In a recent paper Ralph Metzner said, "*Ritual is the purposive, conscious arrangement of time, space, and action, according to specific intentions*. In other words, going back to the research with psychedelics, we could say rituals are the conscious arrangement of set and setting" (Metzner, 2018, published in the online journal *Confluence*).

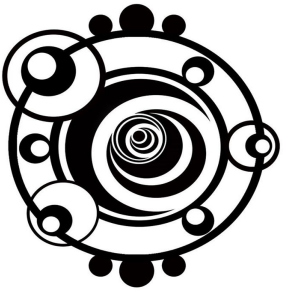
Metzner's comments on ritual echo several of the core insights that have guided my own thinking. At the same time many will be quick to point out that messages like this have echoed throughout humankind's existence - from our primordial origins to the present. Despite these messages crying out for ways of behaving that demonstrate wholeness, we continue to be victims of an incoherent culture. This raises the question: what else can we do to initiate a transformation of consciousness and a shift in our paradigm?

In addition to enlisting the assistance of myths, comicbook lore, graphic novels, their film adaptations, and dream analysis, this book includes an inquiry into various radical experiential encounters with transpersonal states, or psychophysiological keys that have the potential to unlock habits of thought that create incoherence. Habits, like doors, can be unlocked, yet then we need the additional courage to open the door and walk through. Once through, what prevents humankind from shackling ourselves within the same set of habits that kept our thoughts and behaviors from coherence prior to our awakening? This question brings us full circle back to the need for myths, comicbook lore, dream analysis, and storytelling, which are the main focal points of this book.

ECOLOGY, COSMOS and CONSCIOUSNESS

Myths, Comicbook Lore, Dreams and Inquiries Into Various Other Radical Transpersonal Ecosophical States

Edited by
Mark A. Schroll



Psychoid Books

Ecology, Cosmos, and Consciousness: Myths, Comicbook Lore, Dreams, and Inquiries Into Various Other Radical Transpersonal Ecosophical States

Edited by Mark A. Schroll

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Foreword

The film *Black Panther* (2018) takes place in the fictional country of Wakanda. It offers a vision of an indigenous modernism whose application of technology avoided the colonial atrocities of *technocracy*: the systematic transformation of nature's gifts into controlled and manufactured artifacts solely for human use. Humankind can only hope, and do what it can, to make such visionary practices a reality in our daily lives. Peter Weir's film *The Last Wave* (1977), which takes place in Sydney, Australia, vividly portrays the collision between indigenous and industrial worldviews. A sacred Aboriginal site is beneath the city's sewage treatment plant: a graphic representation of colonial disregard for indigenous forms of life and knowledge.

I have indirectly experienced this collision of worldviews first-hand in the context of hearing about a white anthropologist excavating a Native American grave site without permission. The investigation of this crime also brought to light (at the University where this particular anthropologist worked), the practice of incinerating Native American bones deemed defective (or no longer possessing scientific value), in the same furnace used for discarding of experimental animal bodies. The ashes of both were all buried together. My voice of protest was silenced. I was told that if I participated in any of the Native American protests, spoke to newspapers, or discussed the events of this investigation in my classes, that I would be fired. When the time came to renegotiate my contract none of the files I submitted for review were examined. Instead, without any explanation, my contract was not renewed. A ceremony was eventually held to honor the ancestral remembrance of the Native Americans at the site where their ashes were buried. The investigation of the white anthropologist was eventually dropped, and he continues to be employed.

Ecology, Cosmos, and Consciousness offers a variety of perspectives to reflect upon this clash between cultures - not only the collision of indigenous worldviews with colonial empires, but also alternative interpretations of how to envision science and culture; interpretations that offer different solutions and eventual outcomes to those the dominant Euro-American culture offers.

Scott Free
Planetary Citizen, Earth, March 2018

Preface

Mark A. Schroll

We are the survivors, the eternal survivors,
androgynous energies traveling through time.

- Nik Turner/Hawkwind, 1994

Some Early Life Memories: 1964-1984

Humankind is resilient. We possess an uncanny capacity to survive due to our ability to adapt using technology. But, in the same breath, it is technology's unintended consequences that are creating a variety of side-effects which threaten humankind's existence, and have already been responsible for the extinction of other species on our planet. In my own lifetime (particularly since 1964), the various problems associated with the eco-crisis have been my concern, beginning with hearing about Rachel Carson's book *Silent Spring* (1962) when my first grade teacher told my class that one day we would no longer hear the birds sing (years later I learned Carson had passed away that same spring on April 14, 1964). My class spent a week writing letters to my voting district asking them to ban the use of the pesticide DDT. This future horror has thankfully been averted through the awareness Carson's book provided—as I am blessed to hear and see at least seven different species of birds each spring/summer playing in my own backyard. Still, this positive outcome is far from a total victory in eliminating dangerous chemical use throughout planet Earth. What it does indicate, however, is that creating public awareness about the eco-crisis *can* produce positive results.

