from painful events. However, rather than simply reexperiencing these split off memories in their original overwhelming form, the imaginative, embodied mind can, seemingly of its own volition, rewrite the ending, provided we keep the nervous system in a regulated state. This imaginal process allows us to emerge in a stronger position, be it through successfully fighting, fleeing, or as in my case, calling in the assistance of a powerful other.

Herein lies the wisdom of the psyche—it knows what to do if we can provide it with the right healing space. When we take a cosmological perspective, is this really any wonder? After all, as Berry and mathematical cosmologist Swimme (1992) argued, we are part of an astonishingly intelligent universe that emerges according to its own self-organizing principles, producing ever-greater variety and intensity in its modes of psychic expression (p. 336). The incredible fact of the matter is that “if you let hydrogen gas alone for 13 billion years it will become giraffes, rose bushes and human beings” (Swimme, qtd. in Fox, 2004, p. 40). Therefore, does it not make sense that our unconscious, our dreams and our imagination, all of which emerged, like everything else in the universe, from a “single multiform energetic unfolding of matter, mind, intelligence and life” (Swimme, 2001, p. 28) might have their own type of innate brilliance?

Interestingly, our dreams and imaginative faculties appear to have lessons to share on the planetary scale as well as at the individual level. While the tiger image allowed me to reunite with my personal mother, from an archetypal perspective it may also have been pointing toward our collective need for reconnection with Mother Earth. The little boy did not want to sail away from his primary source of nurturance; he was simply
caught in a family system that gave him little other choice. The same seems to be true on a global scale; I don’t think that anyone consciously desires the destruction of our exquisite planet, yet we are caught in a global economic system that propels us along just such a cataclysmic path. In the dream, it was the intervention of the tiger, an animal long associated with powerful feminine energy (Hillman, 1997, p. 61) that allowed a painful story of alienation to become a tale of reunion. My sense is that it will take a parallel process of reconnection with the feminine on a global scale to facilitate our transition to a life-enhancing form of humanity.

The Sidelining of the Imagination

If active imagination has the capacity to facilitate deep healing experiences on a personal level and to inspire reflections upon our collective relationship with Earth, why does it remain a relatively fringe pursuit within psychology as a whole? My sense is that in a left-hemisphere-dominated world, it is feared for its unpredictability, its spontaneity; it is simply too dangerous, wild, and alive, too much like Nature herself. The Irish poet O’Donohue (2007) reflected that “The theologians have domesticated God, yet there is a wonderful danger to God that we have totally forgotten. . . . One of our major tasks is to make God dangerous again” (42:00). In a similar vein, I think that much of psychology has been coopted by the left brain’s determination to eradicate uncertainty. To this goal it has attempted to domesticate the psyche, to rid it of its wildness, yet in so doing has simultaneously fenced in its vitality, dulled its radiant beauty, dammed its emergent poetry. If we need God to be dangerous again, so too we need the psyche to be dangerous, even perilous once more, for therein lies its life force. As the German poet Rilke reminded us,

Works of art always spring from those who have faced the danger, gone to the very end of an experience, to the point beyond which no human being can go. The further one dares to go, the more decent, the more personal, the more unique a life becomes. (qtd. in Fox, 2004, p. 72)

Thus, if we are to create art out of our lives, if we are to fulfill our destinies at individual and collective levels, we must face the unfamiliar, not flee from it. Active imagination’s stepping into conversation with unexplored landscapes, both inner and outer, becomes a rebellious, even revolutionary move in a society that favors predictability over spontaneity, control over creativity.
The Call of the Wild

“One does not become enlightened by imagining figures of light, but by making the darkness conscious” (Jung, 1954/1968, pp. 265-266 [CW 13, para. 335]). For Jung, an essential component of individuation was the incorporation of the shadow, that part of the unconscious where everything disowned festers. When we deny our shadow, not only does it emerge in our complexes, but it also appears in our dreams, often in the form of nightmare figures.

I recently had just such a visitation. In the dream I was a child and there was a rat hiding in the front room of our home. While two men went in to try and kill the rat, I was handed a gun and told, should the rodent come near me, I must shoot it. To my horror, I heard a scratching under the floorboards and was shocked to glimpse the tail and haunches of the rat as it disappeared behind a box. Emerging from its hiding place, the animal began to morph into a young woman, crawling toward me on her hands and knees. She had a wild look in her eyes, her long, greasy hair dragged on the ground, and she appeared utterly desperate. In a moment of bewildered shock and fear, I raised the gun and shot her. While she crumpled, she did not die but continued to drag herself toward me.

The Neurobiology of Nightmare Figures

Interestingly, the dream mirrors an episode from my childhood when a rat really was trapped in the living room of our old terraced house. Is it possible that the nightmare figure of the rat/desperate girl represents, in part, the memory of this event that may not have been sufficiently processed? As psychotherapist Badenoch (2011) explained,

Our minds can become fragmented along different kinds of fault lines when painful or frightening experiences are not met with repairing attunement and care. These shards of experience remain separate from the flow of integrating energy and information in the brain, and because they are so disconnected from possibly mediating input, they are easily triggered by an internal or external reminder. (p. 48)

However, because our brains also have an innate drive toward integration, such dissociated neural nets will seek opportunities to escape their limbic prison through being reremembered in warmer, more compassionate environments. Reexperiencing the original memory in a safe space modifies its felt sense, softening its ragged edges as it becomes integrated into the mainstream flow of the brain (Badenoch, 2008, pp. 206-218).
This type of knitting together of dissociated neural networks occurs during sleep and very possibly while we dream (Mason et al., 2007). Could the appearance of the rat/desperate girl in my dream life have been my sleeping brain’s own attempt at neural integration? If this dream figure were to be imagined as a dissociated self state, then which aspects of me might she represent? Considering these questions brought to mind Johnson’s (1986) statement that “ideas and images should enter into your emotions, your muscle fibers, the cells of your body. It takes a physical act. When it registers physically it also registers at the deepest levels of your psyche” (pp. 100-101).

Living the Image

Seeking to enter into a flesh-and-blood relationship with the mysterious visitor, I decided to embody the rat-girl during a series of authentic movement classes. As I crawled along the floor, hair kissing the ground and wild eyes burning, waves of emotion, intuitions, and insights tumbled into consciousness. Initially, she seemed to be a desperate spokeswoman for my anima or feminine side, an abandoned, emaciated figure starved of nurturance, understanding, and love. She appeared to be calling attention to those feminine aspects of myself that I had cut off, namely my deep feeling and intuitive sides, and she was crying out for help.

Over time I wondered whether, having morphed out of a rat, that most earthy of creatures, she was also speaking somehow on behalf of the planet? Could her cries have originated not only from my own feminine, animal body but also from the body of the earth that is under such a terrible assault in our modern world? According to deep ecologists, Macy and Brown (2014),

We are not closed off from the world, but are integral components of it, like cells in a larger body. When that body is traumatized, we sense that trauma, too. When it falters and sickens, we feel its pain, whether we pay attention to it or not. (p. 27)

Clinical psychologist Aizenstat (2003) suggests that the pain of the earth is indeed communicated to us through our dreams: “At the dimension of the World Unconscious, the inner subjective nature of the world’s beings are experienced as dream images in the human psyche” (p. 4). Interestingly, even though I had caused the rat-girl great suffering by shooting her, she continued to drag herself toward me. This attempt at rapprochement seems to be mirrored on a global scale as Earth continues to nourish us, offering moments of deep communion, companionship, awe and wonder; all this in spite of our profound maltreatment of the planet.
From Desperation to a Wild, Grounded Strength

Over the course of several months, as I invited the rat-girl into an embrace with the nurturing figures of my inner world, I felt her gradually calm and shift into a more regulated neurobiological state. After taking in sufficient nourishment from this warm atmosphere, she rose up once more, wild and fierce, yet also beautiful, infused with a new, grounded strength. Embodying this more powerful version of the dream figure, I began to tap into the positive aspects of her raw, spontaneous, Earth-bound vitality. No longer the bedraggled, anorexic girl, she had become a wild, untamed source of primordial energy.

Joining forces with the tiger of my childhood dreams, she is heralding a new life force within me, a power that refuses to be shackled by the past, is not afraid to break the rules, and is determined to step fully into the generative matrix. This new current inside needs the tiger’s fangs and supple, rippling strength; it also requires the wild woman’s ability to crawl close to the ground, to flash her dagger eyes, and to snarl her demands. It is a movement aligned with the powers of the cosmos, streams of energy that are both destructive and life-giving, finding their greatest creativity in times of chaos and upheaval.

From Dictatorship to Democracy

When I consider my journey in the authentic movement class from a neurobiological point of view, something quite surprising comes up. It was my physical embodiment of the dream image, rather than any type of rational thought process that enabled its energy and insights to emerge. My experience fits with the new picture that is emerging from neuroscience around how the human organism actually functions. Far from the old framework of the ego sitting on high, issuing dictates from the control and command center of the head, the “I think therefore I am model,” according to Levine (2010), our systems actually operate from a bottom-up perspective as messages are sent from the most primitive parts of the brain to the most complex (p. 121). Literally thousands of physical sensations, feelings, and perceptions feed upwards to create our thoughts, the stories we tell ourselves, and the narratives of our lives. In fact, the ratio of communication from the gut brain to the head brain is 7-1 (p. 122). This highly democratic system gives credence to the old wisdom of “listening to your gut” or “making a gut decision.” I wonder to what extent we allow our belly brains to inform us about our species’ current relationship to the larger Earth community. Are we permitting the wisdom of our bodies to feed into our decisions regarding the trajectory of humanity?
Or are we running so fast that we cannot even sense the upwellings from these nonverbal parts of ourselves?

**Engaging the Right-Hemisphere, Embodied Self**

The intelligence of my physical self only became available when I consciously shifted into a right-brain mode of being by engaging in meditative, imaginative movement. As McGilchrist (2012) emphasized, the right hemisphere is the center of the embodied self: “It is not a representation (as it would be if it were in the left hemisphere) . . . but a living image, intimately linked to activity in the world—an essentially affective experience” (p. 66). As a living image held in the right brain, my body and its associated affects were not static but were allowed to morph and transform, ultimately shifting from a place of grief and desperation to a new sense of grounded strength and raw energy. Such transmutation was possible because the right hemisphere, unlike the left, does not create static models of the world but permits reality, both inner and outer, to be in a state of flux. In addition, the right brain processes newness. It is here that novel experience is tasted, felt, mulled over, and incorporated into the system (p. 164).

**Feeling the Pain of the Earth**

While there are many practices that support the activation of the right hemisphere, such as yoga, meditation, martial arts, and relational therapy, to name but a few, the discipline that guided me was active imagination. By engaging my embodied, intuitive mind, this practice bypassed my left hemisphere’s defenses against feeling, enabling old affects that had been festering in my body to come into conscious awareness. The influx of new energy was unleashed only after I had allowed myself to experience deeply the grief of those wilder, feeling parts that I had repressed in order to win the love and approval of others.

Could the same principle apply on a planetary level? Just as the desperate, wild girl of my dream needed soothing and nurturance, in what ways is the greater Earth community calling out for our caring and compassion? Dare we feel the deep well of grief that may arise when we step off the hamster wheel of modern life and open our eyes, ears, and hearts to the thuds of ancient forests as they hit the parched soil below; to the cries of our ancestors, the orangutans, as their homes go up in flames; to the last suffocating gasps of sea life no longer able to withstand the toxification of our oceans?

Contemplating the enormity of this destruction can feel profoundly overwhelming. However, the alternative is that just like trauma survivors who must numb themselves to
their bodies in an effort to contain their ever-present fear of annihilation, we will continue to dissociate ourselves from that larger body within which we live, planet Earth. If we are to have any hope of achieving wholeness as individuals and of redirecting our profoundly damaging planetary course, we must allow ourselves to feel the tremendous grief of the whole situation, for herein lies the creativity that is being demanded at a scale never before imagined in human history. If we can hold the planet’s immense suffering in our hearts, we may find, as occurred with the desperate girl from my dream, that humanity becomes infused with a new source of strength, inspiration, and creativity, the very qualities that are required if we are to step into a mutually enhancing Earth-human relationship.

**Playing God**

Over the past 250 years, humanity has become so powerful that whether we wish to admit it or not we are literally playing God here on Earth. For the first time in this planet’s history, biological evolution is now being completely overwhelmed by cultural evolution: “Our mind and hands represent a new source of ‘newness,’ putting at Nature’s disposal a fundamentally new mechanism of evolution” (Russell, qtd. in Fox, 2004, p. 29). Yet in large part we appear to be operating as the gods of destruction. Humanity’s most pressing task right now is to wrestle our creativity back from its current demonic manifestation (Fox, 2004, p. 10).

According to theologian Fox (2004), if used for wise and compassionate purposes, creativity can be our very highest calling: “Creating is our imitating of Divinity. We are here to imitate Divinity. Nothing less. . . . But we do not generate alone, we generate in communion with the Divine who dwells and generates within us” (p. 72). These profound statements feel so true to me. In those moments when I sense myself to be engaging with deep streams of creativity, there is an impression of timelessness and spaciousness, a feeling of encountering the sacred.

Yet who or what is this divine force? The 14th-century Christian mystic Eckhart called God a “nameless nothingness” and a source of “pure generation” (qtd. in Fox, 2004, p. 72). Interestingly, these images of the Divine have an uncanny similarity to our current understanding of the origins of the universe. In the language of physics, quantum fluctuation refers to the manner in which elementary particles fluctuate in and out of existence. “Particles boil into existence out of sheer emptiness . . . there was no fireball, then the fireball erupted . . . all that has existence erupted out of nothing” (Swimme,
The extraordinary truth of the matter is that the universe surged out of nothingness and then set about the work of creativity in the most spectacular fashion.

So, if in Fox’s (2004, p. 72) words, we are here to imitate Divinity, could our role be imagined as one of embodying this empty realm, becoming the space through which creativity can pour into existence? The processes of clearing the mind and relaxing the ego prior to engaging in active imagination seem to be oriented toward achieving just such a state of emptiness. Thus, through active imagination, are we not setting the stage for our imitation of Divinity, clearing the way for our union with the Divine? By creating a space of pure potentiality, could it even be said that we are imitating the birth of the universe? Does not the quivering realm of no-thing-ness from which the flamboyant forms of our imagination burst forth bear a striking resemblance to the void out of which the first protons boiled into existence? For me, the answer to all three questions is a resounding yes. It appears that our dialoguing with the imagination is tantamount to both merging with the Divine and joining with the very emergence of the universe itself. If we are, as Swimme (2007) argued, the universe birthing itself in this very moment, then does it not behoove us to model our creating on that first grand act of creation, the flaring forth of the original fireball out of the primordial void? (57:00).

In my view, engaging with our imagination in the manner of the Big Bang, through a process of emptying, letting go, and allowing an upsurge from the nothingness of our being, is the pathway to wrestling our creativity back from its current demonic manifestations. When we ignite our imaginative faculties in such a primeval way the world shows up as animated, interconnected, and even divine; a perspective that bears an uncanny resemblance to Jung’s (1963) experience of the Self:

> At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the plashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. (pp. 225-226)

### A Holistic Lens

Living from such intimacy with the greater Earth community appears to be an absolute prerequisite to our individuation at the planetary level, to our global transition to a life-sustaining society. Through developing holistic, right-hemisphere modes of perception, we begin to see through the Western myth that we are a collection of separate selves, encased in isolated brains, wandering about in discrete bodies, in competition with one another, and at war with the other species and the planet. Instead, we perceive the reality that we are neither separate from nor superior to nature; rather, not only are
we a part of nature, we are nature. As we sense our oneness with all that is we may glimpse the unus mundus, Jung’s (1976) concept of the world as a single inseparable whole: “The multiplicity of the empirical world rests on an underlying unity. . . . Everything divided and different belongs to one and the same world” (p. 538). From this standpoint, what we do to the natural world, we do to ourselves. We are simply another bud on a branch of the tree that is this Earth, and as we devastate the biosphere without, so too we maul the psyche within. Conversely, by taking steps to reclaim the soils of the earth, we begin to reconstitute the ground of our being; as we learn to cherish the forests without, so too we nourish the tender shoots within; and as we undam the mighty rivers, we unleash the psychic vitality we so desperately seek.

However, for all its wonderful capacities, the right brain cannot go it alone. What is called for is integration, with the powerful left hemisphere operating in service of the wisdom of the right (McGilchrist, 2012, pp. 428-460). As the side capable of manipulation, it is the left that can take the holistic vision of the right and break it down, allowing for its practical execution out there in the world. Yet what vision are we executing? What is our purpose here on the planet?

**Our Role as Human Beings**

Humans are in a unique position since, to a large extent, our purpose is not encoded in our genes as is the case with other animals. While everything else in the universe has its own task to perform, from the phytoplankton of the oceans providing the oxygen we breathe, to the bees pollinating flowering plants worldwide, only human beings have to create their sense of purpose. This calling takes a particular form in each individual, but Swimme (2001) argued that as the self-reflexive awareness of the cosmos, our species has one overarching role:

> The human provides the space in which the universe feels its stupendous beauty.

> . . . Think of what it would be like if there were no humans on the planet: the mountains and the primeval fireball would be magnificent, but the earth would not feel any of this. Can you see the sadness of such a state? The incompleteness? Humans can house the tremendous beauty of Earth, of life, of the universe. We can value it, feel its grandeur. (pp. 32-33)

Gifted with an unprecedented capacity for awe and wonder could it be that we are here to appreciate the magnificence of all creation, to stand awestruck beneath a blanket of shimmering stars, to have our breath taken away by a flock of wild geese soaring in
symmetry? Yet we can only perform this role of holding the splendor of the universe if we are capable of developing awe, if we are able to drop our “sleek certainties” (Heschel, 1976, p. 58):

To a mind unwarped by intellectual habit, unbiased by what it already knows; to unmitigated innate surprise there are no axioms, dogmas; there is only wonder. The realization is that the world is too incredible, too meaningful for us. The existence of the world is the most unlikely, the most unbelievable fact. . . . Who could believe it, who could conceive it? (p. 58)

This awestruck perspective depends upon our being present and embodied enough to see life afresh, as though for the very first time, in each moment. It requires that we periodically step out of the left hemisphere, which delivers only representations of the world, and into the right side, which is directly in touch with here-and-now felt experience (McGilchrist, 2012, p. 70). It necessitates engaging our imaginative faculties, for it requires a leap of the imagination truly to see ourselves as the direct descendants of the stars above, as the atoms and energy from the beginning of time, here right now thinking, feeling, and creating (Swimme, 2007, 56:30).

Therapeutic Implications

At this moment in time, I sense that we are being called to stand in wonder not only in the face of the miracles of the universe but also in the presence of one another. For those of us who work as psychotherapists, psychologists, or healers of any kind, what would it be like to perceive our clients through a cosmological lens? Could we see the person before us as not only an individual, not simply part of a family, community, or culture, but also as 13.8 billion years of “creativity in the form of one particular human body” (Swimme, 2002, p. 13)? Standing in this space, I feel the only appropriate response is one of sheer awe and reverence.

How would it affect the dance with our clients to hear their hopes and dreams both as manifestations of their own innate desires and as expressions of the fundamental alluring activity of the universe? This allurement permeates the macrocosm on all levels of being, attracting Earth to the sun, holding the Milky Way together, and preventing our planet from dissolving into a huge dark cloud (Swimme, 2001, p. 48). By supporting our clients to pursue their deepest allurements, not only are their individual lives impacted, but on a cosmic level “we help bind the universe together. The unity of the world rests on the pursuit of passion” (p. 48).
What would it be like to imagine that the therapeutic process itself is directly involved in binding together the vast emergent cosmos? The idea that our work may support the integration of our clients’ brains while also facilitating the very cohesion of the universe, in Hillman and Ventura’s (1992) words, takes the top off my head (p. 69).

By revisioning psychotherapy in this way we might infuse the endeavor with a new source of energy, bringing profound purpose and meaning in those moments when we feel lost in the woods of an individual’s life. It could fortify us against the inevitable burnout involved in conceiving of our vocation in too limited and superficial a manner.

Summary and Conclusions

As the 13th-century Sufi mystic Jalal ad-Din Muhammad Rumi wrote, “We come spinning out of nothingness, scattering stars like dust [:] the stars form a circle . . . and in the center we dance” (qtd. in Liebert, 1981, p. 13). The idea, celebrated by poets and sages throughout history, that everything emerges from emptiness is now being confirmed by modern science with the discovery that elementary particles do just that—they literally leap out of the nothingness (Swimme, 2001, p. 36). Through the process of active imagination, we allow images to spring out of that very same void, giving them space to grow, share their wisdom, and work their magic in the broken, desolate corners of our psyches. Imaginal flows don’t simply heal in this interior way, but their blessing also extends outwards as they reengage us with the sacred dimension of our fellow human beings, the greater Earth community, and the planet itself.

By engaging the holistic lens of the right brain we open the portal to glimpsing ourselves in our planetary context. As ideas of inside and out, I and other, my body and Earth’s terrain dissolve in the sea of the imaginative right cortical hemisphere, our sense of physical and temporal separation evaporates. In an instant, our union with everything that exists through our common origin in the primeval fireball rushes into consciousness. From this unitary perspective it becomes nearly impossible for us to view the hardwood forest or leaping salmon as simply resources for our consumption. Instead, they become extensions of ourselves for they, like us, are exquisite manifestations of the boundless creativity of the cosmos.

From the epicenter of the imagination emerges the shockwave of realization that just as the mighty Himalayas are Earth in the form of a mountain range, and the giant redwoods are Earth in the form of a forest, we are Earth in human form. In essence, we are the planet becoming aware of itself, developing the capacity to reflect upon its own glorious origins and create new visions for its future. Thus, as we engage with the
primordial flows of creativity that pulse through our beings, recognizing them and giving them shape, we simultaneously facilitate the planet’s individuation, allowing Earth to express itself in forms never before seen, heard, felt or touched in its 4.6 billion-year history.

Due to the omnipresent influence of the human, as we individuate on a species level we impact the future of the entire planet. For example, as we get in touch with deep currents of compassion within ourselves, then compassion begins to be woven into the very evolutionary dynamics of life in an entirely new way (Swimme, 1997, 201:00). The type of vibrant, mutually enhancing Earth community that lies on the other side of such a macrophase transition is beyond our wildest imaginings. This is an awesome destiny, but it will only be realized if we are willing to embody all of who we are, bringing back online the empathetic, holistic, imaginal circuitry of the right hemisphere, thereby embracing our potential as the very heart and mind of the planet itself.

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Camel Walkers Boustrophedon

S. Sowbel
The Salt Daemon

Susan Courtney, Ph.D.*

Jung’s inquiry into the interconnectivity of psyche and matter and body and soul included alchemical studies and his psychoid theory, which was loosely based on the dynamics of the electromagnetic field. Using Jung’s presentational methodology in which psyche and physis are held evenly, this study presents salt as a liminal, psychophysical substance animating body and soul, world and anima mundi. Salts dissociate in the solutions of the body and sea, creating the electrolytic spark of life, just as alchemical sal in solutio signals a dissociative, incoherent yet psychoactive state, which seeks recrystallization—coagulatio or coherence. The rhythmic movement between incoherence and coherence is self-organized by a fieldlike guiding force of the psychoid that I call the salt daemon, which is entangled with other such salt spirits. The salt daemon’s alternation between uneasiness and calm—the sensate conscience—works toward increasingly differentiated body-soul coherence: the alchemical sal sapientiae, embodied wisdom.

Several years ago, I followed the Clackamas River toward its source in the Cascade Range of Oregon, hoping to find in this wilderness a living image evoking the unity of psyche and matter—a mysterium to which Jung had devoted much of his career. While I sat in quiet contemplation, I heard the word salt, in a faint, feminine voice, rise like a mist from the river, and an image moved across my mind’s eye of salts leaching from the clay embankment and sparking and flashing in the flow of water. I felt called by salt, as if my body were in resonance with salt sparks of River.

The inner image of salt sparking in water led me to Jung’s (1955/1963) essay on the alchemical sal in his opus, Mysterium Coniunctionis, in which salts dissociated in solutio hold a dynamic tension between physicality and a spiritual principle that works toward a state of fully differentiated, “maximal integration” of body and soul, psyche and matter (pp. 42, 188). For the alchemists, sal in solutio animates the body and world (p. 244), just as the salt solutions of the body and sea are electrolytic, electromagnetic, and animating. The tension of psychical and physical salt sparks is considered through characteristics of Jung’s theory of the psychoid as it was loosely modeled on the electromagnetic field, an approach that carries certain risks, such as the subtle

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implication that psyche derives from physicality. For this reason, von Franz (1988/1992a) stated, Jung had avoided presenting physical processes parallel to psychical processes but had been convinced that connections of physis and psyche would eventually emerge, most likely in “a very unexpected place, where no one had anticipated it—in microphysics” (p. 2).

Edinger (1996) had described Jung’s research methodology as presentational, to set empirical facts of the psyche side by side with observations of the material world, a holistic approach in which interconnections break through the horizon of psyche and physis (p. 11). Out of such a methodology—the even holding of a polarity or tension of opposites—might emerge new and unexpected perspectives, expanded self-awareness, greater depth of meaning, as well as a “living symbol” that unites the former polarity in a process that Jung (1921/1971) called the transcendent function (p. 480).

Salt Daemon

Holding depth psychological implications of the alchemical sal, of the electrolytic solution of dissociated salts, and of the electromagnetic field has brought out an image of a psychophysical, integrative dynamic that I call the salt daemon, an innate, self-patterning, purposeful force that resonates within the feeling body and acts as an energetic connective tissue among sentient beings and between animated life and earth. The image of a salt daemon emerged from a meditation that took place at the edge of the estuary, where I saw in my mind’s eye a person whose flesh and bones were dissolved in a matrix of sparks that flashed in response to sparks of the infusing sea mist. The aliveness of the personal salt mist was discernable but not separable from the aliveness of the salt spray: person and environment were woven in a complex, integrative dance of smaller and greater sparks of physicality and purposeful energy. Thus, the salt daemon is not a thing but an integrative flow, a perspective informed by Jung’s (1961a) realization in his alchemical studies that the unconscious is not a place or thing but a transformative and purposeful dynamic that moves toward a state of intrapersonal and collective unity (p. 209).

Although guiding spirits had been alive in humans, animals, and the landscape in ancient and medieval times, the Age of Reason had effectively deanimated these “sparks of the World Soul,” the demons, gods, and goddesses, the “messengers from heaven and monsters of the abyss” (Jung, 1945/1980, pp. 591–593). Images of autonomous, psychical agencies in nature and within the dark (unconscious) side of human nature were brought back to Western discourse in the early 19th century through the German
Romantic movement, which held a sense of the “universe as a living organism endowed with a soul pervading the whole and connecting its parts” (Ellenberger, 1970, pp. 77–78). Among the ideas the Romantics resurrected was the *daemon*, a *will* or directing agency of the unconscious body, a vital *élan* or *genii*, a creative, energetic force motivating human feelings and imagination but extending beyond the person into nature (Jung, 1946/1960b, p. 171); (Ellenberger, 1970, pp. 207–208). To Jung’s (1928/1953c) thinking, the integrative, directing agency or inner daemon held two aspects: a “transpersonal control-point” appearing in dreams and visions in numinous images of the archetypal psyche, and a “guiding function” that works through the *subterranean* psyche extending into dynamic instinctual functions of the body (emphasis in original, pp.134–135, 135n). Jung (1946/1960b) surmised that the unconscious *will* parallels the conscious mind by having its own dark or subliminal ways of thinking, feeling, and perceiving: its own insights, memories, imaginative faculty, judgment, and self-organization, whether or not these activities are noticed by the conscious mind (pp. 172–173). The inner daemon, for Jung (1958/1964a), a spirit, life force, or “manifestation of *mana*, of the extraordinarily powerful,” moves not only through the person and among people but across the landscape, mediated by a fundamental, fieldlike, numinous rapport called *participation mystique*, an interpenetration of personal and transpersonal emotional experience within a unitary state of being—* unus mundus* (p. 448, 452).

Hillman (1996) held a deep regard for the motivating factor of the *daimon* as a lifelong guardian of soul entwined with body, a unique and innate image perceivable in the effects of its unconscious impulses, intuitions, decisions, and actions (pp. 6–10). For Hillman, this daimon is less an evolving process than a gestalt that preexists and stands outside of linear time, holding “all in the copresence of today, yesterday, and tomorrow,” which can be intuited as one’s “sense of calling, that essential mystery at the heart of each human life” (pp. 6–7,12, 245).

Treatises of medieval alchemy had portrayed a salt spirit, a wingless black bird carrying bitterness in its throat, which Jung (1955/1963) interpreted as salty grains of emotions and memories trapped in the body whose gall or sting provides “the strongest incentive to a differentiation of feeling,” thus impelling the reluctant adept through the painful opus (pp. 194–197, 248). The black bird, which the alchemists called the “‘servant and messenger of the inner word [logos],’” but which “Christianity regarded as demonic,” reveals its inner knowledge as the transformational work continues, leading to a more integrative state of mind and body called *sal sapientiae*, salted sapience (pp. 194–196). Not merely a fleeting moment of personal consciousness, *sal sapientiae* is an emergent, self-sovereign, and embodied intelligence, as well as a ubiquitous life-spirit
that is inseparable from the world and the anima mundi—the world soul that “animates the whole cosmos” (Jung, 1961a, p. 211), and which was composed, the alchemists specified, of inorganic, stellar salt-sparks (Jung, 1955/1963, pp. 240, 244).

The thesis of a salt daemon is presented initially through characteristics of salt and alchemical sal, Jung’s psychoid, and observations from electromagnetism, followed by specific points of their convergence. The intuitive and sensate perception of a salt daemon is then deepened through perspectives of coherence, entanglement, and the conscience.

Salt

The concept of a salt daemon that inhabits the body yet extends into the world was strongly influenced by Jung’s (1955/1963) synthesis of ancient, Gnostic, biblical, and alchemical correspondences to salt, in which are found images of the transformational movements called solutio and coagulatio that symbolize the dissociation and integration of body and soul in the lifelong process of finding one’s self (pp. xiv–xv). The oldest known symbol for salt was the single dot or salt-point, which symbolized, among other concepts, the first sparks of fire or light or consciousness in potentia, the spark of the anima mundi, the magnetic pole of the body and earth that was the “mysterious creative center” of the four directions that encompass the world, the beginning and return points of time and the realms beyond time-keeping, and the “indivisible” center of the cosmos (pp. 45–47, 244). The salt-point was the apex of intelligence: the divine nous—a cosmic principle or quintessence synonymous with God and the sphere surrounding God (p. 244). Salt was the prima materia, the original matter holding the matrix of all potentiality, interpreted depth psychologically as bitter, undifferentiated, and despised grains of experience that lie inert and buried in the body and earth, like stones that obstruct the free flow of spirit (Edinger, 1985, pp. 47–48). Sal was not only the beginning point but the endpoint of the alchemical opus, the gold, lapis, or philosopher’s stone, which Jung (1955/1963) understood as a state of individuation or total union that he called the self—the integration of the personal will within an immanent, autonomous, higher Will (pp. 47, 244, 544).