Also in 1964, I became involved in a week-long cardboard recycling project to help raise money for a local historical society, learning that cardboard was chopped up and used as the packing contents for insulation; this included riding along in the semi-truck full of the last load of

cardboard taken to the recycling plant. This was all quite exciting for my six-year old self. Granted since this time a consistent effort to recycle cardboard (and everything else that can be reused), has failed to be completely successful in 25 major cities I have visited in the USA, six in Western Europe, three in the UK, and Vancouver, British Columbia, Canada. This sample size is of course small, and not a thorough inquiry, yet a discussion of the technical and social justice policies needed to achieve successful recycling programs would only be reiterating the obvious. This is because humankind knows *how* to do this. What it lacks is the motivation to implement such a program (this point will be taken up further in a moment). Likewise, my awareness about air pollution was raised in 1965 with the assistance of visual props: LA Smog, and Rocky Mountain air that my father created for his automotive sales presentations to promote the importance of catalytic converters—all very exciting for my seven year old self. This was a couple years after the passing of the Clean Air Act in the USA, which was signed into law by President Lyndon B. Johnson on December 17, 1963. Hiking, camping and other outdoor activities were a frequent part of my adolescence. All these activities—and many other eco-crisis concerns—are to the present day what humankind associate's with *ecology* or *environmentalism*. I agree without question that all these previous concerns need our immediate attention.

Nevertheless, in spite of the importance of such concerns there is much more that is needed to solve the eco-crisis than becoming an environmental activist, which seems to be a contradiction at first glance. The reason I say solving the eco-crisis involves more than environmental activism is because Carson's (1962) book also warned us about relying solely on a "technological fix" as a means to solve the eco-crisis. Something more is also needed.

Many of you reading this Preface may be asking: what about inner city environmental concerns? Among these are the horrific consequences of overpopulation, housing and food shortages that came to my attention at age nine in 1967, reading Harry Harrison's (1967) book *Make Room! Make Room!* that later became the MGM film *Soylent Green* in 1973. All of us reading this could name many other similar books and films that address various aspects of the eco-crisis, yet most focus on technological solutions to solve them. At best there were TV commercials featuring Hollywood's version of indigenous tribal elders shedding a tear as garbage was thrown from cars desecrating the landscape, which concluded with a message pleading with us not to litter. But the idea of some kind of "internal pollution" contributing to the eco-crisis was absent in the environmental

rhetoric that I was hearing from the adults shaping my adolescent development. *Mindwalk* (1991) is a notable exception that I will say more about later in this Preface and in chapter 2.

Also in 1973 there was the release of the song *Mama Nature Said*:

Mama nature said, it's murder what you've done,
I sent you forth my brightest world, now it's nearly gone.
Virgin bees been telling me, you can't see the forest for the trees,
Cover up your eyes with sympathies.
And I've got no solution, to your persecution,
I'm so disillusioned.
Mama nature said, you're guilty of this crime
Now it's not just a matter of fact, but a matter of time.
Cruel will be the vengeance, some say I don't believe that story,
And I've got no solutions to your own pollution.
– Phil Lynott/Thin Lizzy, 1973, Belfast, Ireland

As a teenager growing up in the 1970s, instead of listening to disco, I was contemplating the rock lyrics of songs such as *Mama Nature Said.*

Eleven more years would pass as I sought a variety of ways to address these problems, and which took an unexpected turn at the 1984 Association for Transpersonal Psychology conference. One of these turns occurred during a two-hour workshop with Chellis Glendinning, where we talked about our psychic numbing from the nuclear threat—first applied to Japanese citizens to describe how they dealt with the memory of nuclear bombs dropped on their country during WWII. Another unexpected turn was hearing a lecture by Roger Walsh, and afterwards reading his book *Staying Alive*: *The Psychology of Human Survival* (1984).