Jung (1955/1963) encapsulated sal in solutio, the sparks of life and transformation in the body and the world, through the integrative, free-flowing, “feminine principle of Eros, which brings everything into relationship, in an almost perfect way” (emphasis in original, p. 241). Eros evoked for Jung (1951/1959a) not the Greco-Roman masculine god but an “intuitive” concept of a “connective quality” or life force of the feminine
feeling function that holds a psychical tension with the masculine “discrimination and
cognition associated with Logos” (p. 14). Far more expansive than the Freudian
instinctual sex drive, Jung (1914/1961b) perceived in Eros a “cosmogonic principle” of
“psychic energy,” a feeling of “empathy and adaptation” that flows through the sensate
body and extends into meaningful interconnectivity or *compassio* among people (p. 285).
In her capacity as mediatrix of nonrational, emotional life, Eros corresponds to the
alchemical *sal* through the image of *Luna*, lunar consciousness, the ebb and flow of
darkness and reflected light that draws out the feeling function of the body, balancing
the rational solar consciousness of Logos within a necessary conjunction of feeling and
thinking that unites body and soul in embodied, grounded wisdom (Jung, 1955/1963, pp.
180, 248–249).

scholarly work on the alchemical *sal* yet looked to “substantiate” the cosmic principle
of salt by drawing out its “commonly recognizable experience”—the saltiness of life,
which is “essential to the embodiment of our psychic nature” (p. 55). Similarly, the idea
of the *salt daemon* stands on the platform of Jung’s (1955/1963) psychological
interpretation of alchemical *sal* held in balance with certain phenomena of salts in the
body and nature.

The Psychoid

The *salt daemon* embodies the dynamic tension of psyche and matter that Jung
(1958/1964b) called the *psychoid*, an unknown “factor” that lends “matter a kind of
‘psychic’ faculty and the psyche a kind of materiality” (p. 411). Although Jung had not
originated the idea of the psychoid, he expanded its sphere from an organ- or organism-
based psychical agency into a principle of interconnectivity governing “matter in
general. . . . [in which] all reality would be grounded on an unknown substrate” (p. 411).
Jung’s (1946/1960b) psychoid was not equivalent to the unconscious psyche but was the
deepest extension of psyche into the inorganic matter of the body and earth as well as
the highest extension of psyche into the “autonomous” sphere of the archetypes (p. 183);
the psychoid is then a centering force that “acts like a magnet on the disparate materials
and processes of the unconscious and gradually captures them as in a crystal lattice”
(Jung, 1944/1953b, p. 217). Jung (1946/1960b) surmised that the lower, physiological,
and upper, archetypal ranges of the psychoid were ultimately “two different aspects of
one and the same thing,” touching and not-touching at some point outside the constraints
of consciousness, time, and space (pp. 206, 215).
Jung (1934/1959b) associated the psychoid function with the “realm” of the sympathetic division of the involuntary (unconscious) autonomic nervous system, where “the soul of everything living begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me” (emphasis in original, pp. 18–22) (salts in solution and the nervous system are discussed below). Conforti (2013) expressed Jung’s psychoid realm as an “underlying, generative field from which psyche and matter arise” (pp. 48–49), while Cambray (2009) described the interrelationality of the psychoid as an “empathic resonance” holding characteristics of vibration, frequency, and intensity, which create an “attunement among elements or agents in a field” (pp. 68–70). Von Franz (1974) ascribed the characteristic of rhythmicity to the psychoid, which is evident in repetitive and ritual movements such as dance that create a felt sense of affinity with others, while arhythmicity indicates a degree of body-mind dissociation called depersonalization, which might extend to dissociation of the person from the world, called derealization (p. 158). In recent decades, neuroscience has observed a number of oscillating, self-organizing, involuntary responses to inner and environmental stimuli that have been termed rhythmic entrainment or resonant synchrony (Thaut, McIntosh & Hoemberg, 2014, More Clinical Applications of Entrainment, para. 2). Such rhythms are mediated through the sympathetic and parasympathetic divisions of the autonomic nervous system (Marieb & Hoehn, 2007, p. 459). Out of the contemplation of rhythmicity and empathic resonance of the psychoid alongside observations from mainstream sciences of a rhythmic synchrony between the body and the environment has emerged an image of the salt daemon’s purposeful oscillation toward greater harmony of body and soul, which leads to greater harmonic resonance with others and the world.

Electromagnetism

Jung had explored the intersection of body and soul, psyche and matter, through his interests in Chinese metaphysics, the German Romantic idea of a preestablished harmony of all things, electromagnetism, the spacetime gravity field, and quantum field theory (among other influences), all of which informed his theories of the psychoid and synchronicity (Haule, 2011, p. 85). The idea of a field of energy originated with Michael Faraday’s 1849 observation that a moving electrical current is always magnetized and produces sparks (light radiation) that arc over great distances without connecting wires, like an invisible blanket of magnetized electricity—a phenomenon he called electromagnetism. Although subject to interference, the electromagnetic field extends
indefinitely in dynamic interaction with other such fields as well as with matter, which led Faraday to infer an invisible “unity in all types of physical interaction,” a belief that Einstein later shared (Moring, 2000, p. 84). The quantum electromagnetic field of salts in solution (electrolytes) is more extensive and more interactive than nonionic atoms’ fields due to the electrolytes’ imbalance of positive proton and negative electrons, which creates a greater charge and therefore a larger field (Marieb & Hoehn, 2007, pp. 25–26). Exactly how a moving (not static) electrical current creates a magnetized field is not known, as if electromagnetism were a mysterium coniunctionis, like the psychoid and the ancient, underlying, unified world of matter, psyche, and spirit called unus mundus, phenomena that Jung (1945/1968a) called just so (p. 272). The just so psychoid realm might be set side by side with physicist Weinberg’s (1977) description of electromagnetism as a thing-in-itself, an “independent inhabitant of our universe, with as much reality as the particles on which it acts” (p. 19).

Electromagnetism drew Jung’s attention as a model for the psychoid in part due to its emergent phenomena of electromagnetic radiation (the light spectrum), given, as Jung often observed, that light and color have long been associated with states of consciousness. Jung (1946/1960b) perceived an electromagnetic polarity of the invisible, lower, warm infrared radiation, symbolizing psyche reaching into the inorganic matter of body and earth; and the upper, invisible, cool ultraviolet radiation that symbolizes psyche reaching into transpersonal spirit; together, chthonic infrared and numinous ultraviolet hold a dynamic tension that “establishes the existence” of the psychoid (pp. 181–183, 211–212). Von Franz (1988/1992a) regarded Jung’s metaphor of electromagnetism for the psychoid as a holistic field approach that does not focus exclusively on the brain but places the psychoid realm “within the whole bodily sphere” and specifically in inorganic matter (pp. 3–4). In this schema, the infrared pole, psyche interwoven with somatic processes, and the ultraviolet pole of numinous archetypes “constitute a unitary reality” (pp. 9, 11). In von Franz’s (1972/1998) comparison of the unified field of psyche and matter to integrative electromagnetic fields of all visible and invisible phenomena, she perceived a creative force in the image of an “inter-human Eros, the pre-conscious ground of all communication and community among” people that flows throughout the web of nature (emphasis in original, pp. 124–125,138).

Convergence of Salt, the Psychoid, and Electromagnetism

Although connections between alchemical salt, the psychoid substrate, and the electromagnetic field in Jung’s writings are more implicit than explicitly stated, I suggest
six points of their possible convergence: inorganic substrate, polarity, magnetism, dynamic field, self-organization, and animating sparks of sentience. Each of these characteristics are strands of a web of a meaningful psychophysical intelligence of the unconscious body and soul that is experienced through inner coherence and incoherence, and entanglement with others and the environment, which creates the phenomenon of the conscience—a felt oscillation of the salt daemon.

**Inorganic substrate.** The salt daemon evokes a dynamic conjunction of an inorganic substrate (salts and water) of the body and personal soul on the one hand and the world and transpersonal psyche on the other. Alchemists had worked primarily if not exclusively with inorganic materials, especially the saltwater solution out of which emerges the salt stone, an inner “symbol of wholeness” inseparable from a transpersonal, “inorganic,” “more objective point of view” (Jung, 1955/1963, pp. 216–217). The salt stone was the “secret of alchemy,” the goal of the opus, the *lapis* or philosopher’s stone, which has “roots” in the “chemical elements” of the body and earth (Jung, 1948/1968b, p. 195). In fact, when the total integration of spirit and matter is realized in the fully individuated self, “since the cosmos is infinitely greater than we are, we shall have been assimilated by the inorganic” (p. 239). *Assimilation by the inorganic* calls to mind the interactive electromagnetic fields of the human body that are inseparable from larger fields, such as the geo-electromagnetic field that emanates from and envelops the planet, which is itself integrated with the interplanetary magnetic field.

The unity of spirit and matter within an inorganic realm has been recognized in the contemporary movement of Earth-Spirituality, in which all of the Earth’s inhabitants might speak to us of “the grand mysteries of existence” if only the human would unlock the inner senses that perceive voices both organic and inorganic (Berry, 1999, pp. 17, 25). Earth-Spirituality carries forward the work of paleontologist, scholar, and mystic Pierre Teilhard de Chardin (1968/1999), who portrayed a “spark of spirit” immanent in all matter—even inorganic matter, which is “certainly animate in its own way” (p. 63).

**Polarity.** Within the salt *solutio* lies potential energy that emerges from alchemical salt’s polarized tension, its “paradoxical double nature” that is composed of the “most potent set of opposites imaginable” (Jung, 1955/1963, p. 250). Salt’s dynamic bipolarity exemplified what Jung called the living, “’generative force’” of psychoid processes (in Jacobi, 1957/1959, p. 50). In Jung’s (1917/1953a) words, “everything rests on an inner polarity; for everything is a phenomenon of energy” (p. 75). The often-polarized tension between emotionality and rationality, body and mind, generates a psychophysical integrative energy that can be envisioned in the uroboric image of the dragon eating its tail, which the alchemists expressly identified with salt (Jung, 1955/1963, pp. 251, 365).
The spirit of alchemy began in the “chaotic waters” before the “separation of the opposites and hence before the advent of consciousness” (Jung, 1955/1963, p. 197). Jung (1927/1960a) surmised that the psyche “must exhibit organs or functional systems that correspond to regular physical events” of “primordial times,” although the psychical systems are since independent of the physical event (p. 153). As an example, the alternation of day and night, light and dark, solar and lunar, “must have imprinted themselves on the psyche,” since its “organization must be intimately connected with environmental conditions” (Jung, 1946/1960b, pp. 152–153). In the body and estuary, inflowing fresh water stirs up and dissociates inert salt compounds into their intrinsic electrolytes, polarizing the (electromagnetic) salt solution. Perhaps the polarity of salt ions in the primordial estuary, which has been proposed as the original cause and place of the spark of neural activity that led to animal life, was the original imprinter of polarity on the psychoid.

**Magnetism.** In Gnostic and alchemical doctrine, salts fill a magnetic pole that acts like a centering force of body and earth, soul and *anima mundi*, in which “everything hangs together with everything else” (Jung, 1951/1959a, pp. 133–136, 143). The salts of the magnetic pole draw together earth and cosmos, which means that no somatic experience is ultimately separable from the realm of spirit (pp. 185–188). Jung’s (1918/1964c) understanding of the interconnectivity of psyche and matter, the psychoid, was influenced by Anton Mesmer’s theory of animal magnetism that extends throughout the universe (p. 15). Mesmer had envisioned a medium that was both energetic and physical and which flowed through the person, between people, and through the earth and sky, a notion that was hotly debated in its time because it proposed that an invisible, magnetic force exists everywhere and has an effect on solid matter (Ellenberger, 1970, pp. 62-63). In 1820, five years after Mesmer’s death, the Danish physicist Hans Oersted discovered that a moving electrical current is always magnetized, an observation that led over time to the discoveries of the electromagnetic field, quantum electromagnetism, the geomagnetic field, the interplanetary magnetic field, and electromagnetic plasma, which comprises 99.99% of the known Universe (Evans & Heller, 2003, p. 245).

The idea of a *salt daemon* rests on the premise of a magnetic resonance of the body’s salt solution that is interactive with the web of all sentient life and inorganic matter. Because the planet’s spin (due to flowing rivers of molten iron salts below the Earth’s surface) creates a powerful geomagnetic field, “everything around us is penetrated by magnetic lines of force—including the page you are currently reading and, indeed, your whole body” (Evans & Heller, 2003, pp. 62, 245). Research suggests that many organisms, including elephants, honey bees, blind mole rats, fin whales, hammerhead
sharks, salmon, and sea turtles are in resonance with the geomagnetic field for purposes such as migratory orientation and geophysical positioning (Arnason, Hart, & O’Connell-Rodwell, 2002, p. 126). In the last fifty years or so, researchers have investigated the possibility that the human biomagnetic field responds to environmental electromagnetic fields (Evans & Heller, 2003, p. 188); a study from Australia found a “clinically meaningful” coincidence of suicides of women during “periods of geomagnetic storm activity,” suggesting that the psychical state is affected by ambient magnetism (Berk, Dodd, & Henry, 2006, p. 151).

**Dynamic field.** Although the idea in the sciences of an energetic field dates to the mid-19th century, von Franz (1988/1992a) had discerned a “basic intuition for the modern idea of the force field” in the classical, Stoic idea of *pneuma*, a generative, organizing factor of matter, psyche, and spirit; a concept that influenced Jung’s development of the psychoid realm and its dynamic organizing factors, the archetypes, which “do not swim around in the collective unconscious like pieces of bread in the soup, rather they are the whole soup at every point” (pp. 9, 12, 54–55). Jung had been influenced as well by William James’s concept of the psychoid as a field phenomenon (von Franz, 1966/1992, pp. 293–294), adapted by Jung to a field of activated, magnetic nodal points or archetypes, which interact with other archetypes, influence body and soul across spacetime, and emit sparks of consciousness; acting, in short, very much like interactive electromagnetic fields (Jacobi, 1957/1959, p. 24). The concept of a field might be discerned in the alchemical salt *solutio*, the *aqua permanens*, depicted by Edinger (1985) as a transpersonal sea of knowledge and self-knowledge, a liquid *lapis*, which exists at no particular point but in every point of the psychoid substrate (pp. 79–80). A salt solution might be seen as a field phenomenon inasmuch as its dissociated electrolytes create an ionic charge that arcs throughout the solution. Except for static electricity, everything material exists in interconnected charged fields, just as the fieldlike psychoid extends beyond the person into the environment.

**Self-organizing.** Salts and the *salt daemon* exist *sui generis*, forming and reforming out of a *just so* principle. Clumps of salts dissolved in water (electrolytic solution) create an unpredictable, interactive and integrative electromagnetic field, which is the deepest known organizing factor of observable phenomena, as it binds electrons around atomic nuclei to form atoms, determining the function of all matter (Ulaby, Michielssen, & Ravaiolli, 2010, pp. 12–14). The alchemical *sal* self-organizes out of the incoherent state of psychological *solutio* within an autonomous differentiating principle that leads to greater clarity and self-sovereignty in body and soul (Jung, 1955/1963, pp. 188–190). Hillman (1979/2010) perceived an essential “mystery” and
“substantiality” in salt’s self-organizing factor of crystallizing in and out of the watery interior state (p. 64). The integrative, self-organizing dynamic of the alchemical sal correlates to the functional aspect of the psychoid, which emerges from a preexistent, “meaningful orderedness” not subject to constraints of space and time and is “responsible for the organization of unconscious psychic processes of the entire body and of all phenomena” (Jung, 1952/1960c, pp. 436, 505–506). Since the psychoid “must be intimately connected with environmental conditions” (Jung, 1927/1960a, p. 152), its organizational attribute extends indefinitely, evident in numinous visions and synchronicities—emergent phenomena that reveal meaningful patterns (Jung, 1946/1960b, pp. 231–232).

**Animating spark of sentient life.** The alchemical salt was a “ubiquitous” animating soul spark of the anima mundi that pours out into the body and everything in nature (Jung, 1955/1963, pp. 240–241). The salt sparks, called scintillae, hold two aspects; the dim, chthonic soul sparks of lumen that carry an irrational, “unexpected, unwanted, and incomprehensible” intelligence of the body that nevertheless “thinks, grasps, and comprehends” its own darkness; and the archetypal numen, brighter, more encompassing sparks of stellar quintessence (pp. xiv, 45–48, 189–192, 241, 255, 537). The dim salt sparks of lumen shine out of the lower, infrared range of the psychoid like fishes’ eyes in dark water, while the ultraviolet range of transpersonal spirit emits the brighter archetypal lights of numen (Kalsched, 1996, p. 67). The spiritual numen magnetically draw from the body and earth the dimmer lights of lumen, dissociated fragments of sensate memories long buried in shame, bitterness, and fear, in a somatic separatio that is often felt as a loss of soul and that might lead to a temporary deanimated state, since the everyday sense of animation is composed of and organized by the little luminosities (Edinger, 1985, pp. 200–202). If the separatio of a luminosity from the unconscious body into consciousness is contained sufficiently within a strong spiritual or philosophical vessel of a constellating archetype, then the body is reanimated through a dawning realization of the numinous mana (pp. 202–203). Successive extractions of the hidden lumen by the numen creates the equilibrating movement of circulatio through which the adept spirals to higher and higher platforms of embodied self-knowledge, sal sapientiae, the integrated state of body, soul, and spirit that cultivates a compassionate rapport with others and a sense of oneness with nature (Jung, 1955/1963, p. 246).

Just as alchemical salt sparks in solutio animate the body and the earth, physical salts in solution dissociate to charged electrolytes that animate all innervated life. Every neural impulse and sensation, all perceptions, feelings, and thinking; all movement and visceral actions; all communications within the body and between the person and the
world are mediated by electrolytes in the body’s solution exchanging electrons across the permeable membrane of the neural system (Marieb & Hoehn, 2007, pp. 40-41). Because it is the flow of electrons that innervates the body, each impulse of animation is necessarily electromagnetic (p. 26). The animated body exists within an incredible, dynamic matrix of entangled electromagnetic fields, created by the body’s electrolytic solution but extending beyond the body into the world.

**The Feeling of the Salt Daemon**

The *salt daemon* oscillates along the magnetic pole of body and soul, which is not separable from the polarized field of psyche and matter—the surrounding world and *anima mundi*. Its oscillations work within a meaningful, intrinsic purposefulness toward harmony, which is reached only through waves of disharmony between the conscious mind and the uneasy body. The tension of disharmony and harmony, incoherence and coherence, is necessarily entangled with others and the environment, creating the dipolar feeling of the conscience of the person interwoven with the world.

**Incoherence and coherence.** The alternating and reconciling alchemical states of *solutio* and *coagulatio* hold a synergistic tension of *incoherence and coherence*. *Coagulatio* at the beginning of the opus symbolizes inert lumps of salts and clay composing the preanimated Adamic body as well as the fixations and inflexible complexes of the psyche (Edinger, 1985, pp. 82–85), in an overly focused, unimaginative state of coherence. Yet *coagulatio* holds meaning, spirit, and imagination in *potentia*, which might be released through dissolution in the incoherent state of *solutio*, “thereby restoring the original condition of chaos, so that a new and more perfect body can be produced” (Jung, 1951/1959a, p. 234), an insight that influenced Jung’s personal and clinical practice called *active imagination*. In the depths of *solutio*, free-floating feelings and sparks of memories are drawn out from the nooks and crannies of the body and dissolved in the more diffuse, wavering, incoherent light just below the surface of the sea, in which new perspectives and understanding might crystallize. Paradoxically, one feels more alive when slightly incoherent and a little bit at sea, yet will feel drawn magnetically to a new sense of connectedness and coherence. The emergence of coherence begins within yet moves outward in an every-widening circle, as expressed by the 15th-century Italian scholar Pico della Mirandola:

> Firstly there is the unity in things whereby each thing is at one with itself, consists of itself, and coheres with itself. Secondly there is the unity whereby one creature is united with the others and all parts of the
world constitute one world. The third and most important (unity) is that whereby the whole universe is one with its Creator. (addition in original, Jung, 1946/1960b, p. 491)

Entanglement. Coherence between two objects is termed quantum entanglement, in which two seemingly discrete particles’ electromagnetic fields act as if they were one and must be considered as one. I discern the idea of entanglement in many of Jung’s myriad interests and influences, including the ancient and alchemical concept of unus mundus—a unified field of potential existence in which each point in the field is entangled with every other point; the Eastern philosophies of Tao and mana; Romantic notions of harmony or sympathy of all things; archetypal constellations of the collective unconscious; and Mesmer’s universal, magnetic fluid. All of these influenced Jung’s formulations of the psyche and synchronicities, which are not subject to linear time and space and could be considered depth psychological theories of entanglement. Entanglement entails disentanglement, the psychological state of derealization or feeling alienated from the world. Aizenstat (1995) found that depth psychology has focused traditionally on the human psyche and has only obliquely considered the “interconnectedness between human experience and the creatures and things of our world,” organic and inorganic (p. 95). He proposed that derealization can be healed by listening intently to the “life spark” of River, Tree, Wren, and Saltmarsh—voices of the anima mundi. British anthropologist Ingold (2006) also proposed that we might consider the human not as an organism separate from other organisms and the earth but as a “relational constitution of being” that is enmeshed in a planetary “domain of entanglement” of “interlaced lines of relationship” (pp. 12, 14). The relational constitution of being, for Jung (1955/1963), was an attribute of the feminine principle of Eros, found in the ebb and flow of the feeling function that extends into the numinous salt sparks of the anima mundi (pp. 179–180, 241).

Conscience: To know with. My meditations on the salt daemon brought out questions regarding its intrinsic motivation or guiding principles. Seeking a windshefeted spot in the alchemical laboratory of the estuary and entering a moment of active imagination, I heard the word conscience rise up into the misty air in a distinct, feminine voice—an experience as unexpected as hearing salt rise up from River. In his essay, “A Psychological View of Conscience,” Jung (1958/1964a) had immediately dismissed Freud’s idea of conscience as a consensus morality of religious dogma and familial and cultural values adapted by the ego when convenient (p. 439). To Jung’s thinking, the conscience was an unconscious, morally indifferent, emergent feeling of the chthonic body (“dirt on the hands”) that finds itself in “collision with a numinous archetype” (pp.
The word conscience means to know with, implying an other, an intrinsic polarity of the inner salt daemon; in fact, Jung noted that “there is scarcely any other psychic phenomenon that shows the polarity of the psyche in a clearer light than the conscience” (p. 447). Its organizational factor is a personality, will, or daemon of the psychoidal unconscious that is discernable in “emotional dynamism,” a somatic differentiation of easiness (buoyancy) and uneasiness (sinking feeling), which might rise to the heavy seas of a psychomachia, a struggle between the “animal psyche” and spirit (pp. 439, 445–448, 451). Unlike the Freudian superego’s imposition of morality on the conscientious ego, Jung’s conscience preexists the subjective personality, arising from the fieldlike force of mana that “falls within the sphere of the collective unconscious” and acts like a reconciling, transcendent function of “reason and grace” (pp. 448, 454).

When the conscious mind becomes aware of and negotiates with the inner salt daemon through the intuitive apperception and differentiation of feeling, an opportunity opens for integration of the emergent feelings—a salted, grounded, crystallization of higher wisdom.

Jung (1958/1964a) thought that the conscience, like the psychoid, is not an epiphenomenon of the body and brain but a “fundamental, essential, and numinous” transpersonal sphere that holds a “spaceless and timeless quality” (pp. 450, 452). Restless inner seas might be a response of one’s inner salt daemon to another person’s uneasy conscience, since the psychoid seems to be “active in the whole environment,” and as such, “points to the sphere of the unus mundus, the unitary world” (p. 452). Thus the true or innate conscience—a felt intelligence of the body entangled with the world and the anima mundi—gives rise to the sensate perception of synchronistic phenomena, meaningful intersections of personal and interpersonal forces that extend beyond subjectivity, time, and space (p. 450).

Salted Sentience

The salt daemon might be felt as an inner estuary, the flux of fresh water and saltwater that moves to tides and currents, alternating between placid coherence and upwelling emotions. Even though the conscious, rational mind prefers the easy waters of a calm conscience, an inner intelligence with its own intentionality magnetically draws up bitter, coagulated salts from the body’s seabed, creating an incoherent, even chaotic or terrifying solutio. The negotiation of the ebb and flow of emotions with the rational mind leaves one somewhat drained but standing on tentative new ground with broader horizons and a stronger sense of oneself in the world through a process that
Freud had described as “‘draining the sea-marshes to reclaim land’” (in Hillman, 1975, p. 26), and that Hillman (1975) termed “soul-making” (p. 23).

Hillman (1979/2010b) called the body a salt mine of subjective felt experiences that are mine, but the commonality of salt, the “common human experience,” points also to the objective nature of psychical and physical salts (pp. 60-61). The salts of necessity, of injustice, of all archetypal energies, are embedded in the ground of our being yet might resonate with injustice in an other time and place, another person standing on another landmass, or perhaps, if coherence indeed works through the cosmos, another planet. The uneasiness and calming of the inner seas, therefore, works through the objective world, the saltmarsh of our origin, at whose edge the inner salt daemon expresses a healing and encompassing rhythm of the cosmogonic Eros.

Works Cited


Margaret Blanchard

Psyche’s Relation to Gaia: Three Stages

Reflecting upon my writing over a lifetime, I realize that my own relation to Gaia has evolved through at least three stages:

One (in my 20's): Worship

From Dearest Goddess
(following traditional prayer songs by Lithuanian women to their Goddess, with gratitude for the guidance of Patricia Monaghan)

Dearest Goddess,
Alas, we can’t see your spirit
rising through the hole in the heart
of us, making us one;
we see only outsides
where we’re each different,
raggedy edges of leaf
where grace sometimes glows.
Your divinity doesn’t fill us up
like empty jars, uniform
in shape, size and clarity.
Spirit comes through us
like music from a singular flute.
Maybe we people are not meant
to imitate you, to become divine,
maybe we need to accept
not the spirit in us
but what’s the matter with us.
Maybe our humanity serves
as the measure
of your divinity.
Two (in my 40's): Empathy

*From The Sybil Poems*

*(The Sybil is one of many ancient women oracles who lived in caves and underground caverns circling the Mediterranean.)*

Sybil Hums at the Moon

You startle me.

Were I brighter, I’d know when you were coming, where your beams might slide onto my cool dirt floor.

But steady as granite myself, and just as immobile, I enjoy the surprise of you, sometimes coming, sometimes going, sometimes not here at all. And I like to guess each time what shape you’ll be in—- a slice, a slant, filling up, pouring out; what color—- silver, pumpkin or flame—- how you’ll appear—-unveiled, behind clouds flirting.

You’re always changing. I’m as predictable as this rock I live within. I’m here, I’m always here. That’s why I must hide. You can count on me to notice your mood; with your help, my motion shifts.
Three (in my 60’s): Identification

From This Land

“This land is your land, this land is my land,
from the gulf stream waters to the redwood forests...
this land was made for you and me.” (Woody Guthrie)

I am this land.

I know you tend to take me for granted, but since I was the first word, I feel I’m entitled to have the last word. I am this land you claim as your own and I am land you have not known. Beyond familiar curves of my thighs and breasts are dimensions unchartered. Deeper than womb-caves are unmapped sources. Beneath my surface are levels of ocean never to be explored and layers of depth never to be plumbed. Beyond my contours is energy untapped, unrecognized, my breath, tears, emotions, aura felt through wind, rain, comets, radiance and movement. In my veins, gems abound, rivers originate. Within my bones crystals mark change. At my core, fire creates daily miracles. What is molten shifts shapes. What is formed makes new worlds.

These lateral slices you make across my skin to mark property boundaries may scar me, but they cannot divide me. You think because your spirits soar toward the sky, that I am beneath you. Little do you know that most of the time, your heads hang down into the blue like babies just born; all that holds you to life is the gravity at my core, my invisible hands around your tiny ankles.

You feel you are aliens, sent from other stars to save me. If only you could sink your hands into your own soil, plant the only seed you were given and nurture its unique shoot, the breath within you, then you would know all I have to teach you about comings and goings, stability and change, growth and transformation, timing and enlightenment, feeling and form, death and loss, fertility and resilience.

Your myths tell you that you’ve been banished from the garden of eden, the divine orchard, the promised land. How can I convince you that those of you most marginal have been cast into the garden, invited to the wilderness, sent into the forest which is your real home. You’re the chosen ones simply because of the choices you’ve made.

In truth you were not banished. In many ways you never left me. Whenever you bring spirit to this body and ground your spirit here, you recognize me as your home. I am not hell to a heaven someplace else. I myself—earthy, not filthy—am sacred. What sustains you grows out of me; what you suffer can be buried in me. I am part of the She who is the ground of We. So before you abandon this luminous globe, remember our history and listen for promises which wait within me to be born.

If you do, my cluster of friends, you’ll know that what you’re experiencing now is not just death pangs but also growth pains. Not just fire, flood, earthquake or drought, but also fertility, sprouting, rooting, budding. Scattered out, each was busy
sinking into the rich dark for nurture, reaching up for light; some bumped into others, wrestled for space, groped for direction, and, branching out, collided. All my common ground was forgotten as you each discovered your own particular form, your unique place, as you must to survive.

But once you are rooted, ripening, and connected by soil and light, you can recognize me as your shared home, the ground of our collective being, part of our whole earth, the only place we will ever experience together.
Haiku XX

Diane Miller
Introducing Biodynamic Craniosacral Therapy (BCST) into the Landscape of Jungian Thought

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Whereas research in the craniosacral field tends to focus on the benefits for the individual, in this paper I go a step further to argue that because of its psychoid nature, biodynamic craniosacral therapy (BCST) acts as an embodied practice to raise earth consciousness at both the collective and individual levels. The therapy is a light-touch practice grounded in empathetic presence in which practitioners work to attune the subtle rhythms of their own body, the client’s body, and the “body” of the environment and natural world in which they meet. Referencing my clinical experience, the essay proposes that craniosacral biodynamics, bringing consciousness to the human organism, may offer a felt experience of the interconnectedness of all being, even bringing to consciousness our relationship with the earth itself. This essay highlights where Jungian theory and BCST not only overlap but also where they might support each other to revision our relationship to the planet.

As a practitioner and teacher of biodynamic craniosacral therapy (BCST), I draw from my clinical practice to examine a rationale for a felt experience of the interconnection of all being by describing my observation of several typical clinical cases. Being also a Jungian psychologist I recognize not only that Jungian theory and BCST overlap but also that they might facilitate a revisioning of our relationship to the planet. This essay examines these possibilities.

BCST is a therapeutic light-touch practice in which the practitioner attunes the subtle rhythms of the client’s body, as a human organism, to the subtle rhythms of the “body” of the environment and natural world. These rhythmic motions are known in BCST as Primary Respiration. Assuming the key Jungian position that the psyche is real and has a collective aspect, meaning that it is more than the individual (Jung 1947/1969, p. 151), I suggest that BCST practice is a lived experience of what Jung (1947/1969) calls the psychoid reality, where psyche and matter are one and the same (p. 148). Whereas research in the craniosacral field tends to focus on the benefits for the individual, in this paper I go a step further to argue that because of its psychoid nature BCST acts as a practice to raise an embodied awareness of the earth, at both

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the collective and individual levels. Thus, arguably the BCST practice can benefit the earth as well as the individual.

While the connections are not absolute, there does seem to be value in exploring craniosacral practice as a means to better understand Jung’s (1947/1969) concepts of the psychoid reality. At the same time, Jungian theory can give insights into the nature of cranial biodynamic practice to develop our conscious relationship with the earth. Since there is little research on the connection between craniosacral therapy and Jungian theory, apart from a few excerpts in Shea (2007), I shall look directly to Jung, as well as to the work of post-Jungians Corbett (2014) and Goodchild (2012), and to the work of BCST authors Becker (1997), Shea (2007), Sills (2001), and Sutherland & Wales (1990) to draw parallels between the psychoid nature of craniosacral practice and Jungian theory.

A BCST practitioner tunes into what is known as Primary Respiration, which is the phenomenon of subtle rhythms that occur within and around the body-mind continuum as a human organism. Primary Respiration is thought to arise from an intrinsic ground of deep stillness that pervades all life forms (Sills, 2001, p. 51). The pioneering founder of craniosacral therapy, Sutherland (1990), observed that there are fluid tidal rhythms within the human system that skilled practitioners could feel with their “thinking, feeling, seeing, knowing, touch” (p. 14). He further believed there is an intelligence, separate from our thinking minds, that drives these fluids. His theory was that a skilled practitioner’s presence and touch reignites the knowing intelligence and reminds clients of their intrinsic self-healing mechanism. Becker (1997), another pioneer of this work, claimed, “There is a basic primary rhythmic interchange taking place in all that is alive” (p. 16). In other words, there is a fluid interconnection between beings, individually and collectively. While the subtle rhythms described by both Becker and Sutherland are not scientifically proven, there do seem to be useful parallels with Jungian theory: the cranial model can offer an embodied experience of psychoid theory, and a Jungian lens can offer insights into what is happening during cranial practice.

Jungian theory and BCST share the quest to uncover what we cannot see, in other words the unknown. Jung (1939/1991) calls this unknown the unconscious whereas in my therapeutic practice we might call it the unseen contents of the field (Sills, 2001). Further, according to Jung (1947/1969) the unconscious has both a collective and personal aspect while early BCST theorists, like Sutherland (1990), talked about the interconnection of all being, suggesting the same collective principle. The practice of BCST facilitates conscious whole body listening to the deep patterns held in the client’s body, allowing understanding of the meaning that those patterns might hold, as I will demonstrate using clinical examples. This means that practitioners use all their feeling and senses to assess what is being expressed in
the client’s system. For example I may sense a muscular tension pattern around the hip but at the same time see an image of a childhood experience.

Jung (1939/1991) maintained that the unconscious, the unknown part of the psyche, is ordered by primordial images or patterns that he called archetypes (p. 58), which Jung (1947/1969) considered “formative principles of instinctual power” (p. 212). He argued that while an archetype per se can never be truly known, it can appear as an archetypal image, such as the archetypal mother or father that is often projected onto the actual mother or father in the external environment. This projection is a way to make the unconscious archetypal content conscious. However, in a moment of synchronicity, defined by Jung (1960/2010) as a “meaningful coincidence” (p. 10), there can be a breakthrough where consciousness comes into touch with the archetypal order (p. 148). The psychoid reality is a “quasi-psychic” notion (Jung, 1947/1969, p. 102) where psyche and matter are one and the same (p. 148). I believe that it is this quasi-psychic juncture that BCST practice inhabits.

The main BCST schools today teach that the practice has resonances with the Taoist principle of Wu Wei, the art of “doing non-doing” (Sills, 2001). Jung (1929/1967) also spoke about Wu Wei in observing that people seemed to “bring about development that set them free,” but as far as he could see “they did nothing (wu wei) but let things happen” (p. 16). In the practice of doing not doing, when the practitioner has a felt sense of the underlying stillness, something happens. Becker (1997) highlighted that it is not the therapist who creates the transformation; rather it is from the stillness that answers of intuitive knowing arise that can create profound change in body and psyche. Often clients do not know specifically what happened, but after a session they may report feeling more connected to what they might describe as their authentic being and a deep knowing that they cannot explain. Additionally, a sense of embodied wholeness can be palpable for even the most dissociated clients, meaning that where they were perhaps not able to sense their body, they have a better knowing of how the separate parts are connected—there is a felt sense of ease and flow. This practice is not about fixing the client; rather it is about supporting clients to be in a conscious relationship with where they are today, with their being, with others around them, and with the earth. Becker (1997) speaks of this experience:

When I tune into a relative stillness within the patient, even before I start working, I am in tune with the very foundation of that patient’s being, which is also a similar, tide-like movement. . . . I can then do whatever needs to be done; I work without regard to what I hope to accomplish for that patient. I simply go to work. (p. 17)

The notion of Wu Wei aligns with the idea that there is no one in control; rather there is a higher intelligence affecting the change, which suggests that there might
be a creative regenerative impulse in the body and psyche. Jung (1939/1991) said that the collective and personal contents of the psyche are in continual movement towards wholeness and integration, a movement that he called the individuation process (p. 275). There is a drive, therefore, whether from a Jungian or cranial perspective, for the individual to become conscious of the unseen parts of the psyche and thereby to move towards wholeness. We do not need to try to change anything since order or patterning is archetypal.

Jung (1929/1967) wrote that through a *Wu Wei* practice one is taken to an inner space of unity. “Through the ritual action, attention and interest are led back to the inner, sacred precinct, which is the source and goal of the psyche and contains the unity of life and consciousness” (p. 25). Arguably this sentiment aligns with a BCST treatment in which the client can reach deep levels of stillness from which new possibilities emerge. Shea (2007) combining metaphors originally used by Sutherland (1990) to describe BCST, explained that “the heart is ignited by the union of Dynamic Stillness and the spark of the Breath of Life” (p. 164), where Dynamic Stillness is the emptiness from which life emerges, and the Breath of Life is an intelligence that moves the subtle rhythmic tides. The Breath of Life might be compared to the Jungian Self as a centralizing ordering archetype or “God-image” (Jung, 1950/1981, p. 22). It seems that at the exact point in time of the ignition there is something at once knowable and unknowable, where the conscious and unconscious meet.

Jung (1929/1967) identified another notion that describes BCST practice. He referred to an observation of a man whereby “ordinary breathing stopped and was replaced by an internal respiration, ‘as if by breathing of a distinct personality within and other than the physical organism’” (p. 27). The breathing referred to in BCST is not respiratory or lung breathing. Instead, like Jung seemed to imply, it is experienced in cranial work as a breathing by an intelligence as if from outside the human organism—the human system is “being breathed.” In my experience, it is the primary respiration or tidal movement described by Sutherland (1990) that links the outer and inner. Taking the experience into the psychoid realm as our awareness expands is, I think, the key to bridging consciousness that arises among a client, practitioner, and the earth. It is as if there is a universal tidal rhythm that drives both the rhythms in the human organism and the rhythms in nature.

**Clinical examples**

Since BCST practice is not widely known and not always easy to understand through theory, I shall describe some typical client sessions to illustrate my central idea that BCST inhabits the psychoid realm. Typically, a session lasts for an hour during which clients lie on a treatment table fully clothed and with blankets, pillows, and cushions making them as comfortable as possible. The practitioner makes a
therapeutic relationship through very light touch and works largely in the region of the head, spine, and sacrum, although contact may be made with any area of the body. The clinical sessions here have been described to protect the identity of the client; for example, names have been changed.

Session one: As practitioner, I report the following: My house electrics blow just before Sheila arrives, making me wonder who is this new client and what will she bring into the clinic room. Sheila lies on the table with a red blanket covering her. I notice how it is twisted in a pattern pulling towards her left leg. I think to straighten it but decide to leave it. There is a fly buzzing around the office. It is distracting. Sheila’s system is in high sympathetic arousal, the fight-or-flight mode. I sense her system is agitated, like the fly. I too am agitated. I notice the wind outside whirling around, picking up and dropping leaves. I tune into my own sense of somatic self and allow it to settle deeply. I bring my awareness to my own spine, connecting to the earth beneath me, my physicality acting as a fulcrum for this session. Sheila takes a deep breath. She starts to let go. She mentions a memory of being in hospital as a child. I am drawn again to this red pull in the blanket; I want to straighten it again, but I don’t. I am holding her feet, so I move to her spine. I place one hand under her lower spine at the side of the table and one hand on her right hip. The wind is picking up again outside. The rhythms in her system are running fast, and I feel she wants to bolt out of the room. I check in with her while at the same time I again ground my own body and slow down my own internal rhythm. She mentions again the hospital stay when she was a two-year-old. There were metal bars around the bed. She is agitated again. While I stare agitatedly at this red blanket twisting towards her right inner thigh, she tells me she had an emergency blood transfusion injected into her right femoral artery: the exact place of the red twisted blanket. As a two-year-old she had to be held down by the doctors. Once she has named the event, she brings her awareness to her physical body in the present moment, and she calms immediately. I notice that the fly has settled quietly on the window. The wind outside has settled. I wait, check in with my own body. There is a deep quiet in the whole room. Then the sun breaks through the clouds, flooding the room, just as a wave of vitality flows through Sheila’s body from her feet to her head. Something big just happened in her body. I don’t need to know more than that.

In this clinical example, it is possible to see where the experiences of both myself as practitioner and of Sheila as client, inhabit psychoid space. The awareness of both of us has expanded to include connections that were hitherto unseen or unconscious. By noticing all the subtle movements and responses in my own physical body while maintaining a deep meditative presence, I heighten my awareness to expand out toward the client, the room, and further into nature outside the room. Debatably, my experience as practitioner of the session is situated in the liminal reaches of the unconscious. When practitioners bring consciousness to their
whole being and all that is within, which BCST practice calls the field, something shifts for the client. Something deep inside Sheila connected her present-day bodily patterning with childhood experiences, and when the conscious connection is made the organism can transform. Jung (1939/1991) said, “The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness” (p. 173), emphasizing the importance of symbols that arise from the unconscious. Symbols in Jungian terms are paths to the unknown, so they bring formerly unconscious contents into our conscious awareness. Jung (1953/1972) stressed that what he meant by the term symbol was “something that is still entirely unknown or still in the process of formation” (p. 291), so it is different from a “sign” that “disguise[s] something generally known” (p. 291). Therefore, the symbols arising from the body-mind are coming from the unconscious, and we will not have known about their meaning before. I think that this process of symbol formation and its transformative power are demonstrated in BCST practice.

Jung’s (1960/2010) notion of synchronicity suggested that “meaningful coincidences,” such as the red blanket, the fly, and the wind, demonstrated in Sheila’s session, “rest on an archetypal foundation” (p. 440). He famously described a clinical case in which his client dreamed of a scarab beetle, and as she described her dream an actual scarab beetle tapped on Jung’s clinic window (p. 438). The importance of the synchronicity is to make conscious the connection of the inner psychic contents and apparently acausal external events. In the session with Sheila, her physical presentation appeared to mirror her inner psychic contents.

An embodied conscious awareness of the interconnection between ourselves and our surroundings is important because it is our innate indigenous sensibility to connect with the earth, yet in our modern western world our fully embodied being has largely been forgotten as a medium to connect with the natural world, despite our evolutionary way of communicating and responding to the earth, plants, and animals. More commonly our sense of our body is largely unconscious. In the BCST practice a greatly expanded awareness occurs, lifting the body-mind continuum out of its old patterns and facilitating a reorganization towards a conscious relationship with health and wholeness, which Jung (1939/1991) refers to as the healing relationship with the Self, the totality of one’s being.

Jungian writer Goodchild (2012) explored how the imaginal realm can be helpful in connecting us more deeply to each other and the world around us. She indicated that we can never be completely aware where matter becomes psyche and where psyche becomes matter. By opening our senses we can experience the world in a more expansive way, a principle central to this somatically centered practice. Goodchild proposed a new perspective based on the subtle body world, inviting us to see what is possible at the psychoid level. The session so far described in this essay
implies how there is a “dynamic interconnectivity going on all the time in the tiniest of invisible places” (Goodchild, 2012, p. 35). I suggest that this subtle body awareness demonstrates an embodied imaginal route to communicating with the natural world. As my first session with Sheila demonstrated, if the practitioner sees the symbolic in all the aspects of the session—the red blanket, the fly, the electrics, the wind and the sun—noticing all their particulars rather than being distracted by the history of the pathology (which tends toward a literalization), then the practitioner “gets to the soul.”

Sensing our physical selves connects us to the earth by attuning us to the psyche-matter continuum. Jung (1939/1991) supported this view by arguing that “The human body, too, is built of the stuff of the world, the very stuff wherein fantasies become visible; indeed, without it they could not be experienced at all” (p. 172). He suggested that as we withdraw further into the symbol, the psyche becomes both more “collective and universal” and “more material” (p. 173). Indeed, Becker (2000) echoes Jung’s thinking by teaching that the deeper the physician goes within himself to listen, the greater the effect of the universal principle of what he calls, the “Light, Oneness or the Breath of Life” (p. 188).

To underscore the possible relationship to Jung’s notion of the Self in BCST practice it is necessary to highlight Jung’s (1939/1991) teleological perspective that was towards wholeness via the path of what he termed individuation. The autonomous nature of the unconscious has a teleological drive towards wholeness and through individuation, the different parts of the psyche are brought together to form a more conscious and differentiated whole. It is important to note that individuation is not necessarily individualistic, since one separates out to find oneself to better serve the whole. It will necessarily involve relating to the archetypal energies within the psyche. Since the teleology of BCST is also to orient to wholeness, it follows then that a relationship with the Self is also the teleology of BCST practice in which we come into relationship with the archetypes via the human organism. Often clinical experience suggests that the practitioner is witnessing the emergence of the Self, as the client emerges from what the practitioner senses as a fragmented state into a state of wholeness where the tidal rhythms are in harmony with each other. In the session with Sheila, the move towards the quiet room, the settled body, the dying wind, and the still fly all hint at harmony of inner and outer. Jung’s point was that as individuals we progress towards a conscious relationship between the ego and the Self. This sentiment appears to parallel the process of biodynamic craniosacral therapy, which facilitates conscious awareness of separate parts of the body-mind, creating an integrated sum of parts and a connection to the outer world. It seems that cranial practice is also facilitating an individuation process.
In a subsequent clinical visit by Sheila, a symbolic movement towards the center highlighted a relationship between the Self and the human organism as body-mind continuum.

Session two: I sit waiting for Sheila to arrive. It is sunny outside, a typical crisp autumn day. The room feels still. I notice a pull in my belly. Sheila arrives, wet and flustered. She is late. I give her space and time to settle herself. She reports that she feels more connection between her pelvis and her upper body. Then she lies down on the table. I am drawn to a painting on the wall, a blue spiral. I feel another pull in my belly. I check in with Sheila, asking what she notices in her body. She notices a gap between the table and her lower back. Her back is arched. I notice a place of felt absence around her umbilicus, her belly button. I cannot sense anything there. The rhythmic tides do not flow through her belly. A bird is sitting in the tree outside. The tree has lost its leaves and is still. The bird is still. I am still. Sheila is still but feels empty. I orient to my own midline, an axis running from high in the heavens deep into the earth. I feel a strong connection to the earth. I feel like the tree outside, being nourished by the rich earth. Sheila takes a deep breath. The arch in her back drops. Warmth comes to my hands that are either side of her umbilicus. She takes another deep breath. A wind appears outside. I hear a resounding chirping from the bird in the tree. Its musical notes echo round the room. Sheila smiles. She says she has a warm glow, saying she feels as if she is being held as a baby. A reflection causes a bright glare of sun into the room. A red fiery glow spreads through my hands and my own body. I take a deep sigh. Something lets go in the field. Something ignites in Sheila's body. We both smile. We don't need to talk. I note that it feels as if she has just been born.

As in the session with Sheila, BCST supports the transformation of the body from one constellated pattern to another, bringing an embodied awareness of something more. In my clinical experience, BCST can be viewed as a therapeutic touch session in which a transformation of the client’s relationship to the Self occurs when the archetype of the center and of wholeness is made conscious via the body-mind continuum. Supporting this view, Corbett (2014) contended that a felt experience of the body can take us to the Self, saying that we do not need religions and belief systems to be in touch with transpersonal awareness despite our conditioning, since “the silence of the Self [is] immediately available as a felt sense in the body” (p. 11). In the second session with Sheila my interpretation is that she relived a birthing experience in which she could stay more conscious than during her actual birth. From my perspective, there is both: 1) an orientation around the umbilical center that is a center of organization in craniosacral terms; and 2) a drive toward integration that is organized around a midline axis or an umbilical axis. Perhaps she maintained a conscious relationship with the archetype of wholeness, the Self. If this is the case, then BCST practice may allow the emergence of the Self.
via the body, through the expanded psychoid reality, although the debate remains open since these concepts are intangible.

**BCST practice outside the clinic**

I have described two typical sessions in which I am acting as practitioner by feeling the interconnection of all things. However, in order for this to be a useful therapy for the ordinary person, the practice needs to become more widely available. When I teach people to become craniosacral therapists, I help them develop the ability to sense the body’s subtle rhythms. The learning process involves simple body-oriented awareness practices that promote subtle connections to non-human life and inanimate objects. I offer these awareness-exercise workshops to the general public, who are all non-practitioners. My experience shows that these practices can allow a felt sense of the intimate reciprocal relationship of everything around us. What follows is an example of one of these exercises.

Session three: I instruct the group to choose a plant that they are drawn to and direct them as follows: Sit with the plant for 10 minutes, notice everything about it, touch it, smell it, listen to it with your whole-body awareness. Notice how your senses respond to being with it. Does your body change as you sit there? Does your body feel contracted, expanded, soft, warm, dense, light, peaceful, or agitated? John chooses an aloe vera plant that is in the classroom. He reports: *It is a young plant, little, new shoots in a small pot. The pot is pink. The pink plastic pot doesn’t seem right for this young green thing. There are four shoots, two long and two shorter. I touch it, and it feels delicate, velvet like. I feel tender in my body. There is a withered shoot. I wonder what happened to cause this shoot to die. It doesn’t look healthy. I want to help it. I feel sad but protective, as I would with a child or a dog. There are little spikes starting to grow out of the stems. Are they stems? I’m not supposed to try to understand its biology, just notice. But I cannot help wondering whether these shoots are stems or leaves or what. I look more closely: one shoot is almost translucent, so that I can somehow feel the gel or sap inside. It feels soft but alive. Who was tending it, watering it? I talk to it. I’ve never spoken to a plant before. I feel a huge tenderness and a stillness in myself. Now this plant is like my child. I want to take her home and nurse her back to full health. I feel self-conscious and look around the room in case anyone has seen me talk to a plant. I’m tearing up. I pull myself together.*

John’s experience, I think, demonstrates how it is possible for one’s awareness to expand into the psychoid realm. With practice the expanded consciousness starts to heighten all the five senses and may even tap into something commonly called a sixth sense. This kind of deep embodied listening allows us to cross the divide to hear what the earth is saying. Abram (1997) warned us that indeed we must change our perspective lest we cut ourselves off from the earth. “To define another being as
an inert or passive object is to deny its ability to actively engage us and to provoke our senses; we thus block our perceptual reciprocity with that being” (p. 56). He urged us to see the living soul in everything, not just in animate beings. BCST might reintroduce the practices of our ancestors to our everyday experience.

It is also important to caution against these practices becoming a technique with a purpose, for example to fix or heal. In my experience, as soon as they become formulaic, they are concretized, and with that the archetypal nature of the effect on the human organism is lost along with the connection to the unconscious. It is important to continue to open into the imaginal, opening imaginal door after door. Only then will practitioner and client usher into consciousness the archetypal affect.

Developing a more fully conscious sense of ourselves as more fully embodied beings develops more consciousness of our surroundings and therefore of the earth. The exploration in this essay highlights not only how Jungian theory and craniosacral therapy intersect but also where they might support and develop each other to revision our relationship to the planet. Since the aim in craniosacral practice is to be in conscious relationship with the energetic field, it allows us to glimpse universal principles, such as Jungian archetypes, through individual experience. If the BCST practice expands our awareness to the psychoid reality, thus taking us to a more conscious relationship with the Self, it may then follow that it offers us more conscious choices over how we respond to ourselves, others, and the planet.

**Works Cited**


from series “The Holding Environment Can Produce Gold”

Kristine Anthis
Psyché, Santa Fe, and the Earth

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Santa Fe, New Mexico, is a unique city with an indigenous and multicultural history that serves as a case study for earth-psyché relationships, but it is also an image that encompasses many of the problems and complexes of Western Civilization. This article explores the many underground aspects of the image of “Santa Fe,” including the attraction so many people feel for its mythos and the way it represents a new type of relationship to psyche and earth. At the same time, the paper reveals the projections and complexes that outsiders bring to Santa Fe with often toxic results.

A few years ago, a colleague described Santa Fe as two separate entities.¹ The first is the literal town, possessing a city council and some 60,000 residents. The second, which he called “Santa Fe” is not a literal place but an image, a mystique that casts a powerful spell over those who visit. The mystique of “Santa Fe” refers to something quite specific. People speak of the Santa Fe style, especially in architecture or city planning. Hyundai makes an SUV by that name, and Chris Wilson, a professor of architecture at the University of New Mexico, has referred to “The Myth of Santa Fe.” At the heart of this symbol we seem to find a particular idea, perhaps even a model, of our relationship with the earth. I also think that the image has a teleological impulse with some potential for healing, one which, unfortunately, is easily perverted or turned into kitsch, sentimentality, or imitation.

Before going any further, consider a couple of iconic images that are associated in the public mind with New Mexico, keeping an eye out for the underlying enchantment. We start by noticing the foreignness of the culture evoked, both the ethos of Old Spain, so long present on the land, and the philosophies of Pueblo and Navajo people who live here—cultures that are earthy, earth-based, and engaged in what Jerome Bernstein has called a system of “reciprocity” rather than “dominion.” As Bernstein suggests in Living in the Borderland, dominion is both the primary myth of Western Civilization and a style of consciousness aimed at conquering nature (20-23). This thrust towards dominion forms a crucial part of the creation story in Genesis, in which God commands Adam (and perhaps Eve) to rule over all living beings (Gen. 1:28). In Bernstein’s view, this commandment in Genesis

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represents a fundamental shift in human consciousness, one characterized by a separation of ego from nature. Although this form of consciousness is central to the three Abrahamic religions, it is fundamentally alien to the Native American traditions of the American Southwest.

The Santa Fe style can be found in the photographs of Ansel Adams, including his famous image of Hernandez, New Mexico, which reveals the humility of the man-made environment. The photograph is taken from a high point above the village and a small, wind-swept cemetery, emphasizing not the towering achievements of humanity but its precarious hold on the world. Another example of the style comes from the paintings of Georgia O’Keefe. Her most iconic image is probably the Catholic church at Ranchos de Taos, an image that allows us to witness the genesis of the Santa Fe mystique. No great bell towers or spires can be found in this rendering of Catholicism, no great cathedrals or testimonies to the power of human creation. What one notices are the thick mud walls, the round buttresses of “Mother Earth” holding up the basilica. The painting emphasizes not plum lines but surfaces that seem feminine, curved, organic, swelling as if pregnant with life, suggesting a syncretic view of life that has been influenced by the Pueblo tradition, with its underground Kiva ceremonies, and by the Penitente moradas, whose basement “mysteries” are restricted to those living inside its “underground” brotherhood.

In these paintings Santa Fe refers to “earthen,” “earthy,” and “from the earth.” I suspect something further, a hidden connection to the sipapu, the umbilical cord of the world, and the earth as a place of emergence. Physically, the sipapu refers to a small hole or indentation found in the floor of a Pueblo ceremonial room, or kiva, representing the point from which First People emerged from the earth. It is a sacred point, emblematic of the power of the earth and carrying the potential for spiritual regeneration and renewal, the restoration of order and balance that lies at the root of all Pueblo ceremony. The sipapu finds its corollary in many traditions but has the advantage of being connected to a culture that has never recognized a separation between human beings and the natural world, nor the opposition between sacred and profane, ego and unconscious. As C. G. Jung himself understood, the concept of the unconscious does not apply in Pueblo life because there was never a moment when the ego was split from its source. See, for example, Memories, Dreams, and Reflections, pp. 246-53.

A similar pattern can be found in the paintings of Navajo artist R. C. Gorman, the great Native American artist. These paintings, which have their own history in founding the New Mexico style, feel round, full, and alive, stressing both earth and what we might call communion. Underneath the paintings is a land-based ethos, a celebration of the feminine, of the earth as a healing power, rather than as an object requiring the control and dominion of “man.”
Such art provides a visual metaphor for attitudes about the land, but perhaps it also hints at stories. I am thinking, for instance, of the Pueblo and Navajo stories of emergence, so different from the patterns we see in Western civilization. As we all know, a central element in Greek, Roman, and Sumerian mythologies is the journey to the underworld undertaken by the great heroes, sometimes ostensibly to search out a specific individual but always also to gain vision or knowledge, a theme repeated in the ancient rite of the nekyia, in which one communicated with shades of the underworld to question them about the future. For the Hopi, Pueblo, and Navajo, there is no equivalent. There is no need for the hero to seek the underworld because he already possesses its perspective, a perspective embedded in the story of origin. Originally the people lived in the First World, in the world of the dark earth. When that world was destroyed, they moved into the Second World, and so on, until they emerged into this one. The Western hero journeys to the underworld for renewal, but the Pueblo and Navajo have no similar need. In Pueblo life, for instance, everyone remains connected to the dark earth through the kiva, itself located underground in many tribes.

Perhaps we could imagine that “Santa Fe” as a symbol also contains its own kiva, its own connection to the underworld. One feels this connection in the architecture, the mud-adobe homes, old oaken doors, Spanish-Moorish courtyards and high desert gardens. To what does such a connection refer? Here we can only point a finger to a spot just beyond the horizon of rational thinking. We find equivalents in every culture imaginable, including the Jungian tribe, whose theoretical concept of the ego-Self axis represents a similar psychological reality. The rapture felt by tourists as they walk through the city is a form of participation mystique that seems to be conjured by the elements of the city, promising that everyone who walks the street will find an umbilical cord to provide nourishment against the existential crises of the post-modern world.

Joseph Campbell says in his interviews with Bill Moyers that we can tell a great deal about a culture by the stories it tells of snakes (Campbell). In the biblical account Serpent is reviled above all other animals, punishment for having revealed the tree of knowledge. By the commandment of Lord God, there exists “enmity” between Snake and Eve and between her seed and the seed of the Serpent. The descendants of Eve will “bruise” the head of all future snakes, and all future snakes will “bruise” our heel (Gen. 3:15). Snake is cursed by its lowliness, by its constant, unremitting contact with earth, which is colored as negative. How different this from the Hopi and Pueblo insistence that Snake is sacred and from the Hopi Snake Dance, in which the participants befriend and dance with living rattlesnakes.

Rattlesnakes seem to be honored in many Pueblo tribes surrounding Santa Fe, often including ceremonies closed to outsiders. The reverence can be strong. Leslie Marmon Silko, the great Laguna Pueblo novelist, has spoken often of her fondness
of snakes, and I happened to hear her speak on the topic several years ago in Santa
Fe. Silko talked of living in an old Adobe house in Albuquerque that was blessed by
having several rattlesnakes living underneath the floorboards of the kitchen.
Whenever she went to make herself a cup of tea, the floor creaking under her weight,
she could hear the snakes’ fearsome rattle.

One day she found a large rattlesnake tangled in a fence at the edge of the yard.
The snake had been caught by some string or kite wire, which had become tangled
in the fence. Silko could not leave a sacred snake there to die. So she spoke to it
patiently, asking it not to sting her with its bite, and then gently untangled the string
from its body with the help of a pair of scissors she carried from the house. When
the snake crawled off, she said, it looked back to her, as if to say thank you.

In the ancient world, the Greeks and Romans spoke of a genius loci, the spirit
of a place. We live in an era of the placelessness, of what Howard Kunstler has called
“The Geography of Nowhere.” Santa Fe is still a place where one can encounter the
spirit of place, the genius loci. We have no time to explore the history of this idea,
that each place has a genius, but it was still alive well into the Enlightenment, when
Alexander Pope advised his friends when planning a garden to “consult the genius
of the place in all” (57). In a beautiful garden, it was the genius, Pope said, who
orchestrated the design. If we wish to trace the spirit of place in Northern New
Mexico, we might do well to observe whom the spirit has attracted: the Santa Fe and
Taos art colonies, for instance, or visionaries such as Mabel Dodge Luhan, D. H.
Lawrence, and C. G. Jung, all of whom came to Northern New Mexico as refugees
from modernity. Chellis Glendinning spoke of being in recovery from Western
Civilization (ix-x).

The point is not to move or even visit Santa Fe to experience its spirit of place,
and even less to impose its genius loci on other regions of the country, which would
be a great absurdity. Each region has its own spirit of place, which must be recovered
and renewed, a work that cannot even begin until we first reconstruct the idea of
genius loci and its historical importance. The idea must be saved before the idea can
save the culture.

When Mabel Dodge Luhan moved to Santa Fe in 1919 she was already one of
the most prominent art patrons of the early 20th century and a central figure in the
Armory of the Arts Show that brought European modernism to the United States.
She was a champion of Gertrude Stein and Pablo Picasso, both close friends, and the
mistress of John Reed, the chronicler of the Russian Revolution. It was Luhan who
brought Jung, Willa Cather, D. H. Lawrence, and Georgia O’Keefe to New Mexico,
part of a fantasy of creating a literary art colony that would save “white man’s
civilization” by building a new American consciousness from uniquely American
soil. In her words, in New Mexico
the land is still a source of inspiration. Out of a reverence for the soil and the wonder of fertility have grown the great rituals of the American Indian. . . . And linked with these, the mysteries of propagation and of the fiery energies of the human . . . have blended and fused into the pattern of existence that is at the same time both life and art. (qtd. in Rudnick 184)

Like Luhan, D. H. Lawrence came to New Mexico to discover “the ancient blood-consciousness” that had been lost elsewhere. As for Jung, who arrived in 1925, he found Antonio Mirabal, an intimate of Luhan and Lawrence whom Jung mistakenly (and somewhat ridiculously) believed to be a Hopi chief. Jung was clueless about Indians, but his eyes were opened by Mirabal a few days after Jung watched a Buffalo Dance at Taos Pueblo. As the two men stood on the roof of a house, looking over the Taos plateau in the bitter cold, Mirabal spoke of the “white man’s disease.” The white men were so “mad,” Mirabal said, that they believed they thought with their head when everyone knew that human beings think with the heart (Jung, MDR, 246-53).

This is no small business, thinking with the heart. Here we begin to get close to our subject, which is the state of enchantment symbolized by “Santa Fe.” Enchantment is a psychological earthiness that refers not to the land itself but to its chthonic element, or what we might call the ground of being. This distinction between the land and the chthonic element is clear among the ancient Greeks, who distinguished between chthon and ge, each word referring to different regions of the earth. While ge suggests the literal earth, that which lies in or beneath the dirt world—the fields, the rooted earth, and its minerals—chthon refers to the earthiness of the underworld, a place of invisibility and depth.iii The earthiness of Santa Fe is not the fertility of the field or the earthiness of workers who haul in the harvest, ruled by Demeter, but the imaginal ground under the earth, ruled by Hades. “Santa Fe” thus seems to be a fantasy of depth and interiority, of going in and going down, or of recollecting the sacred patterns and mythical experiences that give individual life its meaning—in other words, the re-experience of “Great Time,” which is, as Mircea Eliade argued, the purpose of any living spiritual tradition (Eliade 23).iv

As Hillman has shown, there is an old tradition of “thinking with the heart” that refers to a connection with the wisdom of the psyche, or, to put it another way, to thinking that is linked with the imagination. This seems to explain Jung’s profound bond to Mirabal, the man he refers to as Mountain Lake. As Jung explained in a letter to Mirabal, in Europe there were no longer “any interesting religious things . . . only remnants of old beliefs” (Jung, Letters, 101-02). For Jung, Europeans lacked the ability to think like Pueblo Indians, which meant to think with the mythic imagination, or what Mirabal had called thinking with the heart. Mythically, it is the heart that awakens the fiery images of the imaginal life. The head is good for other things, for building analytical skills, systems of epistemology, or a critical apparatus,
but it lacks the ability to work in images. In the Sufi tradition, for instance, the heart is the gateway to the Divine, and it is the theater of the heart that awakens the body of the imagination. Among the Sufi’s we find a complete ontology of mysticism, one that sees the Divine as imaginal by nature and understands the heart as the organ of imagination (Corbin 21), much as Mirabal says the heart is the seat of intelligence.

So far, I have not suggested anything that has not been clearly understood by the New Mexico Tourism Department, which refers to New Mexico as “the land of enchantment.” Its Web site promises adventures “to feed the soul.” The youth in New Mexico, however, turn this same slogan on its head, calling their home “the land of entrapment,” a fairly common phrase among the young. Why entrapment? Perhaps they sense that New Mexico is haunted by history, historical trauma, xenophobia, and ethnic tension. Yes, New Mexico has a mystique but also high rates of suicide, heroin abuse, and violence. Yes, there is a gritty, earth-based reality but also a lack of opportunity, the sense of family and community as oppressive, the sense that, as some youth have said to me, “If I don’t get out now, I’ll never leave.” This, too, is part of the spirit of the place, the genius loci.