Early Adult Awakening: 1984-1994

Reading Walsh's book awakened me to reframe the concerns he raised by asking the question: *How, and in what directions, can we move beyond simply treating the symptoms of the world's growing number of social and environmental crises*? Contemplating this question led me to sum it up this way:

> It allowed me to realize that healing the world's social and environmental crises was not going to come about simply by creating new technologies and discontinuing the use of fossil fuels, nor by

> rejecting the development of new technologies and trying to live more simply. It is not a matter of philosophers envisioning a better environmental ethic to guide the practice of conservation biologists and urban planners, allowing us to serve as better stewards of the land. Nor would a concentrated effort of protest by eco-activists employing guilt, fear, and letter writing campaigns, urging politicians to enact stiffer environmental laws, create the kinds of changes needed in our behaviour. Necessary as all these approaches might be, I believe that the real starting point toward healing the social and environmental crises begins with self-confrontation and self-examination. We need to examine the worldview influencing our attitudes and our behaviour (Schroll, 2007: 30)

Eleven more years have now passed since these thoughts were published (and more time has passed since the clarity of conceiving these thoughts came into focus). Nevertheless, these same approaches to heal the eco-crisis are still being discussed and promoted as solutions on public forums such as the various Facebook groups that represent the views of Ecopsychology. To reiterate, I do see value in the various approaches I have mentioned, yet remain unconvinced that these approaches go far enough, including APA Division 34: Society for Environmental Population and Conservation Psychology (MacDowell & Schroll, 2009; 2010). In 1990 Ralph Nader (a well-known voice to environmentalists) pointed out in a lecture at the Third Student Environmental Action Coalition Conference, held at the University of Illinois, that the consequences of this focus on treating or healing the symptoms has resulted in a high burnout rate among environmental activists. Why? Because:

> [T]he motivations that ignite most environmental activists are simply reactionary and symptom focused. Trying to heal each one of these separate symptoms is a never-ending task because the system keeps breaking down amidst our efforts to heal it; meaning, absent from such a focus is a coherent philosophy of life that enables people to sustain and nurture themselves. This symptom-oriented approach can be compared to a field surgeon trying to mend all of the wounded in an ongoing war without end. Thankfully we are able to save some of the wounded, but many others die. With each new day greeting us there is the need to care for more wounded, and that eventually results in burnout.

> Similarly, we as surgeons trying to heal the wounds of our culture will never see an end to our labors merely by trying to heal all of its symptoms of decay. Instead, the only way to truly heal the wounds of our culture will be to find a way to stop all of the fighting and end our war with nature (Schroll, 2007: 31).

Also in 1990 the negative consequences of oral contraceptives and the Dalkon Shield intrauterine device was the motivation behind Glendinning's book *When Technology Wounds* (1990), and in her follow-up book she applied the concept of psychic numbing to humankind's tuning-out to the eco-crisis in *My Name Is Chellis I'm in Recovery from Western Civilization* (1994).

Still there is more that needs Our Attention: 2011 to the Present

Again (as I will reiterate in various chapters throughout this book), this is not a rejection of environmental activism, conservation biology, forestry, and so on. I am instead asking what we as humans can do to end this war - how do we get out of this fragmentation cycle; how do we move beyond simply treating symptoms? How do we shift the focus of the problem and move toward its solution? Edgar D. Mitchell (founder of the Institute of Noetic Sciences and former NASA astronaut) asked himself similar questions and concluded that what we need to solve the eco-crisis "is a transformation of consciousness" (Roberts, 2011: 6). In other words (as we will explore in chapter 2), we need a positive vision of the future - and of ourselves as inhabitants of this future - based on a cultural (anthropological) and personal (existential) understanding of what it means to be human. I am therefore in complete agreement with Mitchell that what is needed to solve the eco-crisis is a transformation of consciousness. Did you just find yourself laughing and thinking: oh, is that all?

Raising this same concern, Melissa Nelson points out that "throughout history humanity has attempted to solve its problems by using the same thought process that created them" (1998: 38). Elaborating on this, Nelson tells us:

> David Bohm illustrates this point with a poignant metaphor. He suggests that we imagine a stream that is being polluted near the source. People downstream are unaware of this. These people

> remove some pollution, trying to purify their water. No matter how much pollution they take out, more keeps coming. Therefore, what we have to do is see the whole stream and get to the source of the pollution. Bohm suggests that our thinking has become polluted, that there exists a systemic flaw in the human thought process which consists of incoherent and mostly unconscious assumptions. These assumptions create a general fragmentation in consciousness that manifests in destructive beliefs and behaviors such as anthropocentrism, racism, sexism, nationalism, classism, greed, and aggressiveness (Nelson, 1998: 38).