* * *

I have just presented one particular view of Santa Fe, based in part on a sort of idealization of Santa Fe in the public mind. Now I would like to do the opposite, revealing Santa Fe to be something quite different and to suggest that it is this second Santa Fe, the fallen and inadequate city, that carries the libido of the place, its force to attract and give meaning. In this aspect, places are like human personalities in which character is revealed through conflicting impulses and ideas. A person or a city comes alive most fully through complication.

It is easy to simplify, reducing the symbol of a place to a single meaning, and difficult to try to understand the spirit of place as inner divisions seeking simultaneous expression. In this respect, literary criticism is sometimes ahead of psychology, understanding that compelling characters are brought to life through conflict. We might even speculate that the mental conflict makes the development of character possible.

If we imagine a city, like a literary character, to contain internal divisions, we are not committing the pathetic fallacy—reading into a city the same internal life that we see in an individual—but rather understanding that geography and history are full of the same contradictory impulses as human life. These contradictory impulses seek expression, just as those who seek to understand a place find it satisfying to experience its complexity, its unresolved longings. As Leonard Cohen sings, “There’s a crack in everything / That’s how the light gets in.” Seeing the spirit of a place means looking for its cracks.
Sadly, many of our national stories aim towards the triumphant, stressing ever-expanding opportunity, but we might imagine that the *genius loci* is carried largely in the unacknowledged darkness, the intolerance and brutality of different groups, the destruction of the land, its topsoil, native grasses, the loss of family farms and dairies, all of the complexity of our history that is too easily ignored when we focus on a triumphant national story. As Jung puts it, “[T]he man who takes to the back streets and alleys because he cannot endure the broad highway will be the first to discover the psychic elements that are waiting to play their part in the life of the collective” (*CW* 15, par. 131).

In Northern New Mexico the spirit of place is expressed not only by the loveliness of mud adobe houses but also by the revulsion felt by governmental officials when they first reached Santa Fe after the annexation of the Southwest in 1847-1848. Many of the territorial officials regarded New Mexico as revolting and impoverished, lacking the cultural sophistication of the East Coast. The private secretary of General Stephen W. Kearny, who marched on Santa Fe, was typical. He wrote in his diary that Santa Fe was a “low, dirty and inferior place” that he found intolerably lewd (qtd. in Wilson 53).

This emotional suspicion of Santa Fe is often more difficult to discern today. In many ways, Santa Fe has become a mecca for those seeking a relationship with the earth, but in the process the city has also become something of a commodity, a refuge where a new image of the earth is both entertained and devoured, often becoming a parody of itself. Architectural historians like Chris Wilson have shown that as early as the 1920s the city began to impose a style of building that, while indigenous to the region, was codified for the sake of attracting a tourist trade, an attempt to use the “myth of Santa Fe” to promote the economy. By the 1980s, a decisive shift took place “toward the manipulation of the myth as a tourism marketing image.” Santa Fe was remade as “a Tahiti in the desert, bathed in rosy sunsets, a place of chic style of interior design and a world-class tourist destination” (Wilson 9). In the process, most of the original residents of the city were forced out of their historic adobe homes, whose taxes they could no longer afford. Thus there were two competing impulses, the desire to preserve the local culture and the impulse to create a Santa Fe that responds exclusively to the fantasy of tourists. Old adobes, which had originally been built because they were cheap and functional, became status symbols, and the working class moved out of the city to mobile homes in the villages north of town or to the cheaply made subdivisions along Airport Road, where cinderblock walls were plastered with stucco to appear authentic.

If Santa Fe can be said to have a spirit of place, then, it is tempered by such ironies. Part of the pathos of an old adobe wall may have to do with the endangerment of the culture, the way in which an old adobe wall represents the loss and destruction of traditional life. The terrible beauty of Santa Fe receives its emotional tone not only
from its beauty but also from its relationship to hundreds of years of colonization, first the brutal repression of the Pueblo people and then the erosion of the Spanish-American culture that developed here in the 17th century.

In this way, the image of “Santa Fe” reminds us of the ways we brutalize soul, the way in which we turn soul into a commodity. Santa Fe is thus not only the land of mud houses and ox-blood floors but also the shiny city of *faux* adobe, electric luminarias, ceremonies performed for tourists rather than participants, a triumph of kitsch over authenticity. This pattern represents a different kind of entrapment. Because “Santa Fe” is Other, it is easily cheapened, turned into a warm fuzzy blanket, a piece of soul that can be bought by those who have no desire to build their own souls. Perhaps the most depressing aspect of Santa Fe as a symbol is its ability to mirror the modern human condition.

To understand the psychological complexities of the image, we might say that the earthiness of Santa Fe is complicated by the need to make earthiness chic, even the need to cleanse it of its dark power. If New Mexico was once an image of radical rebellion to the American order, a landscape in which one could rediscover the knowledge of the blood, it is now also an image of the genocidal impulse to whitewash that rebellion, to make it safe for cultural conquest. There are thus two strands in the spirit of place in Northern New Mexico. One is related to the indigenous, the culture of *kiva* and Pueblo and of the Spanish colonists who borrowed so much from Native American culture. The other strand, which relates to the diarist who travelled with General Kearny in 1847, is the desire to purify and modernize, to make Santa Fe efficient. The pathos of the place lies in the struggle between these two points of view.

New Mexico in this sense is an almost perfect strain of American Gnosticism, whose genius is permeated by a lasting sense of the finite and flawed, sorrow and despair. Its ethos of inadequacy is rooted not only in its history, with its atrocities and blunders, but also in its hopelessness, parochialism, political corruption, and scarcity of resources.

It is by no accident that the second largest pilgrimage site in the United States lies twenty-six miles north of Santa Fe in the village of Chimayo, where the chief rite takes place each year on Good Friday, when some 20,000 Catholics walk long distances to a sanctuary. Good Friday is not a day of light but of darkness, a day celebrating not the risen Christ but the crucifixion of Jesus, which symbolizes the holy brokenness of the world.

There are those who would prefer to ignore this side of “Santa Fe,” who see the colonial side of the city as irrelevant. They prefer to focus on the positive and hopeful side of the region, the way in which New Mexico represents to them the nourishment provided by the *sipapu*. For them, Santa Fe carries the significance of Mother Earth who is seen as a counterbalance to the environmental degradation of the world. All
of this is important and true. But Santa Fe is both places at once, the colonizer and the colonized, the indigenous soul and the genocidal impulse to eradicate it. Romanticizing its Native American background sentimentalizes its troubled history, erasing our dark past for the sake of making it comfortable. For there can be no relationship with the Earth in the 21st century that does not also carry a profound awareness of the ways we have tried to escape our responsibilities to it.

Santa Fe is thus a symbol of ambivalence and woundedness, an image signifying aspects of the deep feminine and the many defenses against her powers. The mystique of Santa Fe is not just an enchantment but also a complex resistance to that enchantment, a tendency to run from it and to turn its power into kitsch.

Works Cited


Notes

i For this idea I am indebted to Doug Belknap, who introduced me to the concept of differentiating between Santa Fe and “Santa Fe” sometime in the late 1990s.

ii For a full study of the cult of the dead in ancient Greece, see Walter Burkert, Greek Religion (190-215).

iii For a psychological exploration of the Greek words ge and chthon, see James Hillman, The Dream and the Underworld (5).

iv Some of Eliade’s work is controversial today, but his theory of “Great Time” remains widely used in the study of religion.


vi The Sufi understanding of mysticism seems to be derived from Sura 2.2 which defines Muslims as those who see the unseen. For many Sufi’s the organ for seeing the unseen is the heart.
S. Sowbel

GENERATIVITY

I know a man of such wet grief and narcissism
that flowers sprout continuously
from his self-absorption.

He was born to severity
and lives in his weaknesses so completely
only beauty moves towards him.

Many are magnetized by this kind of marriage
of pain and splendor, a hard
heartening alchemy.

Cataclysm can enhance generativity—the high hills
by Idaho’s Salmon River blossom after brutal burning.

But not all recovers quickly
    and some living things
    not at all.
Patio

Marilyn DeMario
A Psychology of Place (Cornwall)

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This article asks if there is a psychology or a spirit of place and, if so, how we might begin to form a contemporary understanding of a concept that has been accepted in earlier times and in cultures across the world. It cites an example of how elements of vocabulary and certain psychological issues can survive in an institutional environment despite a complete change of personnel. With specific reference to the English county of Cornwall it looks at how some typical psychological issues may arise in connection with the history, geography, and mythology of this particular place. It then cites two examples of symbolic and meaningful synchronicities that have occurred in connection with some of Cornwall’s ancient monuments. It concludes that the very question of examining our relationship to place may overlook the fact that the questioners are themselves a part of the environment that they are questioning.

Is there such a thing as a psychology of place or perhaps even more provocatively a “genius loci,” “spirit,” or daimon of place? This is to question whether there is more than an intersubjective psychology of the people who inhabit a place. Perhaps too there is a psychology of the place itself. Certainly Jung thought so. Meredith Sabini has collected his thoughts on this topic in her book The Earth Has a Soul: C.G Jung’s Writings on Nature, Technology & Modern Life. I would like to share some thoughts on this topic based on my experience of living in a unique part of the British Isles known today as the English county of Cornwall.

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First though, I would like say a little about myself. I have been working as a psychotherapist for the last thirty-five years; but before that I was something of a dilettante moving from job to job uncertain of my direction. I trained initially as a schoolteacher under pressure from my family who wanted me to acquire a professional qualification of some sort. To me it was more a question of delaying the evil day when I would have to decide what I was going to do in the world. I was

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accepted in a teacher training college that proudly boasted that it was one of the most popular colleges in the country.

I recall that all of us new students were greeted in the assembly hall where we were assured by the vice principal of the college that we were “not failures.” No, he reassured us, we were not at all like failures. Indeed only three percent of young people in the whole country at that time would go on to study at this advanced level. I realized then that most of my peers were people who had failed to meet the criteria to enter a “proper” university. Unlike university students we would not attain degrees but would “merely” earn ourselves teaching certificates.

Thus reassured we settled into life as young adult residential students. From then on our main contact with our family homes would be via something called the PIPs. This stood for the “People’s Incoming Post.” These were a set of alphabetically arranged letter boxes or “pigeon holes” near the reception desk of the college.

Twenty-five years later I returned to the college as the leader of a counsellor training course. By then the college no longer specialized in the training of teachers. My office by some strange coincidence turned out to be the room directly above the one that I had occupied as a residential student. By that time all the staff had changed. In addition to my oddly familiar office, a couple of other things had not changed. We still referred to the PIPs. However, by then no one but I knew the origin of this peculiar word. It had taken on a life of its own and survived independently of its users.

Something else also seemed to have survived the decades. The college was now in the throes of applying to upgrade itself to the status of a fully-fledged university. It faced the stiff opposition of other universities in the region who feared its competition. We were reminded by our governing staff that we were not inferior to our neighbors. No, we were just as good as the staff at accredited universities and would fight to be recognized as such. It seemed that the institutional inferiority complex was alive and well despite its change of staff.

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If an institution can thus acquire a culture, what might be the case for a city, a region, or a nation? What psychological issues does the geographical and cultural environment draw to our attention? What is the effect on the psyche if we should deny, overlook, neglect, fail to attend to, or simply be unconscious of the psychology and spirit of the place that we inhabit? The contents of the unconscious do not cease to be. Nor do they go away. They find other indirect ways to make themselves known. They present themselves to us symbolically. This symbolism may perhaps be in the form of dreams, physical and psychological symptoms, or synchronicities.

Jungian psychologist Craig Chalquist puts it this way.
When people inhabit a particular place, its features inhabit their psychological field, in effect becoming extended facets of their selfhood. The more they repress this local, multifaceted sense of environmental presence, the likelier its features will reappear unconsciously as symbolic, animated forces seething from within and from without. (7) Chalquist tells of a time when he was doing a sociological study of his hometown San Diego, California. He found himself becoming inexplicably depressed. Unable to find a reason why he should be feeling this way, he attributed this puzzling and growing feeling of depression along with a sense of “caginess and guardedness” to his relationship with his partner.

An impressive dream enabled him to reframe his feelings in a way that made more sense to him. The female partner with whom he found himself in the dream was not his lover as he had expected her to be, but instead she startlingly identified herself to him as “San Diego.” In the light of San Diego’s geographical situation of being a border town with many illegal migrants and a major naval base his “cagey” and “guarded” feelings suddenly made a great deal more sense to him.

His further study of the “environmental presence” of the city—its “story,” its history, and sociology—enabled him to relate more consciously to his location. This study enabled him better to distinguish feelings picked up in the atmosphere of San Diego from those that belonged to his human relationships. The attributes of the environmental presence of the city of which he had been unaware had presented themselves to him in a personified form in his dream.

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A somewhat similar story can be told about Cornwall. Peter was a highly skilled senior medical worker in his fifties who lived in a large industrial city. He decided along with his wife to seize the opportunity to take a job in the far west of the Cornish peninsula. This region is a beautiful part of the country that is known for its rugged landscapes, picturesque fishing villages, and fine white sandy beaches that loan themselves to surfing. Here it was possible, due to lower property prices than in the city, to own a home in a quaint village with glorious views of the sea. Peter, like many other visitors, had fond memories of happy family vacations in Cornwall. His plans to realize his dream and to set up a life here drew envy from his friends in the city. However, just prior to making the move he had the following dream:

He opened a letter from the property agent. It contained a warning about the house that he and his wife were purchasing. It was apparently only a few hundred yards away from a public house called “The Spear,” which was notorious as one of the most dangerous pubs in the world. It had apparently been written about
in a famous novel. Someone had been stabbed through the heart there.

Undeterred the couple moved to their new home and their new life. However, despite the undeniable visual beauty of their new environment, Peter and his wife were soon disillusioned of their idyllic expectations of Cornwall. Peter quickly discovered that the skills he brought to his new job were not so much valued as they were resented by some of his new coworkers. His suggestions were begrudged as intrusions into the established way of doing things. Perhaps threatened by his expertise, his manager at work seemed to regard him as something of a “city slicker” who did not appreciate the established and simpler ways of the Cornish. After all, he could afford to buy a lovely home that was out of the financial reach of most of the local people who lived in this, England’s poorest county.

The situation did not improve with time. He considered changing jobs, but in the rather remote, sparsely populated peninsula that is Cornwall job options were few. He increasingly came to feel unappreciated, unvalued, and marginalized. Self-doubt arose and eroded his self-esteem and self-confidence. Meanwhile his wife, who had arrived without a prearranged job, found that she was unable to find anything other than poorly paid seasonal work. In time the dream of their new life darkened. He found more satisfying work upcountry that involved being away from home for three nights a week. His wife dealt with her growing disillusionment by becoming increasingly dependent on alcohol. In time she began an affair with another man, and the couple’s dream ultimately came to a sad ending when they decided to split. During the time that these events were unfolding, Peter had the following dream. “I am standing beside a calm sea admiring its gorgeous shades of cobalt blue and turquoise. I feel charmed and seduced by its beauty. Suddenly the scene changes and I am in the sea with its waters pouring down my throat and I am unable to breathe.” What he had initially experienced as beautiful and appealing had become overwhelming and life threatening.

We can see here that Peter had an intuitive apprehension of what proved to lie in store for his wife and him. Behind the beauty and charm of their seductive new location lay a dark shadow. In it lay the dangers of the public house, alcohol, and the phallic and aggressive implications of the “spear,” dangers which ultimately led to him being “stabbed through the heart” by his wife’s infidelity.

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Cornwall is an ancient land. It is a place scattered with monuments such as stone circles and burial chambers that date back an estimated five to six thousand years. They are older than the pyramids of Egypt. In its own native language the county is called “Kernow.” The name means “horn” and refers to the fact that the peninsula juts out into the Atlantic Ocean like a horn. “Cornwall” is the name given to the
county by the later Anglo-Saxon migrants. The “wall” part of the name is a variation on the name they gave to Cymry or “Wales” to the north. It means “foreigners.” So Cornwall means the land of the foreigners who live on the horn.

These “foreigners” are, of course, the earlier native inhabitants of Britain. With the advance of the Anglo-Saxons into Britain many of these native people fled the country and settled in a region of Gaul or present day France that was then known as Amorica. Today it is referred to as Brittany or “Little Britain.” Here today a variation of the Cornish language is still widely spoken.

Historically speaking, Cornwall is a beleaguered nation that lost its language and many aspects of its native culture as it came under the pressure of its English neighbors. The language’s last native-born speaker died in 1777, but the language had been under intense pressure since the early sixteenth century when King Henry VIII decreed that church masses should be spoken in English rather than in Latin. This directive broke the prevailing Catholic tradition and was a part of the establishment of the Church of England. However, the Cornish experienced this change as a kind of English imperialism. It meant that the Cornish would be obliged to speak the language of their eastern neighbors. Those who had not fled the country and who objected to this demand were on occasions put to death by public hanging.

Such was the case in the mid-sixteenth century with regard to a man called John Payne. According to the nineteenth century local historian William Penaluna, he was the harbor master or “portreeve” of a town called Porthia (or St. Ives) in the west of Cornwall. He was known to be an opponent of the English mass. The English Provost Marshal (a man in charge of the military police) visited the town and instructed John Payne that he have a gallows erected while they dined together. At the end of the meal the Provost Marshal announced that it would be John Payne who was hanged for the crime of being a “busy rebel” (Penaluna 17).

Arguably this history of conquest, which was followed by the violent suppression of the Cornish culture, has led to a kind of splitting in the local psyche. In my book The Snake in the Clinic I look at how this might be reflected in the stark black and white of the flag of St. Piran which has been adopted as the Cornish national emblem. The flag consists of a white cross set against a black background. I contrast this with the Taoist yin yang symbol which displays a much more nuanced understanding of the light and dark or the conscious and unconscious energies.

Today, the split seems to manifest most obviously in the tourist industry, which forms a large part of the Cornish economy. The county must necessarily put its best face forward in order to attract visitors and thereby to generate income. However, tourists, along with retirees, and second home owners who are drawn by the county’s beauty, are very often unaware of its troubled history. They are thereby disconnected from a significant aspect of the psychic wholeness of the locale unless and until there...
is some kind of healing or “wholing” crisis which brings the fuller picture into consciousness.

On the surface it might appear that there is a healthy adaptive acceptance of the dominant English culture. However, occasionally anti-English graffiti appears on walls indicating that all may not be as it seems. In neighboring Wales, English owned holiday cottages have from time to time been burnt down by angry and resentful locals. Similarly the independence movements in other Celtic countries such as Ireland and Scotland attest to an underlying wish to assert the local culture. So, when we look at a case like that of Peter we might hear it with an ear to Cornish history.

Was Peter being seen as another English imperialist arriving to lay down the law without regard or sensitivity to the local culture? Was the role of oppressive outsider attributed to Peter? Were his actions so interpreted by his manager and coworkers? Indeed did Peter inadvertently and unconsciously play into these assumptions about him?

It is interesting to note that the end result of this encounter was that Peter began to feel like a beleaguered outsider. He felt disrespected, unvalued, resentful, isolated, and powerlessly angry at his reception. Together with his wife he experienced reduced financial circumstances, and in her case she turned to alcohol to escape from their shared predicament. In fact, they both began to carry and to embody some of the feelings and behaviors that are characteristic of native peoples who are dispossessed of their land and culture.

We noted earlier with Craig Chalquist’s experience, that there is a danger in not recognising the possibility that an element of experience arises from the environmental psyche. It can then become displaced or misplaced, and mistakenly understood as arising solely within the personal psyche. This both inflates the importance of the individual and de-animates or de-souls the world.

Despite the loss of its sovereignty and its occupation by the English, Cornwall maintains a sense of its unique identity. Partly perhaps as a result of its “peninsularity” things tend not to flow easily through the county. Things tend to get “stuck” or to put it more positively “preserved” in Cornwall. For instance, remnants of the old animistic pre-Christian traditions can still be found. A village called Boscastle hosts a museum which displays traditional artifacts and implements that testify to a historic and ongoing connection with the animated landscape. These include traditional Cornish dreamcatchers, which we might more usually associate with Native American tribes; bullroarers such as we generally associate with Australian aboriginal cultures; and spirit houses as are commonly seen in South East Asia. These, and the many holy wells which are believed to have healing properties, bear testimony to a belief in an animated and ensouled landscape. What are regarded by some as magical trees, grow beside these wells. These trees are still today
commonly hung with “clouties” or pieces of cloth. Clouties that have been dipped in the healing waters of the well are believed to cure illnesses as they disintegrate. The wells have often been Christianized by the construction of a church or chapel nearby.

Also preserved is the rich folk history of Cornwall. The Cornish language was in the main not a written language. Entertainment for the Cornish often meant the telling of stories and folklore by the fire on dark winter evenings. Many of these tales were recorded in the late nineteenth century by folklorists such as William Bottrell and Robert Hunt. In the far west of Cornwall it is possible to know of stories connected with almost all of the major and many minor landmarks. The stories involve piracy, wizards, ghosts, and a great number of supernatural beings such as “spriggans” or trolls, piskies, giants, mermaids, “buccas” or hobgoblins, and “knockers” (spirits that were thought to live beneath the earth and who made knocking noises heard by the Cornish tin miners).

In parts of West Cornwall the folklore of the land is dense and rich enough that it is possible to walk through the countryside with an awareness of the mythology of place reminiscent of what we know of the Australian aboriginal “song lines.” The landscape still “speaks” with the voice of its myths and legends to those who have encountered its lore. Philosopher David Abram goes so far as to suggest that preliterate people may experience a kind of synaesthesia and “hear” the stories of the land through their eyes in a comparable way to how we “hear” the voice of the written word as we gaze at a page of printed text (Spell 172).

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A question might be whether such lore has any relevance to life today. With this in mind I would like to say something about a particular story known as “The Mermaid of Zennor.” It is a story about churchgoers in the village of Zennor in the west of the county.

It seems that from time to time over a number of years a beautiful and mysterious woman would attend their church services. No one knew who she was or from where she came. She would manage to slip away from the services without getting to know any of the congregation. The people were puzzled that over the years she never seemed to get older and retained her radiant beauty. In time it became evident that she was showing some interest in a certain young man in the congregation who was known for his fine singing voice. One day he followed her from the church. Neither he nor she was ever seen again.

The story might have ended there but for the fact that some local sailors cast anchor in the nearby Pendour Cove; only then to be confronted by a mermaid who rose to the surface. She asked them to lift their anchor because it was blocking the door to her home.
This they willingly did because they regarded the sighting of a mermaid as bad luck. When the people of Zennor heard of this they concluded that it was this mermaid who had enticed the young man to live with her beneath the sea. To commemorate these events the image of the mermaid was carved into a bench-end in the Zennor Church where it can still be seen today. (Bottrell 288–289)

What can we make of such a fanciful story? First, we must bear in mind the remarkable fact that until the nineteenth century an English law still claimed that “all mermaids found in British waters” were the property of the Crown (Holmes 228). On one level we have the story of a young man lured to his doom by the feminine principle in her inferior form as a mermaid. Although she is alluring, she is also at least half unconscious as she lives for the most part out of sight beneath the waters. Outwardly it might be a folk tale that expresses a male fear of the power of women. On a more symbolic level it might indicate the dangers of an undeveloped feeling function. A person who is out of touch with his or her feelings is in danger of being unexpectedly overwhelmed by them. In this case it is even to the point that the young man never again emerges.

Doubtless the symbolism and significance of such a tale can be profitably explored in depth and detail. However, in terms of the spirit or psychology of place we can see that the story has something to say about the seductive power of this particular geographical place. It can charm and seduce with its beauty. It can lead one to take reckless chances in order to be in its company, and it can lead to the situation of being overwhelmed and “pulled under” as was the case with Peter as, in his dream, he drowned in the very waters that had charmed him.

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Is it possible that the spirit of place can hold even deeper and more mysterious energies? Are we an integral part of a continuum that stretches us beyond our physical boundaries and our rational understanding? Jung expressed it in this way.

...life is a kind of unit...it is really a continuum and meant to be as it is, namely, all one tissue in which things live through or by means of each other. Therefore trees cannot be without animals, nor animals without plants, and perhaps animals cannot be without man, and man cannot be without animals and plants—and so on. The whole thing is one tissue and so no wonder that all the parts function together, as the cells in our bodies function together, because they are of the same living continuum. (Interpretation para. 753-54 qtd. in Sabini 207).

Some people who live in Cornwall have found this to be so. Take, for example, the case of the writer Alan Bleakley who at one time lived near one of Cornwall’s six thousand year old “quoits” or burial chambers. He tells of an occasion when he
recalled a dream. He says that he was told in the dream that he should visit the quoit at four a.m. on the day of the winter solstice. He followed the instruction of his dream and headed out in the dead of night through “pelting rain” to arrive at the quoit at the appointed hour. He says that at that moment there was a “peel of thunder,” and “sheet lightning lit the sky.” He heard a disembodied man’s voice behind him say an unfamiliar word, “Karas!” It was not until the next Easter that he again encountered the word “karas.” He was at a conference where he learned that the term referred to an Egyptian method of embalming a dead body in the expectation that there would be a rebirth in the spirit world (1-2).

Bleakley had never knowingly encountered this word. As far as he was concerned, it had arisen autonomously. It was delivered in a paranormal way by a disembodied voice. Later, at the time of the Christian festival of resurrection, he learned that the word referred back to comparable rituals also concerned with death and rebirth which would doubtlessly have been relevant to the builders of the ancient quoit. If we assume that person and place are separate entities in relation to one another, we can understand that this symbolic place had stimulated a deeply significant and unconscious personal process for him. A product of this process may well have been the writing of the book in which he describes the event. However, we might also consider the possibility that the place itself has its own energy. We commonly speak of the possibility of being “drawn to a place.” Maybe at some level we acknowledge that place has its own psychic energy, perhaps even its own needs and intent, which has the power to draw receptive individuals into its field.

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In my own case I would like to tell of an experience that I had when I first took up residence in Cornwall in 2001. Before I moved to Cornwall, I had recently returned from a visit to Sri Lanka. Among the many wonderful things to be seen in that country is the cave temple complex at a town called Dambulla. Upon entry to these caves the visitor is dwarfed by one hundred and forty-three massive statues of meditating Buddhas in addition to representations of Hindu gods. The walls of the caves are embellished by over two thousand square meters of elaborate colorful gilded murals depicting scenes from the Buddhist spiritual tradition.

Arriving in Cornwall I became aware not only of the ancient burial chambers but also of a relatively newer structure that is unique to Cornwall known as a “fogou.” Fogous are underground structures built by the Celtic people some two thousand years ago. Their purpose is unknown, but they generally need to be entered by crawling through a narrow opening. Inside they widen into a pitch-dark womblike space which suggests to some that they may have served a religious function, perhaps as a place of spiritual rebirth and renewal.
In any case I was intrigued, and the Cornish landscape seemed to evoke this dream.

I am out walking in the Cornish countryside when I encounter a gap in some rocks. I go over and notice that it seems to lead into some kind of cave or fogou. I’m curious, and I crawl into the space, which opens out inside so that I am able to stand. At first it is pitch-dark, and I can see nothing at all, but as my eyes gradually become accustomed to the dark I become aware that I am surrounded by immense stone figures rather like the meditating Buddhas in the caves at Dambulla. I am amazed. I never realized that there was anything remotely like this to be found in Cornwall. I then notice that one of the “statues” moves slightly. I realize with a burst of fear and awe that these are not statues at all. They are the meditating spirits of the land. I have stumbled in amongst them and disrupted their meditation. However, the spirits don’t seem to mind my being there. They talk quietly amongst themselves and seem to know that my intentions are respectful, and I am welcome to be amongst them. I then find myself lying over something like a well. A hole in the ground penetrates deep into the center of the earth. I lie over it so that my navel is over the center of the shaft. I hear the voice of what sounds like an elderly Cornish woman speaking from the earth and through my navel. She tells me that unlike her other children I am lucky to be connected with her. She says there is one thing she wants me to remember and tells me emphatically in a Cornish accent, “Whatever you do, my dear, you must not stop thinking.”

I awoke with a start. I was impressed and fascinated by the dream. At the same time I was initially rather bemused by the fact that this earth goddess was reminding me of the importance of thought. If I had any preconceptions of what such a figure might say it would be that she would urge a person to be more in his or her body. Later, I understood the voice to indicate that I needed to relate to these ideas and energies from my existing standing as a psychotherapist. This and the experiences that followed seemed to indicate that my role was to act as a bridge to the cultural mainstream rather than to aspire to become a shaman.

I took the dream as a cue to actually sleep in one of the underground chambers. I chose a remote and well-preserved entrance grave on the Isles of Scilly, located some twenty-eight miles further west of the Cornish coast. It is notable that the west of Cornwall was favored by the ancients as a place to build monuments to the dead. The reason was most likely that the site was about as near to the setting sun as it is possible to be in Britain before the land gives way to what was once believed to be an endless ocean. The entrance grave was comprised of a thirty-foot grass mound that was penetrated by a stone-clad tunnel to a length of about fifteen feet. On the other side of the stones where the tunnel ended, human remains were unearthed. These were believed by some to be the remains of the tribal chieftains of those who
had constructed the tombs. The tombs themselves are believed to date back some five thousand years.

I was fortunate to do my quest on a beautiful summer’s night with the sounds of the waves slapping against the rocky shore. There were bright stars and occasional sweeping beams of light from a number of nearby lighthouses. I paid my respects and stated my intentions for my own clarity of mind and for the benefit of any other possible unseen listeners. I managed to sleep fitfully in the rather airless tomb and indeed had a dream.

It was a dream that I initially found somewhat anticlimactic. Yet, on reflection, perhaps it was deeply insightful. It was in some ways reminiscent of Jung’s well known “house dream” in which he finds the remains of earlier cultures as he explores a cave below the basement and cellars of his house (Memories 155).

I am told by a voice that it is in no way special to sleep inside an ancient tomb. People who are observant will notice that every house has an ancient tomb behind it. The truth is that modern houses are extensions built onto the front of ancient tombs. I see houses that prove that this is in fact the case. I wonder ruefully how I can have overlooked such an obvious fact. The voice tells me that I have a job to do in order to unblock or unlock the vitality of earth-based spirituality.

The following day I returned home. While walking along the pavement in the town I tripped over a paving stone and nosedived onto the ground, knocking myself unconscious in the process. A passerby discovered me lying there in the street as I came back to consciousness. I was still in a kind of trance. I was unable to recall where I lived but could still remember my telephone number. I left a rather trancelike, eerie-sounding message on my answerphone while an ambulance was called to take me to the local hospital. In my attempt to break my fall I had broken a bone in my finger. When my head struck the ground I had torn the retina in one eye. I was kept in the hospital overnight for observation, and my injuries were attended to.

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Was my accidental fall a meaningless coincidence, or was there some kind of meaningful synchronistic connection between sleeping in the chamber and the events that followed it? When we look a little more deeply into the probable use and significance of these structures, what followed on becomes meaningful. While we have no historical record of whether or how these particular tombs may have been used for ritual purposes, we do know the purpose that similar structures fulfilled in other cultures. We know, for example, that in certain South American cultures similar chambers were regarded as places where the living could meet and commune
with ancestral spirits. In order to qualify to take on the role of such an intermediary it was considered necessary first to be contacted by the spirit world in a dream.

A priest or shaman would sometimes prepare initiates for this kind of spiritual encounter by helping them to induce a trance state in order to improve their receptivity to the voices of the spirits. In South American cultures, for example, the preparation for such an encounter with the spirits of the dead would include a period of fasting, followed by drinking copious quantities of tobacco juice or other narcotics considered to be “magical substances.” In some initiations in which the dead were to be encountered, the candidate was prepared for the meeting by first being beaten unconscious by the master (Eliade 83–84).

In some shamanic traditions the breaking and reassembly of bones is regarded as an initiatory dismemberment. The break represents a ritual death, a breaking down and breaking apart of an old identity, or an old way of being. The reassembly of broken bones can represent a “new body” that is empowered and strengthened by the initiation (Eliade 429).

With regard to the eye injury we can note that in mythology a figure such as the Teutonic god Odin or Woden was obliged first to sacrifice an eye in order that he might gain the “third eye” of wisdom (Graves 261).

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Alan Bleakley’s experience and my own carry a distinct sense of “otherness.” They appear to arise from a part of the psyche that lies well beyond the ego, or any discernible interaction with others. Here we might indeed be talking about the “genius loci” or “spirit” of place. Jung says that there is “an x and a y in the air and the soil of a country which slowly permeate[s] and assimilate[s]” those who live there “to the type of the aboriginal inhabitant” (CW 10, par. 968).

The Cornish monuments are clearly the product of native people with a very different and more animistic way of looking at the world, at life, and at death. In the contemporary world we generally regard place merely as soulless exterior space. We neglect to consider the impact that an exterior physical place can have on the psyche of those who live there. But what if world and psyche are different aspects of the same thing? Perhaps we can agree with Jung when he says that “the earth has a soul,” that “the whole thing is one tissue,” and that we and the world “function together, as the cells in our bodies function together” (Interpretation qtd. in Sabini 207). Then it is not so much a question of a relationship between the two entities of self and environment. It is more about recognizing and appreciating that we are a part of a continuum. We are not separate from the environment but are a manifestation of it in the way that a wave is a manifestation of the ocean or a whirlwind is a manifestation of the air. Albert Einstein once said “A human being is a part of the whole called by us ‘universe’, a part limited in time and space. He experiences
himself, his thoughts and feeling as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us…” (qtd. in Calaprice 206).

We are normally unconscious of our total, inescapable immersion and participation in the world, our inextricable involvement in the being of a greater entity. We generally imagine ourselves to be creatures who live “on” the earth; whereas David Abram points out that it is actually far more accurate to recognize the fact that we are creatures who live “in” the earth. “We are enfolded within it, permeated, carnally immersed in the depths of this breathing planet” (Becoming 101).

In cases such as the tomb experiences referred to above, that greater field of which we are a part was able to make its presence felt in a way that the ego could not ignore. Maybe there is a paradox at play here. Perhaps it takes an extraordinary incident in an extraordinary place with an extraordinary history to make an impact big enough to wake us up to the spectacular ordinariness of the fact that we human beings are a manifestation of the planet. We “humans” are of the “humus” or earth. We are the “earth-born” ones, and we can therefore from time to time manifest and have direct experience of energies that stem from well beyond what we know of ourselves.

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Irish Summer Haiku

Your bark is a ship
Sailing your chestnut leaf roof
Eyes in all branches.

Embracing your trunk
Born in your elephant foot
Giddy with summer.

Curious spiders
Birdsong nesting in oak trees
I forget winter.

Counting silver lambs
Sunset in early July
Age throws a shadow.

The horse wags its tail
It disappears in the clouds
I am left with my tea.

The pond mirrors peace
Branches of beech in water
Night loses my eyes.
from series “The Holding Environment Can Produce Gold”

Kristine Anthis
Care for the Earth as Archetypal Emergence in the Christian Tradition

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This paper explores the renewed emphasis of care for the Earth in the Christian tradition as an emerging archetypal shift toward Earth-centered psyche. Jung proposed that the Christian psyche would continue to evolve toward greater psychic wholeness. The current trends toward environmental awareness in religious communities offer compelling parallels to Jung’s ideas about the evolution of religious consciousness.

“If faith (God) is said to be able to move mountains (Job 9.5; 1 Cor. 13.2), scholars need to explore how belief systems could ‘move’ climates” (Gerten & Bergmann, 2012, p. 13).

We live in an age when an extraordinary consensus exists among scientists that human-caused climate change threatens catastrophic consequences for the planet (Cook et al., 2016) and when our best and brightest minds toil to find solutions to the crisis at hand (Foquet, 2013); yet at the same time we watch day by day as the new US administration moves to roll back environmental protections. For those who follow and believe in the basic values and principles of science, this is a terrifying moment. It is natural for progressive thinkers to point fingers and for depth psychologists to go in search of root psychological causes. Christianity, with its historic associations to patriarchal rule, has often been a fast and easy target (Foltz, 2014). But while there are clearly aspects of Christianity that have contributed to the crisis, it would be a logical error and a strategic tragedy to mistake the part for the whole. A deep look into the Christian psyche reveals a complex picture, and I will argue that the potential for a great alliance between science, environmentalism, and religion is strong. Indeed, a palpable movement toward science and religion working together to solve environmental problems dates back at least to the Religion and Ecology conferences at Harvard from

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1996–1998 (http://www.fore.yale.edu). And, as the following discourse will demonstrate, the roots of this movement go far deeper.

Nevertheless, criticism of Christianity’s role in the environmental crisis has been strong. In 1967 historian Lynn White published an influential article in the journal *Science* entitled “The Historical Roots of the Ecological Crisis,” in which he essentially blamed Christianity outright for the unfolding ecological crisis (White, 1967). White specifically emphasized the Christian doctrines of dualism and human dominion over a fallen world as primary culprits in the looming environmental disaster. Yet 50 years later a remarkably different situation unfolds: in 2015 Pope Francis issued a new statement of doctrine: *On Care for our Common Home*. This statement declared a “crisis” of anthropocentrism, a crisis that has compromised “the intrinsic dignity of the world” (p. 34). Francis called on Christians to take immediate action to address the ecological crisis before it is too late. How might we account for such a stunning transformation? In this paper I attempt to answer that question using the framework of Jung’s writings on Christianity and his belief that the Christian church can and must evolve. Reviewing recent sociological evidence, I argue that such renewed emphasis on care for the Earth within the Christian tradition indicates an emerging archetypal shift toward a more Earth-centered Christian psyche.

This is a topic close to my heart for several reasons. The environmental crisis we now face on the planet is already devastating, with mass extinctions already underway and global warming threatening the lives of millions in the decades to come. At the same time, I have noticed over the years a consistent hostility towards the Christian church with regard to this issue, no doubt in part because our media are more prone to cover conservative fundamentalists denying climate change than progressive churches fighting to stem the tide. At the same time, I have witnessed the incredible passion that green Christians bring to their environmental advocacy. In a time of crisis, we cannot afford to make enemies of our potential allies, and I believe that the Christian church, as a whole, will prove a vital and perhaps indispensable ally in healing our planet and securing a future for the generations to come.

I must confess a certain amount of personal transference to the topic as well. Like Jung, I am the son of a Christian minister; also like Jung, I was raised by a mother who has strong pagan inclinations and a great love for the natural world. She taught me that nature and all the forms of life within it are sacred. Between them, I have come to recognize the complexity and beauty of religious belief, while remaining ever-mindful of its shadow. In this sense the need to forge harmony and balance between Christianity and ecology is very much in my DNA.
Jung on Christianity

Jung had something of a lifelong preoccupation with religion in general and Christianity in particular. Jung’s autobiography *Memories, Dreams, Reflections* (1961/1989) details both the complexities of his relationship with his father, a clergyman, and a number of formative experiences around Christian symbolism and doctrine. Professionally, he would come to write extensively about Christianity, beginning with “A Psychological Approach to the Dogma of the Trinity” (1942/1958), which in many ways presented the basic outline of ideas that he would develop in later works. A common point of confusion in understanding Jung’s religious writings is the failure to recognize that Jung predominantly addressed the issue psychologically rather than theologically. Leaving speculations about ultimate metaphysical realities to others, Jung was primarily concerned with how God and religious mythology functioned as meaningful psychological imagery in the individual and the culture. Certainly this imagery could point towards a genuine divinity, but it could also be incomplete, in need of further evolution. As Jungian analyst Murray Stein explained it: “none of these [images], however, are full expressions of the Ground of Being, of Divinity itself. They are humanly generated images based upon emotionally convincing numinous experiences, and the mythopoetic and theological imagination” (Stein, 2014, p. 18). Thus, Jung’s primary interest was in the psychological aspect of religious experience, and he explicitly left the theological dimension of religion to others. In this way, Jung was able to respect religion as a psychological container for the divine, while still holding space to analyze and criticize the structure of the container itself.

Stein argued in *Jung’s Treatment of Christianity* (1985) that in Jung’s later years, he attempted to offer therapeutic treatment to Christianity through his writings, a therapy of ideas. Stein further argued that Jung was both trying to address the illness of his “spiritually defeated father,” as well as a more objective concern for the larger culture’s tension between tradition and modernity (p. 108). Jung believed that the Western psyche had deep roots in the Christian tradition, that is, that Christianity partially structured the way Westerners experience the world, both consciously and unconsciously. Equally important, Jung feared that the West, by losing touch with the deeper symbolic meanings of its own tradition, had experienced a “loss of soul” throughout modernity. Since a psychological analysis of religion was vital to the formation of a healthier society, Jung began to speak of Christianity as something that needed to evolve, heal, change, and become more whole.

In Jung’s (1942/1958) analysis of the archetypal meanings underlying the Christian Trinity, he began with a discussion of the archetype of number in the ancient Greek
philosophies of Plato and Pythagoras. Here the number one expressed undifferentiated potential, while the number two introduces an “other,” creating duality, difference, and polarity. To reconcile the polarity, to find harmony between the opposites of one and other, a third mediating principle emerges. Thus, the number three represents reconciliation and balance between a polarized pair. In the Trinity, the seemingly irreconcilable opposites of a transcendental father-god and a fleshly (or earthly) son-God find their unity in the mystery of the Holy Spirit, the third figure in the Trinity. This basic structure mirrors Jung’s psychological notion of the *transcendent function*, whereby polarized conscious and unconscious positions in the psyche are resolved in the emergence of an integral third, usually in the form of a symbol. In this sense, the Trinity represents a wholly positive and progressive process of psychological growth.

But Jung felt that something vital was still missing here. In his understanding of archetype and number, true psychological wholeness was to be found in the balanced opposites of a quaternity; the Trinity was leaving something out. This is not necessarily as esoteric as it sounds: it is the nature of the number three that any three points plotted in space will always make a flat plane. It is geometrically impossible to derive depth in the dimension of space without plotting a fourth point. For Jung, such flatness implied abstraction, ungroundedness, and a loss of embodied reality in favor of a transcendental realm of ideas. This is not to say that the Trinity is somehow bad or false, only that archetypally it naturally seeks a greater depth of balance. Adding the fourth point to create a quaternity allowed the flat abstraction to come into space, into the physical world, and in so doing become embodied and more fully real. Jung’s favorite symbol to express this was the mandala, the squaring of the circle that reconciles the opposites within into wholeness. Psychologically speaking, such a union of opposites was the realization and integration of the deep self with all its complexities and contradictions.

Thus, just as Jung advocated for his patients’ journeys toward greater psychic wholeness by integrating the disowned aspects of their psyche into consciousness, he also felt that Christianity had some important integrating work to do. The archetypal basis of Jung’s treatment of Christianity was that it is out of balance, an abstract trinity, missing the fourth element of the mandala. As with a human patient, the fourth, disowned element was not only missing but actually split off and repressed. The question then becomes: what has the Christian church been repressing throughout its long history? For Jung, these disowned aspects of reality include the body, the instincts, sexuality, the feminine, and, most germane to the present topic, the natural earthly realm. For the church to evolve towards wholeness, its god-image would have to expand to integrate these rejected elements.
Psychologically Jung (1951/1969) understood Christ as an image of the archetypal Self—the inner unity of the developed man. But this God-image was ultimately incomplete because it rejected a part of its own nature: its own dark side. The dark side was split off and demonized as the personification of evil itself in the image of Satan, a darkness that must be destroyed rather than integrated. In Jung’s analysis, this archetypal structure encourages repression in the individual and a stance of dominion in the collective: the tyranny of the ego over self and over world. But Jung does not end on this criticism. Rather, he frames it as a story of psychological and religious evolution that has yet to be completed. As human consciousness expands and evolves, so does the God-image: for Christianity to come to full fruition in an awakened humanity, the fourth aspect must emerge to complete the quaternity. Jung believed that he had already seen signs of such a transformation in his own lifetime.

Does this model for transformation align with what we are seeing today? Could the Christian church be turning to acknowledge those split-off aspects, embracing a more complex God-image that has a feminine nature to balance the masculine, and a presence in and of the natural embodied world, rather than always remaining apart from it? I contend there is strong reason to think so. But to understand the transformation fully, we must go back to the beginning.

**Christian Quaternity: A Brief History**

Christianity has taken many twists and turns throughout its very long history, and critics may be surprised to learn just how varied the Christian experience has been over the centuries. In the *Passion of the Western Mind*, Tarnas (1991) outlined two contrary streams of thought from the earliest moments of Christianity. In what Tarnas called the *dualistic* stream, nature itself was fallen, and the earth awaited redemption from a transcendent God apart from and above it all. The dualistic stream would become the taproot of the anti-environmental church, the version of Christianity that sees the Earth as a subject for human dominion at best, and a cursed, evil place at worst. In this worldview, humanity was fundamentally alienated from God, and Earth was the location of that alienation.

But Tarnas also referred to an alternative worldview within early Christianity, what he called the *exultant* stream. For exultant early Christians, the divine had already miraculously entered the natural world through the birth of Christ into worldly time. Christ’s incarnation in the earthly realm was a blessing upon the world, a redemption of nature and everything in it. If God above was not in the world exactly, God was still connected to the world, penetrating it as force that loved and blessed the creation. The exultant stream was more prone to celebrating the presence of the divine in lived
experience, and it focused on a message of love and inclusive redemption. Thus, even in those historical epochs when the dualistic stream of Christianity was most dominant, the church also harbored the seeds of an opposing worldview in its teachings.

Furthermore, to speak comprehensively of Christianity, we must remember that in addition to the Western tradition with which Americans are most familiar, there exists also an Eastern tradition. The Eastern Orthodox Church followed its own line of development and eventually broke with the Catholic Church in 1054 CE. Though this tradition arguably had minimal impact on either Jung or the evolution of Christianity in the West, it nonetheless offers an important window into the broader potentialities of the Christian worldview. Apropos to the topic at hand, the Eastern Orthodox church has long viewed the physical world as a gift from a loving God, something that can be distorted by sin but is inherently good (Fitzgerald, 2005). Eastern worship services have long affirmed the goodness and divinity of the physical world by incorporating earthly objects such as fruit, flowers, and oil into their worship. Foltz (2014) explicitly criticizes White’s 1967 paper for omitting the hagiography of Eastern saints communing with animals: “St. Gerasimos with his helpful lion, St. Seraphim with his cooperative bear, and Elder Paisios with his guileless snakes effortlessly join company with St. Francis and his penitent wolf” (p. 188). There is historical emphasis in Eastern Orthodox theology that all creatures are worthy of divine salvation, not only humans (Northcott, 2009). The physical world has been spiritually polluted by human pride, but the creation itself will one day be redeemed.

That said, the dualistic stream was often dominant in the West, as exemplified in the venerated figure of Augustine of Hippo (350–430 CE), who wrote that succumbing to “the flesh” was at the heart of man’s fall (Tarnas, 1991, p. 144). According to Augustine, man, as an embodied carnal being, was inherently sinful. Concupiscence, or fleshly-appetite, was an expression of humanity’s fallen nature, and the road to redemption was to rise above this world of sensuality and embodiment. The only true freedom for man was in accepting the redeeming grace of a transcendental God, as administered by an authoritarian church. Ironically, Augustine’s early spiritual affiliation with the flesh-hating Manichean gnostic sect (Smith, 2005) may have profoundly influenced the church for generations to come. Augustine’s dualism is certainly more in keeping with some of the modern stereotypes of Christianity as being sex-negative and hostile toward the natural world. Tarnas (1991) encouraged us to consider that Augustine lived and formulated his thoughts as the Roman Empire was crumbling. The human world seemed to be in a slow and inevitable decline, and seeing no hope for progress on the earthly plane, Augustine awaited the Kingdom of God instead.
But dominant or not, the dualistic stream of Christianity is not the whole story of the Western church, and the Christian tradition as a whole contains many prominent figures who advocated for a different relationship between humanity and the Earth. Among the earliest is Hildegarde of Bingen (1098–1179 CE)—a Benedictine abbess, writer, composer, naturalist, and mystic visionary. Schipperges (1997) wrote that Hildegarde was regarded as a prophet by many, even in her own time. She claimed to have visions that involved all five senses, and she emphasized the body and nature repeatedly in her holistic writings. She taught that all creatures have divine radiance and that the creation is infused with healing life force: “There is a power in eternity,” Hildegarde wrote, “and it is green” (qtd. in Schipperges, 1997, p. 67). Hildegarde’s writings emphasized the importance of harmony in nature and spoke of a reciprocal relationship between humans and the natural world. She even believed that humans could disrupt the natural harmony and bring suffering to the land: “all the elements and all the creatures cry out at the blaspheming of nature” (qtd. in Schipperges, 1997, p. 57). This clear concern for humanity’s negative impact on the environment shows her to be a woman a thousand years ahead of her time.

A century later in Italy we find perhaps the most famous early Christian figure to advocate for the natural world: Francis of Assisi (1182–1226). His myth and folklore paint a portrait of a man who truly loved nature and the creatures within it. The mythology surrounding Francis includes tales of his ability to communicate directly with animals. The beasts of the wild were said to be naturally drawn to his peaceful nature. Indeed, Francis is rarely depicted without a peaceful animal presence contained in the image. Tarnas (1991) described Francis as having “a mystical joy in the sacred fellowship of nature” (p. 179). In White’s famous 1967 paper criticizing Christianity, he explicitly names Francis of Assisi as a contrary case, describing the saint’s advocacy for nature in some detail. White ends the paper with the suggestion that Francis should be named the patron saint of ecology. Two decades later, Pope John Paul II would officially do just that, naming Saint Francis the Patron of Ecology in 1979.

In fact, the current Pontiff, Pope Francis, took his name in honor of Francis of Assisi’s work. In the 2015 Encyclical letter (On Care for our Common Home), Pope Francis declared that Francis of Assisi’s harmony with all living creatures was a historic act of healing the split between humanity and God after the expulsion from Eden. This teaching reframes Saint Francis from an outlier to a key healer of the human-God relationship and places care for the natural world at the heart of that healing. In our current Pope’s reading, Saint Francis’ essential lesson to humanity is that loving and honoring nature brings us closer to God.
A final Western historical figure to consider is Thomas Aquinas (1225–1274). In the 13th century, Aquinas asserted that because nature was a work of divine creation, the study of nature could be a source of further learning about the wisdom of God (Tarnas, 1991). Tarnas wrote of Aquinas’ theology: “nature’s order enhanced human understanding of God’s creativity. . . . Nature and spirit were intimately bound up with each other, and the history of one touched the history of the other” (p. 179). The case of Aquinas reminds us that historically Christian theology was deeply influenced by Greek philosophy, including the Neoplatonic idea of the World Soul. In this ancient formulation, nature herself was an animate emanation of the divine mind. Church leaders wrestled to unite Greek philosophy with scripture in various ways throughout the ages, and in Aquinas the World Soul archetype found perhaps its most enduring integration, prior to modernity.

**Modern Christianity and Care for the Earth**

In keeping with Jung’s proposal (1942) that the split between Christianity and nature was inherently connected to the rejection of the feminine, it follows that the integration of the feminine in the church would herald an awakening consciousness of the Earth. Jung was profoundly impressed and heartened by the Assumptio Mariae in 1950, when Pope Pius XII declared as official doctrine that the Virgin Mary had bodily ascended to Heaven. For Jung, this symbolized the embodied feminine joining the Godhead, paving the way for a quaternity in Christian consciousness. This event was followed, just three decades later, by the aforementioned declaration that Francis of Assisi would henceforth be recognized as the Patron Saint of Ecology.

From these beginnings, the Catholic Church has moved increasingly toward advocating greater care for the Earth, and in 2007 the Vatican announced that it would become the world’s first fully carbon-neutral state. Agliardo (2013) has researched the ways the US Catholic Church has responded to climate change, and he details two main avenues of approach. The first is the environmental justice perspective: that global warming and environmental degradation will ultimately have the greatest negative impact on the most vulnerable populations of humans worldwide and that advocating for the Earth is at heart a vital humanitarian issue. Just as the church has long carried an ethical injunction to help the needy and the poor, it also views environmental protection as an ethical imperative to care for the defenseless.

Perhaps even more germane to the present discussion is Agliardo’s second Catholic approach to climate change, which as a movement has come to be called “creation spirituality.” This approach revives the ancient notion that God’s grace abides in the creation, and it adds an ethical mandate to protect and care for the creation itself as a
sacred expression of the divine. Creation spirituality generally rejects anthropocentrism and calls for a new harmony between humanity and the natural world, based on the premise that the Earth is sacred and should be treated with the utmost care and respect. The most famous figure in creation spirituality is perhaps the Catholic priest Father Thomas Berry. Berry (1998) wrote:

Most of all we need to alter our commitment from an industrial wonderworld achieved by plundering processes to an integral earth community based on a mutually enhancing human-Earth relationship. The move from an anthropocentric sense of reality to a biocentric norm is essential. (p. 30)

Clearly this movement has gone well beyond notions of dominion over nature to emphasize harmonious relationship itself, shifting consciousness from an anthropic center to a natural one. That said, although creation spirituality has grown tremendously within the Catholic Church in recent decades, it is by no means ubiquitous and has in some cases met with great resistance. Prominent creation spiritualist Matthew Fox left the Catholic Church altogether for fear of censure and joined the Episcopalians instead (Agliardo, 2013). While a new consciousness has taken root in the church, there are still ample forces of resistance.

This internal rift makes it all the more astounding that in 2015, the mantle of care for creation would be taken up so unequivocally by the Pope himself. The 2015 Encyclical Letter On Care for our Common Home specifically refers to anthropocentrism as a “crisis” and to environmental degradation and global warming as ethical imperatives of the highest order. Pope Francis argues for the honoring of every creature in the creation and rejects the notion that the mention of “dominion” in Genesis gives humans the right to exploit and destroy natural resources. He calls for a new relationship to the Earth, a new valuation of progress, and a new, ecologically harmonious lifestyle. While not all Catholics may agree with the Pope, it is nevertheless a profound shift to see such ideas coming from the top, instead of only ever crying out from the shadows below.

As might be expected from a collection of groups that claim no internal unity, the situation among Protestants is somewhat more complicated. Even so, the overall movement of the church seems surprisingly clear. According to Roberts (2012),

If we consider the mainstream Protestant, Catholic, and Orthodox churches and statements from ecumenical bodies, it is easy to conclude that Christians—at least officially—are convinced both of anthropogenic climate change and the need for concerted action to mitigate the effects. (p. 107)
In defiance of the stereotype, Christianity on the whole appears to be increasingly onboard to mitigate the human causes of climate change. The problem of anti-environmental Christianity is rather to be found in the deeply divided Evangelical population, which represents more than a quarter of American Christians. Roberts recognized Evangelicals as an especially important group because they number close to half a billion worldwide, are growing, and tend to be politically engaged. Therefore, the worldviews of Evangelical Christians are likely to have a substantial impact on how humanity responds to our current environmental crisis.

McKeown (2006) was the first to characterize the contentious split within Evangelical Christianity as a divide between the “greens” and the “browns”—a usage that has since gained traction. In the emergent paradigm of green evangelism, Earth is the creation of God, and humans must respect and honor God by caring for creation. As McKeown noted, this is not mere theology: The Evangelical Environmental Network (EEN) was founded in 1992 and “The Evangelical Declaration on the Care of Creation” was signed by 200 Evangelical leaders in 1994 and disseminated around the world. In 2006, the “Evangelical Climate Initiative” was widely reported on, including coverage in the science journals *Nature* and *Science*. This initiative is a campaign of US church leaders and organizations to combat global warming actively.

By contrast, the “brown Evangelicals” cleave to the old dualistic doctrine that nature has been cursed since the Fall and that man has been granted full dominion over the Earth to do with as he pleases. A constituency of such believers posted the Cornwall Declaration to some 35,000 churches in 2000, outlining their beliefs that while stewardship of the creation was important, free markets were even more important, since the Earth has essentially been given to humanity as a resource to be used. This formulation of stewardship was largely the creation of movement leader Calvin Beisner, for whom care for the Earth was primarily a matter of subduing and taking advantage of the natural resources given to aid in man’s productivity. Shortly thereafter the Cornwall Alliance was formed to outline a direct rejection of the idea of human-created global warming.

It seems, then, that the polarization within Christianity about care for the earth falls at least partly along deeper political and ideological lines. Zaleha and Szasz (2014) discussed the strong associations among brown evangelicals, conservative free-market ideology, and the Republican party. The authors also pointed out that Beisner’s message was spread largely through funding by the Koch brothers, ExxonMobil, and other big extraction industries. Furthermore, a cultural openness to apocalyptic eschatology may serve as a deterrent to long-term considerations. As with Augustine at the fall of the Roman Empire, apocalyptic thinking places emphasis not on the world we live in, but
on the promised world to come. Even worse, a belief that our world will soon end makes preservation of that world a fool’s errand.

The brown Evangelical movement has furthermore become a resource for conservative Christians from other denominations, unifying diverse groups with ideology where they might disagree theologically. Zaleha and Szasz (2014) note the particularly strong ties between the brown Evangelicals and the brown Baptists. The rift eventually became an explicitly political struggle as conservatives began tarring green Christians as socialists who present a fundamental threat to American freedom.

But it is an oversimplification to assume that political ideology is the only factor at work. Christianity is diverse, and there are certainly conservative congregations that nevertheless recognize the value in caring for the Earth. Townsend (2014), for example, showed that the American Presbyterian church has been remarkably consistent in its pro-environmental stance on climate change, despite being a majority Republican denomination. Likewise, the Eastern Orthodox Church, while host to its own conservative tendencies, has nevertheless emerged as a leader on environmental causes, advocating the vital need to care for creation, to heal humanity’s sins against the Earth and to recognize the physical world as the dwelling place of the divine (Northcott, 2009).

There is a natural impulse to point the finger at the culprits of this crisis, to identify and attack a nefarious “other” on whom the situation can be blamed. But I contend that if we truly seek a solution to our environmental challenges, we must be discerning and precise in our criticisms. The church, like all institutions, harbors elements both progressive and regressive. And even in casting blame more precisely (at the brown Evangelicals, for example) I question if it is helpful to attack their religion and spirituality per se, rather than exposing the political ideologies that have become entangled with their religiosity. If there is a solution to this great divide, I propose that it lies not in attacking the deepest spiritual beliefs and experiences of others but in digging down to the deeper values that we all still share. From its earliest beginnings and throughout the long sweep of history, Christianity has contained the seeds of a fierce care for creation. Rather than make an enemy of the church outright, why not instead enthusiastically encourage the growth of the best within it?

An Interfaith Alliance

Among the most promising developments at the intersection of religion and environmental protection are the fiercely green commitments of the growing international interfaith movement. Interfaith, broadly speaking, is the practice of bringing together leaders and members of diverse religions to learn about each other and to take collective action for the common good. I personally attended the 2015 Parliament
of World Religions, where care for the earth and combating climate change were a major theme of discussion, and faith leaders from around the world spoke passionately about the necessity for decisive action. Christians hailing from numerous denominations and traditions were represented at the gathering.

This may be a crucial moment in the evolution of Christianity, when the church steps back from its need for hierarchical dominance and embraces a relational path of taking part in a greater whole. Part of the beauty of the Interfaith movement is that by honoring individual traditions so deeply each religion retains its own integrity even as it integrates into a greater whole. Again, the theme of integration rules the day: accepting the “otherness” of different religious traditions goes hand-in-hand with embracing the “other” within, the aspects of divinity that Christianity has split off and repressed. Of course, there will always be fundamentalists in every tradition who reject ontic diversity and epistemic humility, holding out against the evolution of consciousness. It is their right to do so. Pragmatically speaking, the point is not to convince everyone but to build a coalition strong enough to take lasting action in caring for and protecting the Earth.

In *How the World’s Religions Are Responding to Climate Change* (2014), the editors Veldman, Szaz, and Haluza-DeLay open with the following declaration:

> A growing chorus of voices has suggested that the world’s religions may, individually and collectively, become critical actors as the climate crisis unfolds. Religions affect societies at every level, from the individual to the transnational, as worldviews and as institutions, as conservators of traditions and as resources for change. (p. 3)

Similarly, Reder’s (2012) research on religion and climate change reviewed the renewed interest among scholars and social scientists on the relationship between religion and environmentalism, and affirmed the unique powers of religion to create meaning, community, ethical mandates, and motivation for change. As the world’s largest religion, Christianity will inevitably play a vital role in this process.

I have noticed over the years that there can be a marked tendency among depth psychologists to dismiss or even demonize Christianity. Often this hostility is born out of wounding experiences from encounters with the darkest shadows of the tradition. I offer no apology or excuse for the wrongs that Christianity as a whole has perpetuated over its long history. I would only point out that if there is shadow, there is also light. Jung believed that Christianity can and must individuate towards a more holistic consciousness, and there is ample evidence to indicate that transformation is now taking place. The church may yet prove an invaluable ally in healing our planet. And given the unprecedented crisis we now face, we cannot afford to make enemies of our allies.
Works Cited


Brown Dove

Touring Easter Island

Moai, immense, volcanic guardians of warring vanished villages stare with eyeless sockets into pure blue distance. At the feet of their abandoned altars wild horses, brown, chestnut, pied, graze on green grass.

Our guide blandly recounts how centuries ago having no near island to conquer, no boats to sail afar for pillage, the ancient locals spent the labor of their hands, their legs, their backs, their souls on gigantic stone monsters to terrify one another, organized raids to topple each other’s scare-gods, and finally, when the food ran short, ate their women, children.

Now in sunscreen under sunhats we willing pilgrims troop to restorations
seeking spiritual mystery,
gaze upward,
admire the colossal figures,
ask their century of origin,
photograph them artfully,
these parodic monuments
to our inner stature.
Bending under his mother
by some toppled hats
of nearby moai,
a colt nurses,
eyeing us—
curious—

while the ocean
rings us all,
rhythmic.
Haiku Night II
Diane Miller
Practical Divinization in Ecologically Threatened Times

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Practical divinization describes the practice of connecting our spiritual and psychological development to conscious participation with the earth. This essay investigates the concept of Christian divinization in dialogue with Jung’s conception of individuation. Historically, the idea of divinization emerged from new concepts of personhood synthesized in the 1st century CE. Examining the ancient roots of personhood illuminates concepts of self and divinization within a contemporary theological and psychological context. Annis Pratt’s analysis of the archetype of “green-world epiphany,” evident in much of the literature written by women in the past three centuries, exemplifies the ethos inherent in practical divinization. A new interpretation of Matthew’s “Worry Not Gospel” imagines a female orientation of the text and further confirms the need for an embodied and fully participatory wisdom in relation to the earth. Practical divinization issues forth a call to action and a cause for hope in the face of ecological crisis.

What is divinization and what practical meaning can it hold for us in the face of our ecological crisis?

The word divinization, though strange to contemporary ears, is often mistaken for divination. Both terms are derived from the Latin root divinus, connoting the quality of being godlike and sacred (“Divinus” Glosbe). Divination is the ancient art of foretelling the future by the aid of supernatural powers (“Divination”). However, divinization describes the act, process, or instance of investing with divine character (“Divinization”); in Greek Orthodoxy, it is synonymous with deification, or theosis (θέωσις), a transformative process aimed at the union of the human person with the divine. In this essay we will investigate the concept of Christian divinization in dialogue with Jung’s conception of individuation in order to incorporate a psychological perspective in the construction of a more integral ecology: a new movement that currently includes ecological science, anthropology and theology.¹

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Both the concepts of *individuation* and *divinization* describe a practical *process of becoming*, inseparable from their telic end. Christian *divinization*, born out of classical and early Byzantine notions of personhood, affirms the union of spirit and matter. Jung represented his psychology as an empirical science; defending his concept of individuation against the charges of Gnosticism, he asserted that “[i]n reality ... *individuation* is an expression of that biological process ... by which every living thing becomes what it was destined to become from the beginning” (CW 11, par. 460). We will consider this *process of becoming* through a feminist lens that advocates for the full humanity of female and male, opposes in all forms the paradigm of male dominance and female subordination, and calls for the full participation of humankind (Lipsett and Trible 6). A truly integral ecology can do no less.