Bohm's upstream source of pollution analogy reflects the same metaphorical imagery as my field surgeon analogy—that finding solutions to our planet-wide social and eco-crises points to a transformation of consciousness as the means to initiate a new way of being. Revisiting this concern in a 2011 publication allowed me the opportunity for additional reflection:

> This begs the question as to how we will be able to motivate ourselves to initiate this transformation of consciousness. Indeed the criticism many have had regarding the hypothesis that "we need a transformation of consciousness" is we lack a specific operational definition of what this actually means. Here too is where the importance of humanistic and transpersonal psychology comes into play in this conversation, because it is these schools of psychology that have focused on motivational techniques and methods to change consciousness more than others.
>
> In his film *MindWalk* (Capra, 1991) Fritjof Capra echoed this concern, suggesting that we are suffering from a "crisis of perception." *MindWalk* is Capra's vision of an alternative paradigm; moreover this film itself is a demonstration of how the motivation to initiate a transformation of consciousness is possible through dialogue. I examine both of these perspectives in my review of Capra's film [Schroll, 2011b; chapter 2, this volume]. Capra's vision in *MindWalk* represents a precursor to what many are now referring to as *ecopsychology* (Roszak, 1992; Schroll, 2008; 2009), that I have suggested can be more accurately called *transpersonal ecosophy* (Schroll, 2009a; 2011a) (Schroll & Hartelius, 2011: 84)

On the other hand, I have been equally surprised in conversations I have had with people who identify as ecopsychologists who support the hypothesis that a transformation of consciousness is needed, nevertheless many have then asked if it will take some serious apocalyptic environmental catastrophe to motivate most of us. (This line of inquiry will be revisited in the Epilogue). Ram Dass raised this same concern in his interview with John Seed (Ram Dass & Seed, 1991):

> Ram Dass asked: "Will it take incredible trauma to trigger this transformation of consciousness?" To which Seed replied (paraphrasing): "We have already had so much trauma this does not seem to be a sufficient means to trigger a change in our awareness. In fact trauma often has the opposite nullifying influence on us." Instead Seed suggested that what we needed was some sort of miracle that would allow us to "wake up one day different." This brings us back to my previous comment that humanistic and transpersonal psychology have contributed to methods and techniques associated with consciousness transformation (Schroll, 2011b: 1-2)

I have referred to this opposite nullifying influence of trauma as the reliance on *the fear approach or the rhetoric of catastrophe*; *the guilt approach or the rhetoric of shame*; *and the self-sacrificing/voluntary simplicity approach or the rhetoric of redemption* as negative motivating techniques (Schroll, Krippner, Vich, Fadiman, & Mojeiko, 2009b). All three of these approaches (and various nuances) can be viewed as elaborate socially constructed forms of psychic numbing that have been masquerading as solutions to the eco-crisis. This book is an invitation to the collective members of humankind try a different path to solving these crises.

Finally I want to reflect on Jeffrey J. Kripal's *Mutant's and Mystics: Science Fiction, Superhero Comics, and the Paranormal* (2011). The relevance of this book toward alternative motivational methods to create a coherent culture and solve the eco-crisis provides support for my own inquiry, yet these issues for Kripal are mostly implicit. Explicitly Kripal's discussion of Tantric yoga is particularly poignant (pp. 170-172, both its influence on comicbook lore and its cultural influence); Kripal's discussion accurately depicts my own experience with Tantric yoga and its subsequent transformation of consciousness. I will eventually publish the specific details of my Tantric yoga experience.

Kripal's discussion of mutation raises important questions for humankind's evolutionary development. Especially in light of Thomas Berry's proposal that humankind be reinvented at the species level (1988), and my discussion of MDMA's potential ethnopharmacological influence on humankind's evolution in chapter 15 (this volume) as it relates to Kripal's chapter 4 discussion of the *X-Men*. Lending support to the connections between Kripal's work and my own, Mark Thomas Shekoyan tells us: "I thought Kripal's book *Mutants and Mystics* was excellent. I particularly enjoyed his tongue in cheek association of the West Coast Consciousness movement housed in such places as Esalen and the Institute of Noetic Sciences (IONS) with Charles Xavier's *X-Men* and his School for Gifted Youngsters. It is not like taking psychedelics and hanging out in the hot tubs at Esalen is the same as the [mutant combat training facility known] as the danger room, but it is a funny analogy" (personal communication, March 9, 2018). Let's hope we still have something to laugh about at the end of this book.

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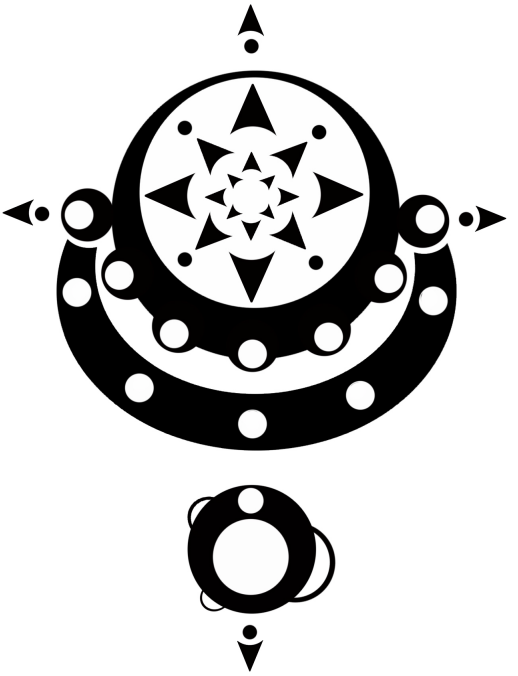
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PART 1