I do not have the calling to justify or explain the history of the Christian church; my aim is to be in dialogue with and practically reclaim vital and spiritual life forces, female and male, that were present in early Christianity in order to envision more comprehensively the psychological dimensions of a constructive integral ecology.

**Divinization’s Ancient Roots**

Divinization is derived from the early Christian idea of personhood. In pre-Christian systems of cosmology, the concept of person was a nonsubstantive, accidental category emphasizing cyclical schemes of coming to being and coming into dissolution (McGuckin 2). The idea of the person became substantive when early christological doctrine adopted the Neoplatonic argument for *hypostasis*, characterized philosophically as the substance or essential nature of an individual (“Hypostasis”). This substantive, Christian concept of person heralded a new and refined semantic for one of the greatest advances in thought about human consciousness that history records. “*Prosopon* became *Hypostasis* . . . . *Prosopon*, the Greek word for ‘person’ does not mean person in our sense of discrete subjective consciousness, it simply refers to an existent specimen: *to idion* . . . . *Prosopon* was itself a cliché of singularity, not a mark of individuation” (McGuckin 2).

J. A. McGuckin suggests that this new Christian *personalism* was a synthesis of philosophical thought in pre-Christian times. It arose out of a combination of Platonist theories of divine intelligible reality, Aristotelian thought on *energeia* and *bios* (McGuckin 3–5), and Plotinus’ concept of the awareness of divine potency as the giving of identity’s core in the act of communion (9).

The concept of divinization was thus born out of philosophical reflection on the new notion of person and a Neoplatonic concept of individuation, which was the “process of inward focus for connection to the intelligible realities that signal the mystical
connection of the individual to the Supreme Nous” (McGuckin 3). **Nous**, defined as mind or reason, such as an intelligent purposive principle of the world or the divine reason regarded in Neo-Platonism as the first emanation of God (“Nous”), appears throughout the New Testament. Logos, similar but different to **nous** in Greek philosophy, is the controlling principle in the universe, or the divine wisdom manifest in the creation, government, and redemption of the world. John Scottus Eriugena, the 9th-century Celtic mystic philosopher, translator, theologian and poet, through whose efforts “the mystical Neoplatonism of the Eastern Church entered the Latin West” (Conway et al.), identified Logos as one aspect of nature, the totality of which includes both God and creation. vii

The prologue of the gospel of John lays out creation motifs related to the incarnation of divine Logos in classic Christian poetry. Highly symbolic and hymn-like, it attests to the preexistence of Jesus Christ as Logos incarnating as the eternal Word, as life and light, and revealing God the Creator to everyone.

> In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him, and without him nothing came to be. What came to be through him was life. And this life was the light of the human race; the light shines in the darkness and the darkness has not overcome it . . . . The true light which enlightens everyone was coming into the world . . . . And the word was made flesh and made his dwelling among us . . . . From his fullness we have all received grace upon grace . . . . (John 1.1–16)

**Logos** became substantively incarnate and manifested in individuals as **Spirit** through the unfolding of their life force in the course of life’s choices, activities, and attainments. An incarnate spiritual personhood consequently became fundamental to the transformational process of divinization (McGuckin 3).

Christian wisdom, viii often associated with the early monastic’s pursuit of the via negativa, ix in practice also finds a home in more relational paths, old and new. As sociologist of religion Rodney Stark explains, an essential component of the formation of early Christianity in Palestine was a kinship bound by faith and exemplified by gratuitous acts of kindness (Stark 106–119). Bruno Barnhart illuminates the history of the Western wisdom tradition in *The Future of Wisdom: Towards a Rebirth of Sapiential Christianity*. In his book we find wisdom as the native theological language of the early patristic and monastic way of life and see its decline in the 12th-century, as a more purely rational mode of “scholasticism” became the dominant mode of theology (13).
Western personalism, and the historical moment of post-modernity and globalization,” and we find that wisdom consciousness is appearing yet again today, “vigorously present in multiple forms . . . hardly recognized and therefore hardly aware of itself” (2,1). Barnhart’s book heralds the recovery of wisdom centered in a participatory knowing that is a matter not only of epistemology but also of life (185); however, before further addressing contemporary wisdom consciousness, we will return to its ancient roots.

Irenaeus (circa 130–200), 2nd-century bishop of Lyons, was the primary Christian theologian to develop a comprehensive analysis of spiritual personhood. His theology synthesizes ancient biblical theology and heralded our sublime dignity and exaltation as human persons, a fullness constituted by our interior relation to God. In Irenaeus’s words, God “harmonizes the human race to the symphony of salvation” (4.14.2). His theology has a synthetic, pluralistic approach and is fundamentally and radically rooted in the phenomenon of the human being.

No other utterance of Irenaeus communicates his anthropological vision better than the famous and oft-repeated assertion, “For the Glory of God is a man who is alive; and the life of man is the vision of God” (4.20.8). We might prefer to speak in more gender-neutral terms, that is, the glory of God is the human fully alive, and the life of humanity is the vision of God.

Aiming to maintain peace within the diversity of religious thought and practice of his day, Irenaeus affirmed the unitive, open, and inclusive message of the scripture: “For by the hands of the Father, that is, by the Son and the Holy Spirit, man, and not [merely] a part of man, was made in the likeness of God” (5.6.1). By doing so, he discredited the Gnostic system of the elites: Gnostic preaching purported secret, mystical knowledge (intertwining mythology, philosophy, and magic) for an elite group of “knowers,” while Irenaeus’s teaching empowered all and embraced plurality. He also rejected the Gnostic belief of separation between spirit and flesh. For Irenaeus, all human persons were included in participation in divine glory. In The Doctrine of Deification in the Greek Patristic Tradition, Norman Russell highlights that immortality was not just for the spiritual elite. The rank and file of the Church could attain immortality by virtue of Incarnation (105).

Irenaeus’s theology was central to the early Eastern Church’s vision of Christianity and its vision of deification. In Greek Orthodoxy, deification was based in divine humanity as it appeared in Jesus Christ and was communicated to other persons by his death and resurrection and by the imparting of the divine spirit through baptism. McGuckin in his lecture entitled “Irenaeus of Lyon (130–200): Re-imagining the Cosmos from the Perspective of the Oppressed” stresses that Irenaeus’s anthropology refused to allow an ultimate divide between spirit and flesh, between world...
holiness, between God and humanity. The flesh (and by extension, the world) was a fundamentally true “sacrament of the divine presence.” With a theology so based on unity, McGuckin suggests that Irenaeus laid down the “basis for a theology of ecology: the world as a graced sacrament” (McGuckin “Irenaeus” 11).

For Irenaeus, Jesus disrupted what it means to be human with this paradoxical vision: Jesus was both the authentic incarnation of the Divine who remains Divine and therefore absolute, and the personification of the “infinite significance of the finite individual human,” who remains finite in a common destiny with human beings in general (Muller et al. 405). History and culture, therefore, are an inseparable part of Christian participation with the eternal absolute. This paradoxical and exceptional unity is both at the core of Irenaeus’s sublime anthropology and fundamental to the practice of Christian divinization.

Irenaeus’s teachings articulated the dignity of human beings through their relation to the divine. Indeed, following Irenaeus, McGuckin addresses early Christian notions of the self to propose that human dignity emerges as the focus of Christian culture, the locus of some of the highest religious and intellective ideals, and the stronghold for social and political freedom (McGuckin “Classical & Byzantine Christian Notions” 1).

**Divinization in a Contemporary Theological Context**

The contemporary concept of self, defined philosophically as “spiritual subjectivity” (McGuckin “Classical & Byzantine Christian Notions” 1), not only carries universal importance regarding how we think and talk about the human person but also resides at the core of our moral and societal values in the West: the concept of self is fundamentally linked to the concept of the human person and is thus fundamental to human rights issues. Because early Christians first promulgated the philosophical notion of personhood as substantive to the world, theologically sophisticated discourse “might [now] be in a position to repair the notion in a time when it is clearly being damaged by those who either do not understand its universality, and dismiss the rights of persons, or those who do not seem to understand its function as a term of communion, and so elevate rights of persons as an agenda separated from broader terms of moral culture”(3).

To understand the full identity of personhood in our world today, we will consider our relational dimensions to the divine and each other, past and present. Jorge Ferrer and Jacob Sherman introduce *The Participatory Turn: Spirituality, Mysticism, Religious Studies* offering the term “participatory turn” to propose that “individuals and communities have an integral and irreducible role in bringing forth ontologically rich religious worlds” (Ferrer and Sherman 13, back cover). Reviewing the book, Richard Tarnas admits that the *participatory turn* applied to various global traditions, ancient and
contemporary, defies the “constraints of the reductionisms inherent in so many conventional academic assumptions today,” and offers a new way to “enter back into direct engagement with the great mystery that religious study seeks to illuminate” (back cover). We will see that such a turn heralds the recovery of a wisdom centered in participation and opens our consciousness to the deeper and wider dimensions of participatory knowing. From a Christian perspective, to be in relation to the divine is to partake of and participate in it.

Christopher Morris aptly terms the process of participatory knowing “integrated action.” In his lecture “Wisdom for a Life Worth Living” he cites the psychologist Christine Bates, “It is no longer meaningful . . . to see wisdom as a singular phenomenon . . . or as a body of knowledge . . . . Now the notion of wisdom must incorporate a process of arriving at a truth, which fits the needs and context of individuals, a community, a nation, or a people” (Bates 411).

Celtic mystical theology draws from a unity consciousness rooted in the ancient traditions of the East. Divinization underpins the Eastern Orthodox Christian conception of transfigured humanity and society as communion (McGuckin “Classical & Byzantine Christian Notions” 3). A Celtic Christian sense of divine communion with the earth is expressed in Christopher Bamford’s introduction to Eriugena’s 8th-century commentary on the prologue to John’s gospel, wherein he places Eriugena’s poetics in context:

Wind and water, sunlight and cloud, dream and vision, bird and animal, thought and silence ebb and flow like so many veils before the Face of God . . . where the wall between worlds is transparent and permeable; and where the presence of the invisible worlds of soul and spirit are so close, so insistent in their reality and unthreatening in their love, that one sets aside one’s defenses and enters into heart-to-heart communion with the cosmos and oneself. (Bamford 21)

Eriugena’s thinking owes a debt to the aphophatic discourses of Dionysius the Areopagite (Pseudo-Diony)

John Phillip Newell citing Eriugena in “The Healing of Creation” affirms that the gift of nature is the gift of “being” while the gift of grace is the gift of “well being.” Newell further proposes that “[a]t the heart of our being is the image of God, and thus the wisdom of God, the creativity of God, the passions of God, the longing of God . . . . [Grace] is given to restore us to the core of our being and to free us from the unnaturalness of what we are doing to one another and to the earth” (9–15).

As we learned in our earlier investigation of the ancient roots of divinization, Eriugena also owes a debt to the Orthodox character of pre-Roman Celtic Christianity. Michael Austin explores theosis and its importance for the understanding and practice of the Christian moral and spiritual life, affirming that it goes beyond deep communion
where the faithful perceive God’s thoughts: “it also includes moral and spiritual growth”;
he further states that it “involves the perception, progressive adoption, and ultimately the
application of God’s strong evaluations, which partially constitute our normative
identity as children of God” (Austin 179). One example of a strong evaluation would
be to perceive the conflict inherent in serving God and pursuing wealth as a main pursuit
in life by meditating on Matthew 6.24: “No one can serve two masters; for a slave will
either hate the one and love the other, or be devoted to the one and despise the other.
Through such a perception, the faithful come to share God’s view of the value and proper
place of material wealth in their lives (179).

Many parts of Western culture appear to have lost sight of the intellectual premises
and practices of the ancient traditions from which the philosophy of personhood and
divine communion first arose. However, a new awakening of the human person in all its
dimensions arose in Christianity in the Second Vatican Ecumenical Council (Vatican II).
Pope John XXIII opened the council in 1962 to address the Catholic Church’s relation
to the modern world. Theologians gathered for three years to seek a more accurate
understanding of scripture and to affirm the church’s universal call to holiness.

Karl Rahner, one of the great architects of Vatican II, asserted that all theology is
anthropology. Thus, he provided a radical departure point from the theological
scholasticism of Thomas Aquinas, which has influenced Christian thought and self-
understanding since the 12th-century. Rahner maintained that the fulfillment of human
existence consists of receiving God’s self-communication and that the human being is
actually constituted by this divine self-communication (Barnhart Second Simplicity 92).

If all theology is anthropology, a full understanding of the human person in all its
dimensions is crucial to current theological understanding and ethical action. Christian
self-understanding must also now include a deeper engagement with the earth. One of
its most vocal proponents of this affirmation was Thomas Berry. Berry, an outspoken
advocate for the environment, offered a profound understanding of the emergent
universe and the vital importance of human participation in the Earth community. He
said, “[T]he divine communicates to us primarily through the languages of the natural
world. Not to hear the natural world is not to hear the divine” (145). He further asserted
that while “the human is derivative, the Earth is primary. Earth must be the primary
concern of every human institution, profession, program and activity” (“The
Determining Features”). For Berry, humans are but a subset of a larger integral Earth
community of life (Angyal 35–44). We can imagine that he might have built on
Irenaeus’s anthropology to affirm that the Glory of God encompasses more than
humanity alone; and we can imagine that, for Berry, humankind’s full participation in
an Earth community would be the Glory of God and that the Earth community’s full participation with humankind would be the vision of God.

Central to contemporary Catholic theology is the imperative to “renew and strengthen that covenant between human beings and the environment, which should mirror the creative love of God from whom we come and towards whom we are journeying” (Consiglio 114-115). More recently, a new depth and breadth of theological commitment to the Earth community was heralded in Pope Francis’s latest encyclical, Laudato Si’: Care for Our Common Home. He dedicates the entire encyclical to our ecological crisis and clearly affirms the meeting of the human and the divine in all creation in his opening comments: “It is our humble conviction that the divine and human meet in the slightest detail . . . and speck of dust, in the seamless garment of God’s creation” (11).

Divinization from a Psychological Perspective

The concept of personhood, integrally linked to the process of divinization, bears noteworthy resemblance to the Jungian archetype of self and the process of individuation.

Jung’s archetype of self signifies the God image within that powers the individual toward telic fullness and imbues life with meaning and purpose. Both individuation and divinization characterize an embodied, substantive concept of the human person that is driven towards fulfillment in wholeness, which is personal and collective, sacred and mundane. Jung defines the self as “the psychic totality of the individual” (CW 11 par. 232). He says that “[i]ndividuation is the life in God” (CW 18 par. 1624) and that it is the “archetype of self in the soul of every man that responded to the Christian message, with the result that the concrete Rabbi Jesus was rapidly assimilated by the constellated archetype. In this way Christ realized the idea of the self” (CW 11 par. 231).

Psychological self-knowledge, founded on the charge to know thyself is fundamental to the concept of individuation. Demaris Wehr, in Jung & Feminism, says that individuation is at the core of analytical psychology and that “Jung conceives this core process as the achievement of distance from compulsions, or ‘inner voices’, at the same time that he advocates ‘claiming’ and acknowledging previously unknown parts of ourselves” (50). She also affirms that “Jung’s emphasis on the reality of our deepest spiritual questions, as well as on the experiential and nonrational, presents an insistent corrective to Western society’s materialism” (126).

For Bates, wisdom, not mere knowledge, is a “process of arriving at the truth” (411). We can imagine this “process” theologically as reconciliation and personal synthesis. Wisdom is an integrated action that involves an intermingling of inner and outer
experiences, and an interpenetration of subject and object that moves the knowing deeper and deeper (Morris 3). In light of this larger and more dynamic understanding of wisdom, we realize that participatory knowing is fundamental to Christian self-understanding, and the process of divinization.

Jung, in the period after the second World War, conscious of the possibility of nuclear disaster, writes in a letter to Elined Kotschnig:

Man’s relation to God probably has to undergo a certain important change . . . [T]he fulfilling of the divine will in us will be our form of worship and commerce with God . . . . Man has already received so much knowledge that he can destroy his own planet. Let us hope that God’s good spirit will guide him in his decisions, because it will depend upon man’s decision whether God’s creation will continue. Nothing shows more drastically than this possibility how much of the divine power has come within the reach of man (Quotable Jung 205).

Today, we can imagine that Jung would likely also be conscious of the many ecological threats to the planet and our fundamental responsibility to it and each other:

He [man] is even the outer fringe of the self; the self is like a crowd, therefore, being oneself, one is also like many. One expresses a totality. One cannot individuate without being with other human beings . . . being an individual is always a link in a chain; it is not an absolutely detached situation, in itself only, with no connection outside . . . . But as a matter of fact . . . you realize you are connected with other human beings, how little you can exist without being related, without responsibilities and duties and the relation of other people to yourself (Nietzsche’s Zarathustra 102).

Jung sees God as wholly immanent and asserts that faith is of our own making; however, divinization affirms God’s transcendence and immanence. Nonetheless, Jung warns that when speaking of the experience of the self, one is tempted to use the conception of God to express it but that “it is better not to, because the self has the peculiar quality of being specific yet universal . . . . So we should reserve that term God for a remote deity that is supposed to be the absolute unity of all singularities” (Nietzsche’s Zarathustra 294; emphasis added).

Conscious participation with that absolute unity of all singularities through ethical involvement in the world, along with care for the earth, may be a reasonable definition of practical divinization as well as a means to “know thyself.” Such conscious participation is at once personally and collectively transformative because it offers a cause for hope and a call to action in the face of our ecological crisis.
Susan Rowland, in *The Ecocritical Psyche*, asks why there is so little protest about climate change and the extinction of species, and why people do not seem to care. She suggests that the “effect of evolutionary science has been to uproot us from evolutionary interconnectedness” (137). She posits that we have lost an intrinsic ability to “make order out of things in nature” (137). The term *folk taxonomy* describes this instinctual ability that embeds us in nature, and “its residual presence is necessary to know, for example, that we eat bread and not blankets” (138). This instinctive presence is so alien to a dominant patriarchal consciousness that it is invisible and unknowable to many. It appears that our lost connection to the natural world can explain the problems inherent in Christian divinization as well as psychoanalytic theory; the fundamental flaw is an over-focus upon an individual soul or psyche at the expense of the interconnectedness of this soul/psyche to the whole of nature.

Berry suggests a new age in human culture that reclaims our lost connection to the earth and that is dependent on the identification of woman with the earth and its creativity:

> [T]he emergence of the new age of human culture will necessarily be an age dominated by the symbol woman. Woman and Earth are inseparable. The fate of one is the fate of the other. This association is given in such a variety of cultural developments throughout the world in differing historical periods that it is hardly possible to disassociate the two. Earth consciousness, woman consciousness; these two go together (“The Spirituality of the Earth”).

Wehr suggests that Jungians should step back from Jung’s valuing of what he calls *feminine* and “allow the ‘feminine’ to arise out of women’s experience” (125). If we examine stories of female empowerment and transformation, a new mode of divinization can be embraced, one based on participatory knowing. Historically, women’s literature consistently expresses liberation as occurring through a reciprocal sense of interconnection to the whole of nature. In *Archetypal Patterns in Women’s Fiction*, Annis Pratt and her coauthors examine more than 300 novels by both major and minor women writers over three centuries. She argues that emergent archetypes found in women’s fiction subvert traditional stereotypes that restrict the full, personal development of women. She maintains that unlike female stereotypes, these archetypes, being fluid and dynamic, empower the female personality to grow. They are both futuristic and rooted in women’s history (135). Pratt asserts that the principal archetype recurring in women’s fiction involves a deep, instinctive, felt sense of nature, as well as one’s place and value within it.
Pratt calls this archetype the *green-world epiphany*. She begins her overview of women’s literature by invoking the river nymph Daphne. According to Greek mythology, Daphne resists the advances of Apollo by turning herself into a tree. In women’s fiction, the green-world epiphany has various expressions in female narratives, and they all communicate the liberating potential of realizing one’s rootedness in the natural world. Pratt cites numerous novels in which the green-world epiphany, unique to female spiritual initiation, is crucial to the recurrent narrative of rebirth and transformation. She concludes that for three centuries women novelists have “given us maps of the patriarchal battlefield and of the landscape of our ruined culture. And they have resurrected for our use codes and symbols of our potential power” (178). In the face of ecological crisis, feminist interpretations of divinization inspire practices based on full participation with nature and the world around us. To experience a green-world epiphany confirms a woman’s value as a creature of the earth in felt participation with its multiplicity, diversity, and abundance. Pratt’s elucidation of the green-world epiphany, fundamental to female transformation and the resurrection of women’s power, seems essential to transcending the gender polarities that are so destructive to human life.

A Feminist Reading of the “Worry Not Gospel”

In a new reading of the biblical passage known as the “Worry Not Gospel” (Matt. 6. 25–34) in the Sermon on the Mount, we can imagine that Jesus is speaking to the women who are gathered in the crowd and that his discourse offers transformational initiatives, which call for practical divinization through participatory knowing in relation to the earth. The Sermon, reported to have happened around 30 CE in the low hills near the Sea of Galilee, includes The Beatitudes that begin it: “Blessed are the poor in spirit . . . . Blessed are those who mourn . . . . Blessed are the meek, for they will inherit the earth . . . .” Along with the Beatitudes, the Sermon on the Mount contains Jesus’s version of *The Golden Rule* and an ultra-pious intensification of the Ten Commandments. Along with the high moral imperatives of the discourse, the “Worry Not Gospel” also offers instruction on how to manage anxiety that might accompany the challenge for us to lead an increasingly righteous life, as exemplified by chapter 6, verse 34: “So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.”

Today’s trouble is more than enough for today; however, with the ecological crisis at hand, tomorrow is a real concern. The gospel affirms the wise practice of refraining from useless worry. However, the traditional imperative to “worry not” has led some to trivialize the very real concerns for our future and the future of the planet and to embrace
a dangerous fantasy that the Father will take care of us. The gospel, thus trivialized, appears to ignore the real ecological issues facing us at the present and would seem to have outlived its usefulness.

However, the triadic structure of the text provides an alternate and potentially more useful meaning in the face of ecological crisis. To investigate an alternative meaning we need to include verse 24, that is, the verse immediately preceding the traditional beginning of the pericope at verse 25, and to highlight a crucial parallelism within it:

(Matt 6.24) “You cannot serve God and wealth.

(25) “Therefore I tell you, do not worry about your life, what you will eat or what you will drink . . . .

(26) “Look to the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly father feeds them . . . .

(28) “And why do you worry about clothing?

Consider the lilies of the field, how they grow; they neither toil nor spin,

(29) “yet I tell you, even Solomon in all his glory was not clothed like one of these

. . . .

(31) “Therefore do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’

(33) But strive first for the kingdom of God . . . , and all these things will be given to you as well.”

Here at the heart of the Sermon on the Mount is a parallelism that we can imagine exhibits a female orientation of the text. Use of a parallelism in scripture typically connotes emphasis related to the meaning of the text. What special meaning might this parallelism hold for us?

Sandra M. Schneiders advocates the employment of the “paschal imagination”—imagination structured by the paschal mystery of Jesus—to read and interpret scripture anew. She asserts that while she does not want to condone or perpetuate the marginalization or oppression of women in the church, she does think that “women’s unique experience as Christians, structured as it is by the paschal mystery of Jesus, in which life eternal issues from the death inflicted on him by human evil, instructs us always to stir the ashes of human violence in the expectation that the phoenix of new life will rise before our eyes.”

In “Tradition Makers/Tradition Shapers: Women of the Matthean Tradition” Elaine Wainwright affirms the necessity of a “paschal imagination” for all Christians in order to undertake the task of the ongoing telling and retelling of their ancient story. She says that since women were often resistant to, as well as compliant with, patriarchal structures (381), texts may well carry traces of their resistance. Therefore it is important
to determine ways in which theological imagination can take account of these realities. For example, Wainwright draws on the creative imagination to listen to the voice of Justa, the Canaanite woman who sought healing from Jesus for her daughter.

“I am Justa, the woman from the coast of Syro-Phoenicia, whom the Matthean community called Canaanites. Now why did they do that to me? It seems that some in the community did all in their power to marginalize me in their telling of my story. I was fortunate that there were strong women leaders for whom I was a foresister. They struggled with others in their communities in the shaping of my story. Their struggle is still visible in the story which was finally incorporated into the community’s gospel. My story also captures another struggle—that between myself and Jesus as I sought healing for my daughter . . . .” (384).

Ulrike Bechmann, in her essay “The Woman of Jericho: Dramatization as Feminist Hermeneutics” asserts that “we must engage in critical hermeneutics . . . that recognize the complexity of the Bible . . . . What is needed is differentiated access to the biblical texts” (183). The full participation of both the female and male imagination seems crucial to the vital continuity and collective memory of faith communities. Revitalized communities, aligned in protest and grief with the poor, the oppressed, and the exploited are needed to enter more fully into participation with the earth at this time. Bechmann re-imagines the voice of the victim in the well-known story of the conquering of Jericho (Josh. 6.1–21).

“Hello. You don’t know me . . . my name is Nachla—I’m one of the forgotten ones . . . . I want to meet you. You are going with Joshua? Well, still the wall of Jericho is there and the gate is open . . . . I’ll show you around a bit if you like.” After touring the reader through her nice city she concludes “Tomorrow, when the sun rises, the wall will fall down. The city will be burnt . . . . So go now, and tomorrow, when the walls come down, we will meet again—and then you will kill me.” (185)

Seeing through the eyes of the other we are availed of new and surprisingly potent perspectives. Jung, in order to open up new perspectives in a similarly surprising way, advocated the employment of “active imagination”—the opening of oneself to the unconscious and giving free rein to fantasy, while at the same time maintaining an active, attentive, conscious point of view (“Active imagination” International Dictionary of Psychoanalysis). Furthermore, he says that “[b]y means of ‘active imagination’ we are put in a position of advantage . . . .” (CW 8 par. 414).
The employment of the creative or active or paschal imagination can liberate and empower us in surprising ways in order to reclaim and revitalize ancient texts such as the “Worry Not Gospel.” First let us further consider context in relation to the story at the time it was written: what to eat and drink was especially women’s concern, women’s work. A large part of a woman’s day was spent harvesting and preparing food, tasks crucial to the economic survival of families, many of which lived on small farms. Women were also dedicated to making clothes. “Wool working was the one household task that occupied the time of all but the wealthiest women” (Wordelman 217). It is not hard to imagine Jesus is speaking especially to the women in the crowd. Parallel to addressing their concerns for “what to eat,” “drink,” and “wear” Jesus further offers invitations to look to the “birds of the air” and observe the “lilies of the field.”

Before attempting to imagine further what special meaning this parallelism might be emphasizing, let us consider that women held prominent roles in the early church (Stark 121–136). Furthermore, the writers of the New Testament often employed metaphorical narrative to communicate something of what people actually experienced of the character and ministry of Jesus and the gospel messages he communicated (Borg and Wright 234–235). The Sermon on the Mount is most likely an imaginative account based on a collection of oral transmissions from eye-witnesses that combine many of Jesus’s teachings given in the hills of Capernum (4).

The “Worry Not Gospel” marks an evolutionary moment: the metaphorical nature of the Sermon, the use of imaginative narrative to communicate surprising new perspectives, the consequent imaginative possibilities for women, and the parallel invitations to participate in nature in order to transform women’s anxiety, together enable us to imagine that the “Worry Not Gospel” might be one of the earliest fictional expressions of the green-world epiphany in recorded history.

In order to investigate more deeply the meaning of the gospel’s parallelism and the wisdom it may offer in face of our ecological crisis, we will now consider the overall literary genre of the Sermon. Raymond Brown asserts that the Sermon on the Mount is a “masterpiece of ethical and religious teaching. It is the first, and the longest, of the five discourses in Matthew’s gospel, and it has overarching parallels with the five books of the Law of Moses” (178).

The clause, “You have heard it said . . . but I say to you” appears multiple times in the chapter that precedes the “Worry Not Gospel.” For example:

“...You have heard it said to those in ancient times,

‘You shall not murder; and ‘whoever murders shall be liable to judgment.’ But I say to you that if you are angry with a brother or sister, you will be liable to judgment . . . .”

(Matt. 5.21a–c)
Each time, the phrase “you have heard it said” is followed by a reference to one of the commandments in the Hebrew Bible. Brown affirms that, in the Sermon, Jesus dares to speak with more moral authority than Moses, and while some may read these verses as urging us to look more deeply into the roots of our behavior, Brown suggests that these verses communicate an ethical teaching of idealized proportions (179).

The gospel’s concerns also appear in the extra-canonical wisdom teachings of the Gospel of Thomas. The concerns (i.e., what to eat, drink, and wear) appear in the 36th saying of both the Greek fragments of The Gospel of Thomas and the Coptic text of the Nag Hammadi. Thomas offers further counsel: “[You are far] better than the [lilies] which [neither] card nor [spin] . . .” (Oxyrhynchus).

However, to glean the fullest meaning from the text, we need to reconsider it in the transformational context of the discourses given on the hillside near Capernaum. Glen Stassen offers a practically hopeful interpretation of following the Matthean Jesus teachings. He outlines 14 triadic structures in the Sermon of Mount that reveal an overall aim at clarification, transformation, and deliverance. Each triad begins with the first member conveying traditional righteousness. For example, in our triad the first member declares, “You cannot serve God and wealth.” The second member indicates a vicious cycle of worry: “Therefore, I tell you do not worry . . .” The third member offers transformational initiatives that aim to deliver the hearer from the vicious cycle of the second member: “Look to the birds of the air . . .”

The emphasis on the third member of the triad aims to help us see the way of deliverance in the teachings, their basis in grace, and their participation in the breakthrough of the Divine (Stassen 269). This triad links the cycle of worry to multiple invitations for positive transformation: look to the birds, observe the lilies, and seek first the kingdom of God. The final imperative “to seek the kingdom of God” is the climactic initiative of the gospel. In Aramaic, the language that Jesus spoke, malkutha dashmaya, the kingdom of God, translates to “home for the Universe, that which makes ‘oneness’ knowable.” “Home for the universe” is an all-encompassing invitation for participatory knowing that accords with our imagining a female orientation of the text. Of import, the initiatives do not support traditional admonitions not to worry or give license to quit the hard work of change. They are rather crucial and timely invitations to act by participating in the divine. It is reasonable to suggest that this wisdom teaching is aimed at transformation, female and male, not just mere comfort.

With the invitations that form our parallelism, to observe the “birds of the air” and “lilies of the field,” the hearer is invited to look to the birds, predominantly for what they do not do (sow, reap, or gather into barns). Even if sowing, reaping and gathering into barns were men’s work, women still contributed to working on the land. We are also told
to observe the lilies and what they do not do (card or spin), carding and spinning, women’s work. The invitation to look to the birds and lilies seems to offer more than comfort, care, and counsel; we can imagine Jesus speaking to women about women’s work to imply a Divinity that is aligned with them and their work.

Jung cautions against positive inflation when he says that to “carry a god within oneself is practically the same as being God oneself” and that “it is a guarantee of happiness, of power and even of omnipotence” (CW 18 par. 1624). While there is cause for concern regarding positive inflation, women’s experience of religious marginalization, exclusion, and subordination has affected women’s ministry and their sense of themselves in relation to God and the world. We can imagine that women’s carrying around a bit more of the Godhead might helpfully counter their long-restricted access to it and the ramifications that that restricted access has had for female individuation.