CONNECTING OUR HEAD WITH OUR HEART: CHANGING THE TECHNOCRATIC PARADIGM IS AN INSIDE JOB



Chapter 1

Introduction: Ecology, Cosmos, and Consciousness

Mark A. Schroll

> "An instinctive camaraderie with nature needs the living presence of nature... How do we regain that scale from within the empire of cities that now holds the entire planet in its grip? I think not by the sort of direct frontal assault that more militant environmentalists have attempted. Neither fear nor guilt will do the job, nor stringent demands for puritanical self-denial. *The motivation for change on a planetary scale must arise from within, a genuinely personal need for a new quality of life*" (italics added, Roszak, 1992: 313).

Will the heroes of the eco-crisis arrive too late (a sad end to humankind), or will it be a comedy of errors like the Keystone Kops,[1] piling up on top of each other, and unable to get through the door: failing because of our uncoordinated efforts. Or, will our efforts to save ourselves be successful by some miracle? Theodore Roszak asked this question in another way in his 1992 book *The Voice of the Earth*, where he argued that there is not much we can do in our technocratic era that is not either lethal or wicked. But let's be clear, it is not an inherent evil in humankind that is causing our actions to be wicked. The problem is that our choice of technologies is limited by a variety of decisions which contribute to various aspects of the eco-crisis. The consequence of this has led to public condemnation and shaming. In other words our subsequent internalizing of this guilt has become the practice of a new environmental Puritanism: *the Green equivalent of Original Sin*. I for one do not want to be associated with this practice of environmental Puritanism. That makes as much sense to me as calculating our carbon footprint, which is the actuarial version of Scrooge McDuck[2] saving pennies in a vault that cost millions. This does not mean we should stop caring about preserving nature, yet our current choices are either to use some variation of a lethal technology with the hope that it is a lesser evil, or through "voluntary simplicity" (Elgin, 1981) people considerably reduce their use of technology—or in more extreme

cases voluntary simplicity results in completely giving up our use of technology. Imagine for a moment if this idea of voluntary simplicity is getting many of us ready for an apocalyptic future of extreme scarcity, with most of us living like primitives while the wealthy live in ultra-modern protected communities. The source of this problem, or the real evil here, is that, as Allen W. Batteau (2010) points out, we are not (or we are very rarely) given the choice of "appropriate technology":

> [Instead] the grand illusion of a consumer-oriented society is that the consumers are free to choose—between different brands of cigarettes, or different automobile body styles. Some things that consumers are not free to choose include electric cars, all-solar houses, or well-designed, well-maintained urban neighborhoods. Nor are consumers free to choose not to consume. These choices are either sufficiently scarce or entail sufficient social cost as to not constitute a "choice" in any empirical sense of the word (Batteau, 2010: 121).

Erich Fromm had already been pointing out these social and psychological danger zones in *Man for Himself* (1947), which he identified as the *marketing orientation*:

> In the marketing orientation man encounters his own powers as commodities alienated from him. He is not one with them but they are masked from him because what matters is not his self-realization in the process of using them but his success in the process of selling them. Both his powers and what they create become estranged, something different from himself, something for others to judge and to use; thus his feeling of identify becomes as shaky as his self-esteem; it is constituted by the sum total of roles one can play: "*I am as you desire me*" (Fromm, 1947: 72-73).

I have echoed Fromm's assessment by pointing out that "in the US especially, we struggle daily to discover our social identity as a person living in a market economy whose motto can be summed up by the phrase 'conformity is our commodity.' This way of being is bred into our behavior from cradle to grave, transforming us into consumers through an insidious process of enculturation carried out by advertisers and media special-

ists: Conformity becomes synonymous with the herd or group as our symbols of social identity" (Schroll, 2005: 61). It is this need to heal the *marketing orientation*; combined with the crying out for the choice of "appropriate technology" (see Appendix A). We will revisit these concerns about technology—or *technocracy* (Roszak, 1969, 1973, 1978; Drengson, 1995, 2011)—in chapters 5 and the Epilogue—and this is also true about the technocratic control of our food, as Jeffrey Schrank (1977) points out:

> The everyday decision of what to eat shows increasing signs of becoming a pseudo-choice. This is true even though no people in history have had so overwhelmingly a variety of food from which to choose as do twentieth-century Americans. Pseudo-choice has entered the diet because of the change in food from a totally agricultural product to one that is a result of technology. Each year the percentage of food that reaches American tables unchanged by factory processing decreases. As food becomes increasingly equated with the manufacturing process, the consumer becomes more and more dependent on corporate food providers. And it is the food controllers who have the ability to offer eaters their daily pseudo-choice. If consumers are habituated to food that can be manufactured only in multimillion-dollar factories and prepared by Ph.D.s in chemistry and food technology, a virtual monopoly of the food supply is possible (Schrank, 1977: 41).

Again and again humankind had been being warned about this creeping encroachment of technocracy into all aspects of our life for at least the last fifty years. Among the most prominent solutions for those of us who pride ourselves in attempting to stand against the varieties of eco-crises are: 1) to project shame through environmental Puritanism, or 2) to encourage an increasing commitment to voluntary simplicity! In response, this is why various radical transpersonal ecosophical states are suggested in this book to assist humankind in breaking out of our current habits of cognition and behavior (see especially chapter 15). But here we are jumping ahead of the indictment this book is making.

Threats of Catastrophe are not Enough to Initiate a Paradigm Shift

Adding to this indictment (for the majority of humankind) is a peculiar psychological phenomenon. After the immediate threats of catastrophe—the focus of our attention on the variety of eco-crises threatening all life on Earth frequently fades from our awareness—until we come face-to-face with the next catastrophe. To make matters worse (aided by the rise of 24 hour cable news), catastrophes have become perverse forms of reality television rather than wake-up calls to prevent future catastrophes by changing our paradigms and behavior. Granted, there is a public service aspect to the televised news of impending catastrophes, yet coverage continues long after victims are running for their lives and unable to see this broadcast. Humankind is instead becoming desensitized to catastrophes: forest fires, mudslides, earthquakes, and tornadoes are now second to cable news coverage of record setting hurricanes. Indeed, one day this increasing psychic numbness to catastrophes will necessitate coverage of even greater disasters until nothing short of the fictional reporting of Thomas Roberts on MSNBC saying that: Experts confirm "what we have just witnessed is an extraterrestrial event"—in the (2012) film *The Avengers*—will hold the viewing public's attention. In the meantime advertisers will continue selling cars, trucks, lawn care products, and more right up to the very end, like the social and political satire in the following skit by *Firesign Theater*:

> Yes, my brother god was wrong about the comet. How were we to know it would land right in the middle of our giant warehouse. It's a cataclysmic sale down here, we're flooded. We're over our poor heads in remnants, burn-ins, and labels from such naturally famous worlds as Royal Mu, Lemurian, Westerness, and Munchkin Mills. Dog hair, hair ball, slick stacks, trip easy, you got-um, you get-em…and that's my story. Good god it's McGod Brothers Atlantis Carpet Reclaimers, serving Heater, Hellmouth, and the low desert area (Firesign Theater, 1974)

Yet perhaps there is a glimmer of awareness breaking through into public awareness. On September 10, 2017, during his reporting on hurricane Irma, Chris Hayes announced on MSNBC that many engineers are now becoming aware of the need to build structures which can withstand the

intensity of increasingly more powerful storms; adding (in a rare reflective glimmer of hope) it will not be possible to engineer our safety out of this crisis—regardless of how we choose to explain its causes. This comment is hopeful because fifty-six years after Rachel Carson told us in her book *Silent Spring* (1962) that technology would not solve the eco-crisis, we are finally hearing this concern apologetically expressed on a cable news station in the USA. The question is—can this book help us improve our response to the eco-crisis?

Related questions that can be asked are: If "empathy," "care/compassion," "intrinsic value," requires a change in perspective, then how does this shift in our point of view or perspective come about? Let me ask this question a different way—if we were able, simply through sheer reason and will, to obtain this awareness, we could then ask: why would people prefer not to feel someone else's suffering? Another related question is this: what logical cultural or economic value toward survival would there be to consume every resource needed to sustain life until they are all completely gone? On the other hand, even if the belief in the "myth of superabundance," or that "there is always more where that came from" is the prevailing paradigm - eventually the predictive models of our current science can no longer logically be ignored that tell us at our current rates of consumption humankind will eventually run out of the necessary resources to sustain life. The large numbers of people who continue to deny these warnings suggests that changing our paradigm will require more than presenting logical arguments. Does this mean that humankind is so pathologically incapable of changing our belief system (or at least those who control corporations) that they are willing to die for these beliefs, and take the rest of us with them? This does not make sense given the fact that humankind has survived similar circumstances in our evolutionary history—unless people choose to deny evolution (and some do). All of these questions—and the discussion in this Introduction that preceded them—suggest humankind is neither completely pathological, nor purposefully evil. Given that this is true, what is it going to take to initiate a change in paradigm, in our habits of cognition, and the behaviors that support them? This is why I have focused on *Myths, Comicbook Lore, Dreams, and Inquires into Various Other Radical Transpersonal Ecosophical States* as a variety of ways to initiate this much discussed, and much needed paradigm shift.