The transformational initiatives combined with an imaginative female orientation of the “Worry Not Gospel” may enable a profound participation in divine wisdom for women who have heretofore felt excluded from hermeneutical participation in scripture. An imaginative approach aimed at transformation versus comfort may also benefit men who wish to open up a more normative point of view and who are interested in reading the gospel anew.

**A Call for Practical Divinization**

In the face of our current ecological disaster it seems crucial that we consciously connect our spiritual and psychological development to caring for Earth; this essay has offered the term *practical divinization* to describe such a conscious effort and has suggested that the contemporary wisdom practice of participatory knowing is a vital agent in practical divinization.

Our “home in the universe” is fundamentally inclusive. Imagining a female orientation of the text in the “Worry Not Gospel” gives new power to the invitation for women and men to observe nature deeply and enter into a participatory knowing with God. While particularly potent for Christian women, the transformative initiative in the gospel is open to all humankind. To participate in divine wisdom is to know the Creator’s gratuitous care for creation. To know the Creator’s gratuitous care for creation is to participate in a profound care, as well as grief, for our home in the universe.

Participation in the archetype of the *green-world epiphany* and a new reading of the “Worry Not Gospel” offer imaginative liberation for women and men from alienated norms of productivity as signs of worth, and offer further healing for Christian women through affirmation of their equal value and participation with earth and in the divine.
Domination, subordination, and “split” evaluation of women are patriarchy’s daily fare. Full participation in the archetype of the green-world epiphany in all its abundance, diversity, multiplicity, and inclusivity can be powerfully liberating from internalized “inner voices” that distort a woman’s value. Such participation levels the playing field of female and male experience and poses a critical threat to any dominant position or voice, even Jung’s.

Pope Francis, in his encyclical, Laudato Si’: Care for Our Common Home, asserts that the “Bible has no place for a tyrannical anthropocentrism unconcerned for other creatures” (50). If we are to avoid further ecological catastrophe we must learn to care for nature as the Divine cares for nature. As Barnhart maintains, “If we learn this one lesson in the course of our life, we have learned the essential lesson, the wisdom of God: To give as God gives, to give without asking anything in return” (Barnhart “Ash Wednesday” 3). Likewise, Berry challenges us to create a new sense of what it is to be human (Berry Dream 42). He asserts that “our sense of who we are and what our role is must begin where the universe begins” (Great Work 162). A new sense of who we are and who we might become can be gleaned from a new interpretation of scripture, affording greater transformational power to its revelations and lessons in practical divinization. The participation of all humankind in divine wisdom is practical divinization; it is a call to action, and cause for hope, in our ecologically threatened times.

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Notes

1 This new movement also includes economics, and is fully articulated by Pope Francis in chapter 4 of Laudato Si’: Care for Our Common Home (93).

2 Here divinization is referenced as it relates to the Christian tradition, and individuation as it relates to Jung’s conception of it. Use of these terms hereafter will assume these characterizations unless otherwise stated.

3 As Bishop Kalistos Ware suggests, Christians were the true materialists. See “Microcosm and Mediator” in The Orthodox Way (62–64).

4 According to Jung, Gnosticism was seen as “full of ‘exotic’ and ‘far-fetched’ proofs” (CW 11, para. 460). As will be discussed later in this essay, the splitting of spirit and matter was fundamental to the Gnostic system.

5 As described by James Hillman in The Soul’s Code (1–20).

6 See Rom. 7.23, 12.2; 1 Cor. 14. 14–19; Eph. 4.17–23; Thes. 2.2; Rev. 17.9.

7 From Eruigena’s Periphyseon: “Nature is to be understood as what is real in the widest sense. . . . Nature includes both God and creation and has four divisions: nature which creates and is not create (God), nature which creates and is created (the Primordial Causes [the Logos or Word of God]), nature which is created and does not create (the Created Temporal Effects), and nature which is neither created nor creates (Non-Being [or God as Supreme End / Mergence point])” (Conway et al.).

8 Discussion of Christian wisdom here will not include biblical sophiology. As Rosemary Radford Reuther points out, while some women are eager to adopt Sophia as a powerful female religious symbol, many feminists believe that female religious symbols for God and collective humanity in Judaism and Christianity were “created by men to empower men, and to keep women in their place.” (247).

9 David Henderson applies the lens of apophasis to analytical psychology. (1–10).

10 World and earth are not necessarily used the same way in Latin texts. Irenaeus did not have the ecological concerns we do today; however, his theology provides the groundwork for integral theology.

11 Bruno Barnhart further describes four “turns” in which a new unfolding of Christian sapiential theology takes place. See The Future of Wisdom: Towards a Rebirth of Sapiential Christianity, “Four Movements” (18–19).

See Charles Taylor’s discussion of the concept of strong evaluations in Sources of the Self: “Strong evaluations . . . involve discriminations of right or wrong, better or worse, higher or lower, which are not rendered valid by our own desires, inclinations, or choices, but rather stand independent of these and offer standards by which they can be judged.” (4).

While Ludwig Feurbach believed that humans make God in their own image and thus was the first to suggest that all anthropology is theology, Rahner’s affirmation transforms Feurbach’s assertion by affirming that humans are made in God’s image; that is, not all anthropology is theology but all theology is anthropology.

Cyprian Consiglio cites Pope Benedict XVI’s Message for the Celebration of the World Day of Peace, January 2, 2010 in Spirit, Soul, Body: Toward an Integral Christian Spirituality. He notes that while Benedict will be remembered for his stalwart defense of orthodox teaching against relativism and for the scandals and mismanagement in the Vatican, he also placed environmentalism right at the heart of our modern ethical challenges and was the “greenest” of popes. (114–115). Note that Consiglio’s book was published prior to Pope Francis’s encyclical Laudato Si’: Care for our Common Home.

Francis is referencing the closing remarks of the Halki Summit in Istanbul, Turkey, in 2012.

See chapter 2 in Hillman’s Healing Fiction “A Pandemonium of Images: Jung’s Contribution to Know Thyself” (53–63 and 75–81).

Jung cites Hippolytus who insists on “the future deification of the believer: ‘You have become a God, you will be a companion of god, and co-heir in Christ.’” He says of the deification: “That is ‘Know thyself.’” Cf. “The Song of the Moth” in Symbols of Transformation (CW 5 par. 132).

Wehr defines “split” evaluations as “‘bad’ or ‘good’, as in the well-known Madonna/whore split”; furthermore, she says that “women internalize these polarized ‘split’ images, experiencing themselves in exaggerated terms as ‘good’ or ‘bad,’ ‘wholly responsible’ or ‘not responsible at all’” (124).

Judith Capurso

Notes: although I am an ardent advocate for earth-preserving attitudes and efforts, the first poem takes a moment to recognize we are all 'just' homo sapiens, not Masters of the Universe. Second poem refers to the genuine threat of losing a forest in Jerusalem city proper.

YOU CAN'T ALWAYS HEAR BUT MOTHER ALWAYS BE SINGIN'

Mother is too big for you to ruin--
rip her dress,
poison her food,
blind her eyes,
shave off her hair--
Mother laugh at you.
Burn her house,
cut off her hands,
break her back,
and steal her children—she don’t care.
You never find Mother’s heart.
Little pieces of it scattered around
so good,
all the people that ever lived
can’t find it at all.
Mother takes your greed
and your need
and eat it like breakfas’ cereal.
And when it’s all gone,
Mother still be hummin’.
O JERUSALEM

I run from your city streets where the Laws are too bright and hot, the Shadows too hard, sure, possessed.
I run into the cool shade of your forest, taking refuge like the birds.
(There are no knives in the forest. Blood is shed here only as it must be shed.)
Not for bathing, drinking, celebrating.
The boundaries of wooded shade are deeply threatened, Jerusalem, as blood replaces even the rain, as Laws turn into blood.
Moose and Ibex Dance Boustrophedon

S. Sowbel
How Do We Transform our Large-Group Identities?

Peter T. Dunlap, Ph.D.

While Jung was particularly critical of groups, he also had a vision of humans as a self-aware, problem-solving being. In this paper I explore his interest in and critique of, or prejudice against, groups. I raise the issue of whether it is possible to transform consciously our large-group identities, thus making them more morally responsive to the conditions they find themselves in. I focus specifically on recent social science research regarding the psychocultural function of emotion and group theory and practice that could be used by a new generation of “psychocultural practitioners” to develop the theory and practices of large-group transformation that would aid in the moral development of a group’s conscience. I also propose that the Jungian communities could participate in the founding of such a distinctive vocation, which would formalize numerous informal and innovative practices that many are already engaged in.

Through an exploration of Jung’s foundational thought it is possible to step outside of his prejudices against groups, which were shared by many cultural leaders of his time, and foster a new perspective (Coleman, 1995, p. 19; Dunlap, 2016, pp. 93–94). It is my hope that the results of such inquiry will support a more integrated praxis that the Jungian community will be able to use within its organizations and in multiple other settings. Psychotherapists can learn to move out of the clinic and their private practices, and educators can learn to move out of the classroom for purposes of establishing political practice. I see such work emerging through a wide variety of distinct disciplines that may benefit from some effort to consolidate them into a new vocational form led by a new generation of “psychocultural practitioners” who apply Jung’s vision of the unity of human experience in order to bring the moral implications of that vision to the work of transforming large-group identities. A psychocultural practitioner would take responsibility for bringing a “psychological attitude” to issues of group development and to the critical social and political questions of our time (Henderson, 1984). Practitioners of this vocation are learning how to apply some conscious pressure on our group identities.
In this paper I will briefly review a bit of Jung’s thinking about the “developmental” interplay between the individual and collective, specifically the way in which individuals can become the moral leaders of their time as they confront their own and their community’s shadow dynamics; I will offer a cursory summary of recent research regarding the psychocultural functions of affect, emotion, and feeling and their implications for a theory of “psychocultural development” based, in part, on Jung; and I will link these to other recent research regarding group development.1

While no one stepping stone along the trail of this thesis will be covered in depth and several steps may require a leap of faith, the importance of changing large-group identities warrants speculation. As Jung (1959) notes, it is large-groups that sweep individuals into the mass-mindedness that leads to the worst horrors of our time; therefore, by learning more about how these identities form and how they can be consciously changed, we can learn more about the moral development of groups (p. 9; cf. 1946a pp. 218–226).

**Jung’s unitive vision of psyche and his prejudice against groups**

Much of Jung’s work consisted of his efforts to find a way to develop a psychological attitude that could mend dissociations between psyche and instinct. According to Shamdasani (2003), Jung thought that the institution of psychology could coordinate this project and, in fact, be its foundation (p. 15). By using the psychological attitude, he hoped to account for the differences in focus and interest among social scientists and among the different scientific disciplines for the sake of developing a more synchronized response to the troubles of modern culture and the ills of the modern psyche (pp. 318–320). This hope for a united human effort was fueled by Jung’s vision of humanity as a single form of life, a united self-aware being. He wrote,

> If it were possible to personify the unconscious, we might think of it as a collective human being combining the characteristics of both sexes, transcending youth and age, birth and death, and, from having at its command a human experience of one or two million years, practically immortal. If such a being existed, it would be exalted above all temporal change; the present would mean neither more nor less to it than any year in the hundredth millennium before Christ; it would be a dreamer of age-old dreams and, owing to its limitless experience, an incomparable prognosticator. It would have lived countless times over again the life of the individual, the family, the tribe, and the nation, and it would possess a living sense of the rhythm of growth, flowering, and decay. (1931, pp. 349–350).
Jung’s goal of looking for such a being was not merely to try to describe the indescribable collective unconscious. Rather, it was to entertain the radical potential of the idea that the collective unconscious could become conscious. For example, in 1939, eight years after writing the above fantastical description of the personified collective unconscious, Jung returns to similar territory by considering whether the disassociated fragments he found in dream imagery could be generated by a superior personality that was providing direction for consciousness, a personality not yet fully developed and therefore “dormant or dreaming” (p. 283). Again, a few years later in 1946, Jung takes up a related question by wondering if the unconscious has its own ego-center, a “superconsciousness” the implications of which “[are] of absolutely revolutionary significance in that it could radically alter our view of the world” (1946b, pp. 177–178). While there are many ways of interpreting Jung’s few words on the subject, there is little doubt that his own encounter with the unconscious motivated these incredible speculations.

As he documented in The red book (2009), Jung cultivated handholds between his modern, isolated individual identity and something greater, a unique, individuated connection to humanity as a whole. This quest required that he pass through layers of the unconscious, by which he meant those parts of his individual and collective humanity from which he had been cut off. Such encounters with the unconscious included confronting painful experiences through dream imagery, fantasy, and repressed emotions, often awakening exalted emotions associated with the “religious experiences” written about by many including Jung (1936) and James (1902), (cf. Fosha, 2000, p. 18).2

Also like James, Jung (1958) attended to these experiences through careful examination and came to speak of this transformative capacity of the human psyche as the “transcendent function,” by which human beings could reconnect to the positive value of instinct and direct their attention to the personal meaning of these occurrences as well as to their collective implications as the “moral demands” of such experiences (p. 68, 82). These encounters with the unconscious evoked what Jung (1946a) thought of as archetypal symbols, a term that functions in his work to identify the universal capacity of human beings to develop and transform their own consciousness while learning to address the crises of their time, thus becoming the moral leaders of humankind (p. 221). However, he did not idealize archetypal experience, for he also recognized its destructive potency.

Jung (1946) recognized that, when modern culture became unmoored from instinct, archetypal energies were released into individual and collective experience with horrifying consequences (1946a, p. 219). Under such conditions, intensified affect becomes contagious and is too easily manipulated through evocative imagery that
disturbs large-group identifications, turning groups against one another or toward the scapegoating of other vulnerable groups (Singer, 2004, p. 20). Jung speaks of these dynamics as the release of the power drive of the “shadow” by which he meant a “lower” part of the individual’s personality that gets projected outward onto others who interfere with that person’s ability to know what is real. Jung (1946a) also identified the way in which whole peoples can project their shadows onto other groups, thus demonizing and waging war on them, rather than undertaking the truly difficult psychological work of facing one’s shadow and integrating its painful experience (pp. 223–225).

Jung’s (1946a) response to this destructive psychocultural reality was to assert that collective shadow phenomena, both imaginal and emotional, could only be integrated into consciousness through the esoteric work of an individual consciousness: One must humbly attend to one’s own inferiority by acknowledging emotions that would otherwise seize control and by integrating those emotions into consciousness rather than projecting them onto demonized others. By confronting his own inferiority Jung (1946a) worked to integrate his shadow, a process he later articulated as the theory and practice of individuation (p. 221).

Following his experience of confronting his own shadow, Jung researched the esoteric nature of the religious experience of gifted individuals, particularly the way such an experience activated a “religious attitude” capable of transforming their personal identity, to give it a new shape, one that would be responsive to the moral issues of their cultural context (Henderson, 1984, p. 27). Jung (1919) described the way such individuals have the potential to become cultural leaders as they encounter what has been neglected or denied by their culture as it lives in their own life experience, that is, as the individuals face the emotional repressions, prejudices, and sociopolitical failures of their time (p. 314; cf. 1946a, p. 221). Through such an experience they are able to feel into, envision, and embody the moral imperative of the archetypes for their time (1934, pp. 3–41). The capacity of the individual to transform themselves and the failures of their time is echoed by Erikson (1958), who studied the way people respond differently to the sociopolitical distress of their time. He stated:

Some young individuals will succumb to [a] crisis in all manner of neurotic, psychotic, or delinquent behavior; others will resolve it through participation in ideological movements passionately concerned with religion or politics, nature or art. Still others, although suffering and deviating dangerously through what appears to be a prolonged adolescence, eventually come to contribute an original bit to an emerging style of life: the very danger which they have sensed has forced them to mobilize capacities to see and say, to dream and plan, to
design and construct, in new ways . . . [and] . . . create something potentially new: a new person; and with this new person a new generation, and with that, a new era (pp. 14–15, 20; emphases added).

Erikson’s thoughtfulness is also captured poetically by Joyce (1916) who ends his book *Portrait of the artist as a young man* with his main character Stephen Daedalus proclaiming, “within the smithy of my soul I create the uncreated future of my race” (p. 237). For such sensitive individuals, facing the ills of their time and crafting a responsive identity often requires some retreat from societal roles and community. While such a retreat follows a rich historical precedent, Jung does not talk about it as one phase of a psychoculturally developmental process. Instead, following 19th-century thought that privileged Western, white, male consciousness, he privileges the individual phase of psychocultural development while deprecating the role of the group. While he did attend to how instinctive energies arise in groups, he did not focus on the conscious group. Instead, he asserted that “the total psyche emerging from the group is below the level of the individual psyche. . . . The psychology of a large crowd inevitably sinks to the level of mob psychology” (1950, p. 125). Jung’s critical attitude toward groups explains why he had difficulty articulating the theoretical basis for his visions of a collective self-aware human consciousness. Frankly speaking, despite his interest in a self-aware collective, he does not pursue working out the group practices needed to see if a self-aware group consciousness is possible. Without such theory and practice Jung retreats into psychotherapeutic practices that privilege the individual.³

While many of Jung’s followers are part of the 20th-century project to articulate the theory and develop the practices that support some form of “healing” from something identified as “individual psychopathology,” and while his approach to psychotherapy has also supported our understanding of “individual development,” there is still a significant divide in Western culture between the relatively esoteric treatment of individuals and a more robust focus on the psychocultural ills of our time. Simply put, it is not enough to trace our suffering to our family histories; our families are, themselves, embedded in a larger psychocultural reality with its own driving and restraining forces. Thus, our use of psychology, to date, does not nearly address its full potential as identified by first-generation psychological thinkers such as James (1890/1950), Dewey (1929), Erikson (1958), and Jung (1931). In fact, Jungian historian Shamdasani (2003) offers the following critique of the Jungian community’s efforts to attend to Jung’s vision of psychology: “The history of Jungian psychology has in part consisted in a radical and unacknowledged diminution of Jung’s goal” (p.15).
How are we to interpret and do something about the loss of Jung’s vision?

First, Jungians could leave the Commons and politics to others and continue our esoteric pursuits. Our contribution to clinical psychology continues to be substantial, and there is a growing awareness that Jungian thought makes a significant contribution to the arts and humanities. However, there is a recognition that we are rushing towards the edge of some collective unknown that may interrupt our preoccupation with the fractal patterns of individuation that can too easily move us away from one another. Climate change will likely, eventually, cut through our class protections. The growing global refugee crisis and the repugnant rise of nationalism also threaten our privilege.

Alternatively, we could recognize that Jung was a man of his time who could not fully appreciate the larger psychocultural forces at work in the 19th and 20th centuries. In particular, Jung had no support to recognize the way in which the splits in the social sciences were symptomatic of psyche’s fractures along “public” and “private” fault lines (Bellah, Madsen, Sullivan, Swindler, Tipton, 1985, pp. 43–46; Tronto, 1993; Samuels, 1993, p. 55; Sandel, 1996, p. 18; Dunlap, 2008, pp. 196–199). In other writing I identified the public/private divide as a “cultural complex,” drawing from the work of Singer (2004) and Kimbles (2004) (Dunlap, 2016, pp. 86–87). While Jung was creative at the edges of these splits, he made little effort to work out a means of forming the larger, collective being he imagined and did pursue theoretically (Jung, 1939, pp. 275–283; 1946b, pp. 177–178).

Having acknowledged both Jung’s interest in cultivating group consciousness and his bias against it, post-Jungians can pursue his unitive vision without perpetuating his prejudices and those of his subgroup. Researchers can think of the divide in our interest between society and the individual as representing a divergence in inquiry that is currently playing itself out. If we are moving toward a convergence in thinking, psychological scholars would likely see a wide range of research emerging from numerous social sciences that implies, invites, or directly states that we need to inquire about a fuller spectrum of our psychocultural and political experience. Researchers can look for overlap by asking questions about the shared interests of seemingly disparate disciplines. Here is one such orienting question I ask: “Is there a common, multidisciplinary interest in articulating the theory and cultivating the practices that would enable us to draw from both the wisdom of Jung’s understanding of the individuation process and the need to learn how to form large-group identities that are not politically reactive but, rather, actually activate our ‘political development’” (Pye, 1966; Samuels, 1993; Dunlap, 2008; Fukuyama, 2011)?

Volkan (2006) followed Erikson’s (1958) idea of individual identity when he
defined large-group identities ranging from thousands to millions as “a permanent sense of sameness, sharing certain emotional and ideational sentiments [around] . . . historical, political, and psychological factors” (pp. 98–99). Such groups define themselves in relation to

. . . ethnic, religious, national, or ideological bases which . . . when under stress [can turn to] violence in order to erase the threats, whether real or fantasized, to their sense of “we-ness.” Or, they would simply be murderous in order to maintain an illusion of superiority over those who they openly or secretly felt to be inferior or less human. (pp. 199–206).

Is there a convergence across at least the social sciences, if not more broadly, that would enable us to respond to the way large-group identities form or the way they become violent? I will pursue this question drawing from Jung’s (1931) optimistic image of the species in harmonic coordination, Erikson’s (1958) assertion that individual transformation leads to the mobilization of capacities that support a new identity and thus a new era, and Jung’s (1946a) understanding that such transformation leads to morally significant cultural leadership (p. 221).

Jung (1934) examined the lives of several mystics who made significant contributions to the moral leadership of their times, including Nicholas of Cusa, whose path of individuation transformed him from a farmer, soldier, and father into the mystic Brother Klaus. Klaus’s transformative archetypal vision of the Trinity evoked painful religious feeling in him that transfigured his countenance, making him unbearable to look at (p. 3–41; cf. 1936, p. 201). Yet, over time, he became a cultural leader who was sought out by the political leaders of his time. These events suggest that the archetypal image had a profound emotional impact that, as Klaus integrated it, led him to a new form of emotional intelligence that was central to his “cultural leadership” (Omer, 2002). Emotional intelligence is “the capability of individuals to recognize their own, and other people’s emotions, to discern between different feelings and label them appropriately, to use emotional information to guide thinking and behavior, and to manage and/or adjust emotions to adapt environments or achieve one’s goal(s)” (Wikipedia).

Following this hypothesis, I suspect that effective individuation activates a depth of feeling associated with the religious experience that transforms the individual and through that individual’s leadership the surrounding culture. In order to explore these propositions I will draw attention to an emerging cross-disciplinary language to account for the role of emotion in the activation of the capacities that, as Erikson (1958) noted, lead to a new individual identity, a new generation, and a new era.

Following this thread, there has been a significant increase in interest in the function of emotion in human experience across many social sciences. As I will delineate in the
next sections, social scientists are increasingly interested in the psychocultural function of emotion. These include clinical psychologist Fosha (2000), cultural anthropologist Reddy (2001), historian Rosenwein (2006), English professor Gross (2006), cognitive scientist Lakoff (2008), political psychologist Westen (2008) and a range of affect scientists to be discussed below. Following the work of Omer (2002), president of Meridian University, I have come to understand that emotions are the rudiments of specific leadership capacities that contribute to the well-being of individuals and groups as well as to a community’s ability to address the political and moral issues of a time. Certainly the notion of emotional intelligence has become quite popular. However, again, is that not primarily an individual phenomenon, or can we say that groups develop emotional intelligence?

What to do with emotion, what to do with one another

For the longest time poets, scientists, political leaders, and the rest of us have wondered what to do with our feelings. Such interest is longstanding and can be combined with recent research from a number of different disciplines to identify opportunities to work with emotion, to attend to it as part of the life of groups and communities for the sake of learning about and effectively engaging its role in the formation of large-group identities. It is useful to understand that in Western culture the study of emotions is longstanding. While it is beyond the scope of this paper to do justice to the history of our exploration of our emotional experience, human beings have explored emotion, passion, and sentiment since Aristotle and before. For my purposes, I will start this section with interest in the biology of emotion starting in the mid-20th century. At that time Princeton professor Tomkins (1962) founded an original approach to the study of emotion called affect theory (Nathanson, 1992, p. 28). Following Tomkins, Nathanson described the biological basis of our emotional experience in relation to the human “affect system” (p. 59). Like other systems within the human organism, the affect system and its related components function independently but in relation to other functional systems. Each of the primary “affects” is a response to a mammal’s environment, such as sadness over loss, anger at being thwarted, fear of threat, etc. (Omer, 2002). The affects are fixed patterns of response to environmental situations and have identical features in the old and young and are universal to the species as well as other mammals. They are rooted in the biology of the limbic system and are in an evolutionarily functional relationship with many other brain structures and aspects of physiology (Panksepp, 1994, p. 21; Scherer, 1994, p. 172).
Affect theory primarily studies the individual’s experience of emotion. While this preference has led to significant if not astonishing results, it may also perpetuate a modern bias toward psychologizing emotions, that is, defining emotions in relationship to the biology and psychology of the individual. Gross (2006) is curious about this psychologizing of emotion. He asserts that prior to the 18th century emotions served primarily a social and political function. Gross notes Descartes’s dismissal of prior social and political writings on the passions and his understanding that emotions are simply available to individuals in their own experience. Gross cites Descartes, “every one has experience of the passions within himself[;] there is no necessity to borrow one’s observations from elsewhere in order to discover their nature” (p. 22). While such exploration of the individual’s experience of emotion has led to the “democratization of emotion” Gross thinks that this project is at best incomplete and at worst a distraction, coming at the expense of our being able to reflect upon the social function of emotion (p. 50).

In his efforts to reconstitute “social emotions,” Gross identified the way in which emotions were intertwined with social institutions such as “slavery and poverty,” which were utilized as part of asymmetrical power dynamics, enabling access to and use of emotion for some and not others (pp. 4–5). Here, passions assume a “public stage rather than private feelings” (p. 2 emphasis in the original). Sociologist Franks echoes Gross when he wrote that emotions are an “inseparable part of the social process” (qtd. in Rosenwein, 2006, p. 1).

Working with this idea of social emotions, Loyola historian Rosenwein (2006) identified the way in which groups of people form “emotional communities” within which “people adhere to the same norms of emotional expression and value—or devalue—the same or related emotions” (p. 2). Rosenwein tapped into the 1985 work of Stearns and Stearns, who use the term “emotionology” to describe “the standard that a society, or a definable group within a society, maintains toward basic emotions and their appropriate expression” (qtd. in Rosenwein, p. 7).

Drawing from her research into the political use of emotions in the Middle Ages, Rosenwein compared how the political power of one 7th-century papal court drew from the repression of emotion and the privileging of thinking only to be followed by another court whose power was linked to the way it “seethed with passion” later in that same century (p. 193). In these descriptions Rosenwein explored medium and large-group identities in relationship to the emotional communities they formed (pp. 199–200). Embedded in each were distinct values, attitudes, and identities that carried their own weight in relation to the political developments of that time. However, Rosenwein limited her assessment to the idea of development as simply change. While complex, her
idea of change did not address the moral dimension that Jung identified as a defining feature of the transcendent function and, by implication, of cultural leadership (1946a, p. 221; 1958, p. 68, 82). This lack of a normative statement is made clear in her book’s conclusion:

By looking at emotional communities, we have seen not just that this or that emotion changed its meaning and valuation but more importantly that whole systems of emotion—integrally related to the traditions, values, needs, and goals of different groups—could come to the fore or fade away within a short span of time. (p. 203)

While significant in the development of our understanding of the social and political function of emotions, Rosenwein did not weigh in on the issue of the culture’s or the species’ moral development. She did not bring in any moral evaluation to her subject matter, which may be entirely appropriate for her discipline. However, Jung (1946a) believed that we must address moral questions, as he did not hesitate to do. He asserted that through the individuation process individuals integrate what has been repressed by their society and thus gain moral clarity, which enables them to become the moral leaders of their time (p. 221). Is there a connection between the social function of emotion as described by Rosenwein and the moral capacity of Jung’s individual? If so, is there a way to connect the idea of emotional community to the moral development of large-groups? In order to formulate an answer, I will turn to the work of clinical psychologist Fosha (2000) to explore the role of emotion in individual development.

According to Fosha, lasting change in psychotherapy requires establishing a trusting relationship between client and clinician in order to explore repressed emotional experience. Through the therapeutic relationship the client experiences a remedy to “the alienation from and fraying of family and social life,” which leads to fear of one’s own emotional experience (2000, p. 13). Through psychotherapy fear of affect is eased as the therapist is able to show the client how to feel emotions, thus reconnecting the client to “core affect,” namely, the emotional response we are capable of when emotions are not repressed (p. 15). Fosha asserted that such encounters are healing because they increase the experience of “aliveness and meaning” as “affective competence” (p. 21, 61).

Can the transformative power of affect work in large groups to change their identities to ones capable of managing the complexity of our time, activating the moral demand of the transcendent function, and acting with an increasing level of moral integrity? Would such transformation be a nascent counterbalance to the contagion of group emotion? The work of Duke university professor Reddy suggested that interest in the development of affective competence has historic precedent.
The French revolution and group identity formation

Reddy (2001) described the way in which new attitudes toward emotions coemerged with Enlightenment political philosophy during the 18th century. The new emotional attitude was in response to an ascendant emotional community that challenged the political power of both the church and the monarch. Previously the French aristocracy and the larger social order were controlled by the monarch through extremely narrow social protocols imposed on the French court by Louis XIV. The restrictive “emotional regime” was used to pacify and control the aristocracy (pp. 124–126). It restricted the type of contact people could have with one another as well as how they could display feelings for different groups, limiting any displays of empathy for the suffering of the lower classes.

This notion of “rules” of emotional expression parallels what affect scientist Nathanson (1992) identified as the ability of groups to repress the experience of affect. Nathanson wrote, “A people may be raised in a culture or an environment that denies the existence of certain feelings; and even when an affect is triggered they may not feel it because the ability to perceive it has been extinguished” (p. 50). Nathanson extended something like the psychological idea of repression to groups in his idea that the culture trains individuals to ignore certain biological responses of their bodies, which limits their capacity to be able to identify the way that they feel. Such group-level repressions are clearly analogous to what Fosha (2000) said psychotherapy addresses as the individual’s loss of connection to core affect.

Reddy and Nathanson parallel Jung’s own thinking about groups, such as when Jung (1919) wrote,

Social, political, and religious conditions affect the collective unconscious in the sense that all those factors which are suppressed by the prevailing views or attitudes in the life of a society gradually accumulate in the collective unconscious and activate its contents. Certain individuals gifted with particularly strong intuition then become aware of the changes going on in it and translate these changes into communicable ideas. (p. 314).

Here Jung identified the antidote as “communicable ideas” arising from gifted individuals. If we add the role of affect along with the cultivation of a public emotional intelligence, we can point Jungian “thought” toward these more recent social science considerations of the role of affect in transformation. In my earlier (2008) work on “affect freedom,” I defined a public emotional intelligence as “the capacity to draw from a full range of the biological and psychocultural functioning of our emotional experience
for the purpose of: assessing our own and our community's needs; motivating and
directing ourselves to learn and engage in our communities; and, connecting to one
another convivially, or in conflict for the sake of resolution, as we move toward shared
projects and action in the world (pp. 14–16).

The rise of the 18th century French regime led to 1) significant emotional needs that
“gifted individuals” intuited and 2) new ways of gathering where people could find what
Reddy called “emotional refuge” with one another, which he defined as an “organization . . . that provides safe release from prevailing emotional norms and allows relaxation
from emotional effort” (2001, p. 129). For example, Reddy identified the Parisian salons
as a location where the liberal intellectual elite could discuss new ideas about science
and political philosophy as well as share new feelings, often between men and women,
as an expression of the egalitarian values of the new political philosophy of laissez-faire
liberalism. Similarly, men of different classes gathered together in the Masonic lodges
in the name of brotherhood, breaking the emotional restrictions that had divided the
classes (p. 145). Here, it is noteworthy to compare the warmth of brotherhood within an
ascendant emotional community with the warmth of the emotional community
established in psychotherapy. Both expand the emotional range of participants, offering
them an experience of significant freedom, which certainly has been at work during times
of cultural renewal, such as the 1960s, however problematic and incomplete that time
was.