Part 1
Connecting Our Head with our Heart: Changing the Technocratic Paradigm is an Inside Job

We talked about chapter 2 in the Preface. Chapter 3 offers a brief history of events leading up to Roszak's 1992 book *The Voice of the Earth* to the present. Chapter 4 begins with a brief historical inquiry into the fracture between religion and science that leads us into a conversation between John E. Mack and Charles T. Tart. Their exchange of ideas leads us to brief reflections on my meeting with Mack. All this seems normal enough. These introductory sections provide a preface to Mack's lecture on the eco-crisis, and how this relates to his investigations into shamanism and its similarities with persons who have experienced encounters with extra-terrestrial consciousness. Some readers will now be doing a double-take, asking themselves what far-out nonsense is this? I had these same thoughts before I met and lectured with Mack. This is one of the more radical transpersonal ecosophical states to be explored in this book, and readers can draw their own conclusions. According to Mack, encounters with extra-terrestrial consciousness are our *Passport to the Cosmos* (1999) and a means of transformation in this era of humankind's greatest challenges. I say "greatest challenges" because more than any natural disaster, any plague, any war, if we are to survive, humankind must accept the fact that the technology which has given rise to modern civilization, and can take us to the farthest reaches of infinity, must itself be transformed before its current side-effects precipitate humankind's destruction.

Part 2
Where Are the Heroes? Does Anyone Need Them, Does Anyone Care?

Readers are invited to a magical mystery tour in chapter 5, an inquiry into myth and paradigms that I first began talking about in coffee house conversations with Doug Lippstreu in the early to mid-1980s. In the back of my mind were also my memories of reading comicbooks in the mid-1960s to mid-1970s. Thus when I began attending the Association for Transpersonal Psychology conferences in 1984 and hearing so many people talking about the contemporary importance of myth, I kept to myself the thought that some of the most relevant commentaries on *Ecology, Cosmos, and Consciousness* I had encountered were in comicbooks. No one

was talking about the transpersonal significance of all these stories. I continued to keep these thoughts to myself for another 38 years until finally writing a short piece in 2012 that I published in *Restoration Earth* (Schroll, 2012), with an open invitation to collaborate on a more in-depth inquiry. Claire Polansky answered the call, and thus began an ongoing inquiry that continues to this day. In the six years leading up to publishing this book there has been a resurgent interest in comicbook lore, graphic novels and big budget Hollywood films. This is both personally and professionally encouraging, yet none of these sources touch specifically on transpersonal psychology, or its metamorphosis into transpersonal ecosophy. This chapter therefore represents the first inquiry into these topics: hence its somewhat introductory focus. Chapter 6 continues with a deepening inquiry into comicbook lore and includes a longer character analysis of *Swamp Thing*, and briefer analysis of *Wonder Woman*, *Captain America*, *Batman*, and *Superman*. I and Polansky also briefly touch on *Spider-Man*, *The Incredible Hulk*, *Dr. Strange*, and *Swamp Thing* as exemplars of what Marie Louise von Franz, Norbert Meyer, and Ralph Metzner all refer to as the new berserker. Metzner had difficulty understanding how *Swamp Thing* represented the new berserker in our brief discussions of it in 2013. I am hopeful the more detailed discussion in this chapter will help readers (including Metzner) understand how this work relates to his-own inquirers into myth, ecology, consciousness, and alternate states.

In chapter 7 we are provided with a cursory exploration into the multiverse through the eyes of Dr. Strange, as well as making a further analysis of his status as a new berserker. This chapter also provides another glimpse into radical transpersonal ecosophical states through a discussion of my out-of-body experience at age 12 in 1970, which was induced following my exposure to nitrous oxide during a visit to the dentist. My ability to make sense of this experience was due to my reading of the comicbook *Dr. Strange*, and his other involvement with the Sub-Mariner, the Incredible Hulk, and later others in *The Defenders* (of the Earth). Considering that in 1970 the fledgling Association for Transpersonal Psychology was just entering its second year, the adventures of *Dr. Strange* were already far ahead of it in exploring multiple dimensions and out-of-body experiences.