Also of importance is the idea that the French Enlightenment not only extended
Locke’s laissez-faire liberalism and its political implications but also began a very overt
articulation of a positive role in our public life for emotion (Dewey, 1929, p. 4). While
emotion has gone in and out of style as a contributor toward social and political
transformation, the French Enlightenment may mark a time when such valuation was
explored uniquely, as a direct focus of consciousness, which did not work out well at all.

Prior to the French Revolution the exploration of emotional refuge became willful,
overt, and quite conscious. Reddy (2001) wrote, “For a few decades, emotions were
deemed to be as important as reasoning in the foundation of states and the conduct of
politics” (p. 143). Passion was celebrated as “the font of morality” (Rosenwein, 2006,
p.198). Unfortunately, the emotional refuge of the French Revolution did not lead to the
broader adoption of a new emotional community. Reddy traced how an indulgence in
emotion as “sentimentality” actually contributed to the “reign of terror” that engulfed
France in 1793, which led to “the end of almost all attempts to establish a positive role
for emotions in politics” (p. 142). In the historical context of this time the exploration of
the previously undifferentiated, shadowy feeling function could not be easily integrated
into consciousness, which led to a mass-mindedness Jung (1959) understood as
emotional contagion (p. 9; cf. 1946a pp. 218–226). Not only were the ideas of the French Revolution met with violent resistance, but the emotional freedoms explored did not translate readily into Fosha’s idea of affective competence. In fact, the emotional refuge of sentimentality prior to the French Revolution gave way to a new emotional regime that led to the “reign of terror” and to the deaths of thousands.

In combination, emotional regimes and refuge may be part of a developmental process within Western culture through which the culture may grow in complexity and moral capacity, but this outcome is not certain. Such events may also lead to the worst horrors that consolidate “transgenerational trauma” (Volkan, 2006, p. 124). However, Reddy (2001) did not directly weigh in on the moral implications of such events. Like Rosenwein (2006) and others, he did not bring a moral axis into the equation. Instead he simply stated that there are times when cultural elites turn toward or away from emotions as a source of social and political knowing. Where are we today in that rhythmic interplay between thinking and feeling? Is turning back and forth capricious, or is there a moral dimension—a telos—to this interplay?

Is there a process of psychocultural development taking place in relationship to our psychological functions?

According to Rosenwein and Reddy, one group may privilege thinking while another may privilege feeling, and these choices are significant to the politics of a time. Under consideration here is the idea that during times of cultural transformation different psychocultural functions (thinking/feeling, sensing/intuiting) emerge to support a developmental process. For example, in the early to mid-17th century, Descartes championed the function of thinking, claiming that the individual could create culturally valid knowledge through the differentiation of “clear and distinct ideas” (Dunlap, 2008, pp. 168–170). Similarly, a generation later, Locke argued that our sensory experience was also a source of culturally valid knowledge. These assertions were not politically neutral; they challenged the traditional order by turning attention to the individual’s autonomy and creative abilities and away from the emotional relations that maintained embedded and oppressive collectivity. This new attitude toward the individual’s autonomy became part of the rise of Enlightenment thought and the politics of laissez-faire liberalism (Dewey, 1929, p. 42).

With the rise of sensing and thinking as sources of cultural knowing, what was the position of emotion? Significant efforts were made to find a public place for feeling in politics. During this early modern time Hobbes, Hume, and Smith all sought to find a role for emotion in politics (Gross, 2006, pp. 5–6, 44). For example, prior to his 1776
Wealth of nations, Smith explored emotion in his 1759 book The theory of moral sentiment as a source of social glue, thinking that we would naturally be able to use it to imagine into the suffering of others and thus develop a natural “sympathy” for that suffering that would guide our moral considerations. Smith (1759/1976) wrote that the reality “that we often derive sorrow from the sorrows of others, is a matter of fact too obvious to require any instances to prove it” (Smith, 1976, p. 47).

Smith’s work was part of a broad valuation of the social function of emotion that I described earlier. However, as I also noted, this attention to feeling, as sentiment, did not work out well. Instead of continuing the experiment with sentimentality and its implications for an emerging public emotional intelligence, Western culture and large retreated into an overvaluation of rational thought and an abandonment of the public use of emotion as typified in the words of Utilitarian thinker Mill (1873/1989). While Mill later had a change of heart, he described Utilitarians as “ashamed of the sign of feeling. For passionate emotions of all sorts . . . we did not expect the regeneration of mankind from any direct action on those sentiments, but from the effect of educated intellect, enlightening the selfish feelings” (Mill, 1873/1989, p. 98).

While the French experiment with emotion as sentimentality failed, the subsequent recoil against emotion is part of a cultural retreat from the promise of the Enlightenment. Unfortunately, Descartes’s and Locke’s revolutionary individual became, 150 years later, a barren individualism, stripped of public feeling or what Beebe (2017) considered “extraverted feeling” that involves “mutual trust and the harmonious working of groups” (p. 102). This modern individualism was recognized and described as early as 1835 by French sociologist de Tocqueville (1835/1945) in his critique of the new American culture when he said,

Individualism is a mature and calm feeling, which disposes each member of the community to sever himself from the masses of his fellows and to draw apart with his family and his friends, so that after he has thus formed a little circle of his own, he willingly leaves society at large to itself. (p. 98)

While the differentiation of thinking and sensation is part of the revolution that led to the Western modern identity, the neglect of emotion in the public sphere led to its being relegated to our private lives, which are problematically associated with women and children. I suspect that the abandonment of emotion exacerbates the public-private divide in our culture, which has been associated with a level of political apathy dangerous to our times (Tronto, 1993; Samuels, 1993, p. 55; Sandel, 1996, p. 331; Dunlap, 2008, p. 198).
The disparagement of emotion continues to this day particularly in liberal political communities where policy analysis and rational debate are supposed to lead to civic clarity (Dunlap, 2008, p. 52). However, as Lakoff (2006) noted, “rationalism is the bane of liberalism” (Sonoma California, public speaking; cf. 2008, pp. 1–15). Lakoff and Emory professor Westen are only two of the current thinkers trying to educate political liberals about the potency of emotional experience; this education is on-going. Most recently, after the 2016 presidential election, Mother Jones writer Hochschchild wrote about the need to attend the emotion-based “deep story” of those who voted for Donald Trump, and Slate writer Jess Zimmerman exaggerated this point in order to drive it home by arguing that the political left needs to stop focusing on facts and instead focus on feeling. In my own research with progressive and liberal political leaders, I, too, find an overly rational identity that restricts the left’s ability to form cohesive, self-renewing groups. I wrote in detail about this group-level identity crisis/dilemma in my 2008 book *Awakening our faith in the future: The advent of psychological liberalism*.

In light of recent research into the sociopolitical function of emotion, Jung’s exploration of the moral potency unleashed through the transcendent function by an encounter with an archetypal image may be thought of as only the first step in a fully transformative experience requiring our addition of an emotional element, which Fosha (2000) brought to our attention. Based on my research, I tentatively traced a developmental line from archetypal image to emotion, to a communicable idea, and then to new and more morally developed social and political practices and relations, which I characterize as the movement from “image” to “institution” (Dunlap, 2008, pp. 99–113). Based on this developmental trajectory, I suspect that it is possible to learn to develop a public emotional intelligence, supported by the differentiation of extraverted feeling that would enable us to weave group cohesion as a nascent prerequisite to the emerging exalted group mind envisioned by Jung. Exploring Omer’s work will deepen our reflections on the role of emotion in cultural transformation.

**The transformation of affect into capacity**

Omer (2002) was interested in the practices groups cultivate around affect and emotion that support collective identity transformation. Paralleling what Fosha (2000) wrote about a therapist’s need to show clients how to feel, Omer linked affect transformation to cultural leadership to suggest that *cultural leaders actually need to show a group or a people how to feel*, that is, how to transform affect and emotion into a morally disciplined feeling function. I draw the following description of Omer’s thinking from an earlier paper of mine.
The following historical events exemplify Omer’s insight: during the salt march from Sabarmati to Dandi Mahatma Gandhi exposed himself to physical violence and incarceration in order to draw the attention of the world to the British repression of shame for their treatment of his people (Omer, 2002). Gandhi’s acts of cultural leadership transmuted his own and his follower’s fear into courage and the British people’s shame into a rudimentary conscience, one capable of recognizing the social trauma of prejudice and their own active and passive perpetuation of this horror. Martin Luther King’s own path followed Gandhi’s as he helped the American people face their shame for the treatment of African Americans. King recognized the role of affect in leadership development when he extolled his followers “if he puts you in jail, you go into that jail and transform it from a dungeon of shame to a haven of freedom and dignity.” (Dunlap, 2014, pp. 141‒151).

In this description we may be seeing one of the primary mechanisms for the reciprocity between individual development and cultural transformation. Omer introduced the moral axis into the relationship between individual and collective development that was skipped by Reddy (2001), Rosenwein (2006), and others. What do we know about group development that could support Omer’s thought?

**Agazarian’s theory of living human systems**

Agazarian has developed a “theory of living human systems” (TLHS) (Agazarian, 1997). Her research draws from psychoanalysis, group theory, Lewin’s (1951) theory of systems, attachment theory, and its recent connection to neurobiology. Agazarian founded Systems-Centered Training and Research Institute (SCT) to investigate how individual and group systems develop. She received the Presidential Award from the American Psychological Association in 2014 for her research.

SCT, a theory-driven approach to individual and group development, has been tested in thousands of group settings over several decades, giving rise to an international organization that assists a wide range of professionals and citizens interested in supporting human development simultaneously for individuals, organizations, and communities. SCT has become foundational for the work of psychotherapists treating individuals and groups. It also supports the work of human resource managers, organizational development consultants, clergy, educators, and community leaders.

The TLHS defines a hierarchy of isomorphic systems that survive, develop, and transform from simple to complex by discriminating and integrating differences. Each system exists in the environment of the system above it and is the environment of the system below it. The TLHS maintains that groups are energy-organizing, goal-directed,
and self-correcting. All systems are similar in structure and function and differ depending on context. This claim is derived from the recognition that a psychology of the individual is not sufficient to account for the behavior of groups. As group theorists de Mare, Piper, and Thompson (1991) wrote,

"The problem for the individual is the intrusion into the individual situation of the repressed unconscious. For the large-group, on the other hand, it is consciousness that is in jeopardy, both for the individual and for the group’s equivalent of consciousness, namely communication and organization. The problem for the rudimentary large-group is its mindlessness; not how to feel, but how to think (pp. 408–11)."

Here SCT matches up with Jung’s concern about the mass-mind. Both recognize the risk of the individual’s being submerged in loss of consciousness that can take place in groups. As Agazarian stated, “we are all puppets on the strings of group dynamics” (2013, Philadelphia SCT annual conference). Like Jung, she recognized that we are always susceptible to being submerged in collective affect, which invites our diligence and humility. When groups are trained in attending to group dynamics, contagious affect is transformed into the feeling function needed for a public emotional intelligence, which supports the dialogue needed to keep a group thinking.

SCT methods are used around the world to impact positively small and large groups, to support their learning how to attend to the risks of the mass-mind. Agazarian’s TLHS is comprehensive in that it presents a developmental template that maps human experience in a way that allows intervention and understanding to be accessible and effective at all levels of systems functioning.

From an SCT perspective, the transformation of large-group identities becomes possible with the support of SCT leadership because they are able to work directly with group “shadow dynamics” that are identified as “restraining forces” to group development. Specific restraining forces that are brought to consciousness in an SCT group include scapegoating, defensive posturing, excluding new members, stereotypical conflict, and intolerance. Following a “sequence of defense modification,” social defenses were addressed first followed by anxiety, tension, depression, outrage, and survival roles (Agazarian, 1997, pp. 119–254). These defenses are recognized as restraining forces at individual, subgroup, and group as a whole levels. Also, being multigenerational, they are often a result of what Volkan (2006) recognized as transgenerational trauma (p. 124).

As groups move through the sequence of defense modification, the individuals reclaim difficult feelings previously projected onto others, as identified by Jung (1946a). As individuals embody a fuller range of “core affect” they withdraw shadow dynamics...
and contribute to an expanding emotional community, developments that support both immunity to contagious affect and the discourse needed to manage and integrate differences in thinking.

Agazarian (1997) followed other group theory that recognizes how groups progress from “flight” to “fight” during what she coined as the “authority” phase of development. As a group works through the various phases and stages, it is able to confront and contain the “crisis of hatred,” a concept that reflects what plays out in many ways in almost every group that works together for any length of time. Successful resolution of this stage of development opens further stages that address issues of “intimacy” and “work” (Agazarian, 1997, pp. 37–38, 257–276).

**Functional subgrouping**

The TLHS implements a unique method of experiential group process called “functional subgrouping,” a strategy used to engage differences and conflict in groups and thus to promote group development, that is, developing the complexity needed to discern and integrate differences. Functional subgroups are different from stereotypical subgroups that often split members and fixate them at a particular stage of development. In functional subgrouping, participants join around similarities first until they begin to discover “just noticeable differences” (Agazarian, 1997, p. 19). The system works in an environment of similarity and develops enough cohesion so that differences can come across the boundary without too much turbulence, and the system can use the difference as information to develop and transform. This focus on similarity is supported by recent research in neurobiology, particularly the idea of emotional attunement that echoes Fosha’s (2000) idea of affective competence. Agazarian and Gantt have integrated the practice of functional subgrouping into a theory of the development of “group mind” (2010).

Functional subgrouping, along with other methods of facilitation, assists in the development of the capacity to explore and integrate differences both within the individual and within the membership of a group or organization. For example, while the SCT community is primarily made up of Caucasian members, there is a growing recognition of the need to attend to the issue of diversity, based on the moral principle of inclusivity. In one recent large-group meeting of over one hundred members, functional subgrouping was used to explore the lack of diversity in its membership. One member raised the issue of diversity, which evoked both support and frustration on the part of different group members. While the member risked being scapegoated, the practice of functional subgrouping helped shift the focus away from the individual and
toward the opportunity to explore the group’s lack of diversity as it unfolded within the community. Following this discipline, members were supported to build the subgroup concerned about diversity, which led to interest in doing outreach to communities of color for the next conference as well as designing a specific workshop on social justice. While a clear path toward cultivating diversity was not found, the community connected to and was directed by the embarrassment and frustration linked to an emerging public emotional intelligence.

While such group work does not automatically address the conflicts within and between large groups, functional subgrouping has been used effectively in increasingly larger groups of up to 150 and more to work with organizational conflict. Further, it offers a clear line of inquiry for future research linked to the development of leadership capacities related to group functioning.

In my own political practice I have been using functional subgrouping to support political and other community leaders to develop a public emotional intelligence, which they report has made them significantly more effective in their leadership. Members in my group are becoming skilled at recognizing and undoing their own and other people’s defenses, which is giving them more confidence in helping the groups they participate in develop, that is, become more complex, self-correcting, and inclusive. Participants report greater sensitivity to group dynamics in their organizations, which is helping them recognize, not take personally, and be attentive to the suffering of others. Attending to these dynamics supports better connection with other people, sensitivity to the positive role of difference in group development, as well as a group’s task-oriented agendas. I offer a more detailed account of this “hope and leadership” group in other writing (Dunlap, 2017). Also, over the last four years I have been bringing emotion-focused group practices, including functional subgrouping, to multiple Jungian communities at conferences in Chicago, Los Angeles, New Haven, Rome, and San Francisco. With few exceptions, these experimental groups have brought positive feedback, including comments about how Jungians simply need such group work and should start all conferences with such a conscious approach to focusing on the life of the group. Again, I do not assume that the bare-bones theory presented here or even the large-group practices described will easily translate into theory and practices that will help us transform our large-group identities. However, theorizing about and practicing with large groups is an appropriate step in that direction. As described by de Mare (1991),

the large group reflects our sociocultural environment in a way that the small group cannot possibly do, pointing out that the group is not meant to provide psychotherapy for the individual so much as to contribute towards the process of humanizing society. Large groups . . . should
take up the challenge and set about creating a climate in which they can form an established part of our culture (pp. 433–435).

To humanize society will require some empirical evidence that groups develop, that is, that they can better discern and integrate differences, which becomes the basis for the theory and practice of psychocultural development described here. It is possible to recognize those among us who have developed and live up to a new moral vision of humanity based in inclusivity. It is also possible and necessary to build groups that complete the collective phase of psychocultural development implied by the moral vision of cultural leaders, thus broadly embodying the new consciousness. Clearly there are moral opportunities involved in large-group research.

**Conclusion**

Jung was of two minds about groups. He saw them as a primary source of destructive unconsciousness, speculating that they can only become “mobs” (1950, p. 125). Yet he also imagined that the species could become self-aware and have god-like powers to be used to help humanity (1931, pp. 349–350). Acknowledging this tension in Jung prepares the ground to develop the theory and practices of a distinctive Jungian political psychology. Such development can combine his sense of the moral imperative of individuation with what we are learning from multiple social sciences about the psychocultural function of emotions and group development.

Cultivating the approach traced here, a new type of “psychocultural practitioner” could experiment by engaging existing social-change groups for the sake of increasing their effectiveness. When it is applied to political organizing, what we think of as the leadership of the “political left” could become more capable of embodying the public emotional intelligence that would help them to cultivate greater awareness within their organizations of the difference between stereotypical group behavior that restricts a group’s development at a specific stage and proper movement through the stages of development. With greater coordination, the left would be able to activate the political energy needed to turn enough of the electorate’s attention to issues of social justice and environmental sustainability. In order to activate this political energy it will be necessary to engage the public’s emotional intelligence, particularly its extraverted feeling, which would enable a range of political groups to develop commonality between themselves rather than being caught up in their differences. This goal reclaims the vision of psychology articulated by first-generation psychological thinkers, because it supports the use of a psychological attitude to activate greater group cohesion, supporting groups
generally to recognize the universality of human experience and begin shifting away from their narrow group identifications.

While I suspect that such efforts to bring a psychological attitude to the politics of community, nation, and world are already taking place, I also think that these efforts are taking place without sufficient help from psychology. What might be done about this inadequacy?

Currently, the Jungian communities have been curious about our possible impact on politics. While many invaluable efforts have gone into talking among ourselves, including holding conferences, writing and publishing papers, and holding online forums, we have not quite known how to take our work public. We need to take the time to identify a constituency or referral base for a new psychological vocation. By thinking about the work we could do, we would be recognizing that our own theorizing about politics is of limited use, particularly when we are not being read by those engaged in politics. By imagining a service that others would value, we place ourselves in the position of being psychocultural practitioners; that is, we set out to help existing organizations work out the limitations of their own identities. As we learn how to be such practitioners we would likely attract considerable attention, which will help us grow our own communities. Essential to learning how to be psychocultural practitioners will be our attending to the limitations of our own large-group identities, thus becoming the change we wish to see in the world. By attending to our own organizations, we will be able to learn more about their limitations while cultivating the fertile ground within which to train the new generation of psychocultural practitioners needed by our time.

Works Cited


UK: Routledge Press.


Notes

1 In this and other writing I use the term “psychocultural” to refer to the interaction between the individual and cultural domains of human experience. While the term “psychosocial” might suffice, I think of culture as a broader category that references the way individuals, groups, and whole peoples form identities and the way these are relevant in psychological, political, and social studies interested in working with conflict. Also, Jung brings a unique perspective to this conversation in his attribution of a psychological/religious/moral dimension to the interaction between these domains of experience that is essentially developmental. In other writing I introduce the idea of Jung’s theory of our “psychocultural development,” which will be addressed in this paper as well (Dunlap, 2014).

2 I recognize that the idea of the human capacity to be religious or to have religious experience may trouble some readers of this paper. I am following Jung, William James and many others who separate such an experience from its institutionalization in religious organizations. In my effort to explore the way we form our large group identities I recognized the need to challenge any idea or institutional form that abuses people or rationalizes that abuse.

3 An interesting comparison can be made with the history of the Frankfurt School of Social Research. That school suffered many internal ruptures including the division between Eric Fromm and other faculty. While Fromm thought that broader social transformation would take place through the gradual impact of psychotherapy other faculty advocated revolution (Jay, 1973, p. 103). This split led to Fromm leaving the school, which continued to struggle to bring the psychological together with the political.
We drink the sun, with roots reaching deep into the earth and branches outstretched to heaven

Heather Taylor-Zimmerman
ARTIST COMMENTARIES

Kristine Anthis  The Holding Environment Can Produce Gold
The holding environment, whether it be sessions an analyst creates for an analysand or a bowl made from clay of the earth, can produce metaphorical gold as well as ceramic gold. Alchemists believed that the four elements of earth, air, water, and fire could transform the Prima Materia, i.e., a lowly undifferentiated mass which is “…thrown on the dung heap,” into gold; for Jung, this Prima Materia corresponded to the Shadow, or what we find most despicable and need to unearth in the process of individuation, perhaps by re-centering the four functions of sensing, intuiting, thinking, and feeling (Edinger, 1994). The art of pottery, that which subjects the lowly but revered earth to air, water, and fire in order to yield holding environment vessels, may also be considered a metaphor for the individuation process, or how a “…a tree becomes a tree and a human a human” (Sabini, 2002).

Works Cited


Marilyn DeMario
The thing I like best about post-production photography is the way it privileges one’s mistakes and generously offers forgiveness. Didn’t mean to take that picture in just that way? No worries. The whole image can be turned into something new and sometimes even exciting. Energy clusters in the things one didn’t mean to do and thus everyday snapshots can be transformed into creative challenges.

Diane Miller
These two images are from my “Haiku” series, because, like Haiku poems, each one shows a small glimpse of nature with much larger reverberations. I see them as allusive visual poems rather than literal renderings of a scene.

These works are collages of paper and prints. Much of the paper I have made myself in a papermaking studio. Other papers used are Japanese papers of various kinds and textures.

The prints are fragments of etchings, collagraphs and monotypes printed on extremely thin Japanese papers. I consider my prints to be raw material that can be torn up and used in various ways, not final works of art in themselves.

Working this way allows me a great deal of freedom. I can glue my prints in many layers and build up textures as thickly as I prefer. I like the delicacy and transparency of the papers and prints together. The materials are light and fragile, yet strong, and easy to rearrange. They are in harmony with the theme of nature, because all the papers, adhesives and inks I use are either made from natural materials or are non-toxic and earth-friendly.

These two pieces are examples of various earth-themes that I return to frequently. Haiku
Night II is on the theme of the night sky. Haiku XX is one of a large group having to do with grass, soil and early growth. My works are concerned as much with the textural feel of earth, sand, soil, water, rock and tree, as with how they look.

**Lucia Grossberger-Morales**

In 1987, I sat in the front row and listened to Benoit Mandelbrot’s discussion on how fractals are the numbers of nature. I didn’t sleep that night. Playing in my head were these numbers that infinitely iterate randomly, yet can describe mountains or clouds, as well as many other phenomena of nature. I felt I had been allowed to see “behind the curtain” at the process nature uses for her artistry.

From that moment on, numbers became an important element in my visual vocabulary. I use Fractals and other types of mathematical Chaos to create my animations. Using Artmatic Software I connect equations and then vary the parameters to create the frames. Then, using several filters I create the textures.

**S. Sowbel**

1. Moose and Ibex Dance Bousterphedon  
Wax, Oil, Gouache  
2. Camel Walkers Bousterphedon  
Wax, Oil, Gouache

These two images are part of a larger series called *The Boustrophedonerie*. A boustrophedon (from the Greek, meaning “turning like oxen in plowing”) is an early form of writing that moves in opposite directions, from right to left, left to right, right to left and so on, without interruption. Boustrophedons challenge the notion of “lock-step” languages that only take one road, one way. The boustrophedon invokes the rolling rhythm of the land, cultivation, collaboration, seasons and shifting perspectives from different places in a landscape (or story). For those who know languages that flow in different directions (Arabic, Persian, Hebrew, Syriac, Mandaic, N’Ko, Mende, Kikakui, Adlam, Urdu, Chinese, Japanese, Korean, etc.), the boustrophedon offers a refreshing visual logic.

Boustrophedons have been found in Etruscan, Hittite, Aztec, Latin and Greek texts as well as in the Rongorongo script of Easter Island (believed to be the only pre-twentieth century Oceanic written language). These days, the term, boustrophedon, can be found in algorithms for robots, in well-regarded comics and in research by neuroscientists regarding the capacity of all children to “mirror-read” (read in both directions like Leonardo DaVinci and those with dyslexia). Here’s an example of what a boustrophedon looks like:

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This example of boustrophedon text was written specifically for the wikipedia article on this ox turning method of covering text in ancient greece and elsewhere.
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As a painter, printmaker and writer, different stances on an idea or process come to me naturally and so does combining influences, materials and methods. The colors, styles, size and stories chronicled in these works pay homage to two primary influences: the small, luminous worlds of 17th century narrative watercolor paintings from the Mughal dynasty which meld Persian, Indian and Turkish traditions; and the astonishing 1st-2nd century funerary portraits (generally rendered in hot wax, resin and pigment) of the Fayoum—a blending of Roman, Greek and Egyptian...
traditions. In addition, each work mixes mediums (oil, gouache, and encaustic—wax and pigment) on a range of papers to catch the look of the *gomasai* (sesame seed) woodblock technique of Japanese Hanga masters.

**Heather Taylor-Zimmerman**

C. G. Jung (1973) said that sometimes a tree can tell you more than a book (p. 479). Declaring that, “No tree, it is said, can grow to heaven unless its roots reach down to hell,” Jung (1979, p. 43) saw trees as symbols which alchemically connect spirit above and matter below. Nowhere is Jung’s focus on trees clearer than in *The Red Book*, where he turned into a “greening tree” (Jung, 2009, p. 262). With “roots reaching far down” and “branches reaching far up,” Jung “ate the earth . . . drank the sun” and was flooded with “greening life” in this illuminated (painted) manuscript (p. 262). Following Jung’s example, I have painted a series of illuminations that animate how to ground psyche (soul) as *anima* (life breath), rebalancing heaven and earth in the “growing one . . . the TREE of LIFE” (p. 351). Just as Jung saw a woman (Eve), a serpent, and a tree when contemplating the “essence of God” in *The Red Book* (p. 174), I return to the mythic Eve, Tree of Knowledge and Life, and serpent as “the earthly essence” (p. 180).

Foregrounding the “breath” and “animating presence” of his feminine soul in *The Red Book*, Jung (2009, p. 144) reimagined the importance of trees in photosynthesis and anticipated their vital role in carbon sequestration. Symbolically compensating for the release of excess carbon from the earth into the air in the modern era, Jung challenged the western bias toward the abstract mind (*animus*) over the animate earth. His tree imagery, as my own, offers a vision of how to reanimate the earth by restoring its prehistoric carbon in the form of the ancient *anima*. Given the excess of atmospheric carbon at the heart of our current ecological crisis, Jung’s tree imagery offers an essential lesson in how to return soul to the earth. His realization that the earth is ensouled (Jung, 1976, p. 432) is the bedrock of an ecological psychology.

**Works Cited**


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1 Foregrounding is notably a term in art, designating the most prominent feature of a composition by placing it in the foreground.
**AUTHOR BIOGRAPHIES**

**David G. Barton**, Ph.D., was formerly editor-in-chief of The Salt Journal and Executive Director of The Salt Institute. He is currently Associate Professor at Northern New Mexico College, where he co-founded an interdisciplinary program in psychology and the humanities. He is in the final stages of a biography of Vaclav Havel.

**Susan Courtney**, Ph.D. in depth psychology, presents experiential workshops in the alchemical laboratories of forest and estuary that explore imaginal interconnectivities of psyche and nature.

**Guy Dargert**, M.A., Dip. IPSS, AHPP accred., UKCP reg., is an American born psychotherapist who now lives and works in Cornwall. He is the author of *The Snake in the Clinic: Psychotherapy’s Role in Medicine and Healing*.

**Ciúin Doherty**, M.A., MFTI, PCCI, is a Marriage and Family Therapist Intern. Originally from Ireland, he is now based in Los Angeles where he runs workshops and practices psychotherapy with individuals, couples, and families.

**Peter Dunlap**, Ph.D., is a psychologist working in private and political practice. In addition to his clinical practice he facilitates a weekly leadership group supporting community leaders to develop a public emotional intelligence.

**Jonathan Erickson** holds a master degree in somatic depth psychology from Pacifica Graduate Institute, where he is now completing his doctoral dissertation on the neuroscience of imagination.

**Jane Shaw** teaches biodynamic craniosacral therapy internationally and has a clinical practice in Northern Ireland focusing on trauma recovery. She holds an M.A. from the University of Edinburgh, and an M.A. in Jungian and archetypal psychology from Pacifica Graduate Institute where she is pursuing a Ph.D.

**Nanette M. Walsh**, MFA, OSB Cam. Oblate, m. AmSAT, is the director of the Riverside Initiative for the Alexander Technique (RIAT) in New York City and a graduate student at Union Theological Seminary.
ARTIST BIOGRAPHIES

Kristine Anthis, Ph.D., is a Jungian Analyst in Training at the C. G. Jung Institute in New York, a Professor of Psychology at Southern Connecticut State University, and a potter whose work is part of the current NEA funded “a new job to unwork at” exhibit at Artspace, New Haven, CT.

Marilyn DeMario holds a Ph.D. in English studies and has taught creative non-fiction writing for more than twenty years. All that seems very long ago, however, and currently she spends her days attempting to refine and perfect her ambition to become an older woman with no regrets. She divides her time between the two Carolinas in search of just the right temperature.

Diane Miller has shown in over 85 exhibits here and abroad. A tenured Professor at St. John’s University for 43 years, she also taught at Bezalel Academy of Art in Jerusalem. Grants include the Women’s Studio Workshop (twice), Virginia Center for the Creative Arts, Dieu Donne Papermill, and Centrum.

Lucia Grossberger Morales is one of the early computer artists, creating a graphics program for Apple in 1982. Her installations, videos and mixed media works have been shown in exhibitions in museums and galleries in US, Europe and Latin America. Her work can be seen at: luciagrossgermorales.com, moving-paintings.com, sacredbots.com.

S. Sowbel, recipient of five grants from NY and VT Art Councils, faculty for low-residency degree programs, maker of prints, poems and portraits of places and people, started out “straddling” the Mason-Dixon Line, with family in North America and South America, and now keeps heart companionship in the northeast and southwest.

Heather Taylor-Zimmerman is a professional artist who specializes in creating images of nature and mandalas of the sacred feminine. Currently in the dissertation phases of a doctoral degree at Pacifica Graduate institute, Heather has a B.A. in Art History and a Masters in Archetypal Psychology. Her work is found internationally in private collections and regionally in medical, governmental, and educational facilities.
POET BIOGRAPHIES

Margaret M. Blanchard, Ph.D., is a writer, stained glass artisan, and social activist living in Montpelier, Vermont. Author of The Rest of the Deer: An Intuitive Study of Intuition; Restoring the Orchard (with S.B. Sowbel); eight novels; and one poetry book, she is Professor Emerita, Vermont College’s Master of Arts Program.

Judith Capurso, MLS, writes and works in the Catskill Mountains. In and out through being daughter, sister, wife, mother, aunt, waitress, librarian, teacher, caregiver, script reader, writer, and archivist, she continues to “stumble along between the immensities.”

Brown Dove has had the good fortune to live at a time when it has been possible, with little money, to be present at many of the earth’s places, encounters inspiring awed love of—and wary respect for—our planet.

Ursula Shields-Huemer, M.Phil., Jungian Analyst, is originally from Austria and has lived in the West of Ireland for more than twenty years. She is a Jungian analyst in private practice. In the recent past her longstanding engagement with language, image, and creativity in various forms has brought her back to writing poetry.

S. Sowbel, M.S., Ph.D., recipient of five grants from NY and VT Art Councils, faculty for low-residency degree programs, maker of prints, poems and portraits of places and people, began “straddling” the Mason-Dixon Line with family in North America and South America, and now keeps “heart and head” in the northeast and southwest.