Our discussion turns further inward in chapter 8 with Claire Polansky's recollections of transpersonal art therapy. Specifically Polansky allows her client to work through his issues with clay that becomes equally transformative for the therapist by triggering associations with the Jewish myth of the Golem. In addition Polansky's client references the struggle of

good and evil with recourse to Batman and the Joker, thereby to some extent harking back to chapters 5 and 6. Chapter 9 by Tanya Hurst revisits Polansky's exploration of transpersonal art therapy, and the Batman/Joker ordeal, as a growth-oriented inquiry into the processes of individuation. Hurst also offers her own reflections on the Golem myth, Jung's concept of synchronicity and ritual space from her personal practice of Paganism. She pulls her chapter together with reflections on David Bohm's concept of holoflux.

Part 3
From Personal to Collective Dreaming

"A dream you dream alone is only a dream.
A dream you dream together is reality."
- John Lennon

"Runnin' down a dream that never would come to me.
Workin' on a mystery, goin' wherever it leads.
Runnin' down a dream."
- Tom Petty

In chapter 10 we come to Sarah Janes' search for a temple to sleep in, taking a brief detour at her chapter's beginning to reflect on lucid dreaming, and whether or not Terence McKenna's "stoned ape theory"—psilocybin induced catalysts of awakening—was really the spark that kindled humankind's leap into consciousness? Janes' seems a bit doubtful in her musings, yet it's equally possible it is all a *Monty Python—multiple pathways of human decision making as to where we end up strategy*—that makes for a satiric means to grab the readers' attention. It is with this wink and a nod that the reader is taken on a magic carpet ride into esoteric practices of dream cultivation from Egypt, Greece, Samaria, and Italy leading back to England, and a hopeful opportunity for incubating a dream. The answers to all this and more wait to be discovered in Janes' chapter. The transition from Janes' dream temple odyssey to David Luke's chapter 11 is seamless as he begins where Janes' leaves off, and then quickly takes us down one of Lewis Carroll's rabbit holes, which briefly allows us to whiz by the Norse god Odin. We land atop a giant mushroom where we find ourselves contemplating N, N-dimethyltryptamine (DMT) as a psi-conducive

agent. This trilogy of chapters concludes with Ryan Hurd's chapter 12, in which he reiterates and supports Janes' chapter 10. Beyond this, Hurd contributes insights into our ability to incubate big dreams, yet his major contribution is an exploration of landscape as consciousness modulator (both in this chapter, and in Hurd 2016).

We then come to Schroll's chapter 13 whose focus directly embodies this book's back cover blurb regarding the use of dream analysis to create personal myths that possess the potential to evolve into coherent cultural paradigms. This chapter begins with comments by Dr. Werner Leinfellner that support my work, followed by a general outline of this chapter, an account of my 11-year recurring dream, and my preliminary analysis of this dream. Following this are my 30-years of reflections and analysis of this dream, which are greatly assisted by additional comments from Beth Macy, Ph.D (who serves on the Jung Center's Board of Directors in Huston, Texas).

Part 4
Deeper Into Ourselves, Deeper Into Reality
Discovering the Source From Within

This is followed by chapter 14—a conversation between Schroll, John Rowan and Oliver Robinson, and includes comments from Angela Voss and Brad Adams, that begins with a more in-depth reiteration of the science and religion discussion that was touched on in chapter 2. This discussion eventually raises the distinction between *Organized Religion* (that focuses on ritualistic precision and legalistic interpretation), and *Mystical Traditions* (that emphasize experiential methods of transformation), which leads to a discussion on transpersonal psychology. This chapter explores Rollo May's 1992 reassessment of transpersonal psychology in which he reverses his 1986 and 1989 arguments against transpersonal psychology. Equally relevant, this chapter shows that May was actually interested in supporting what is now called ecopsychology. This chapter also offers a thorough examination of several key concerns that May had regarding his reservations toward accepting transpersonal psychology's legitimacy, and it also includes an account of May's vigorous discussion with Ken Wilber. Likewise Wilber's disagreement with Kirk Schneider's 1987 and 1989 critique of transpersonal psychology is examined. Albert Ellis' 1986 and 1989 rejection and misunderstanding of transpersonal psychology is also discussed. The chapter also explains why Schroll (following Alan Drengson and Arne Naess) now refers to ecopsychology as *transpersonal ecosophy*.

Schroll's chapter 15 begins by harking back to myth (specifically Ralph Metzner's (1994) thorough examination of Norse mythology and his discussion of Odin). This inquiry elaborates on the front piece blurb, which asserts: *ensuring the creation of a lasting coherent culture requires a clearly focused starting point assisted by radical experiential encounters with transpersonal states or psychophysiological keys that have the potential to unlock habits of thought that create incoherence*. This brings us to contemporary examples of how cultural coherence—grounded in a deep connection with nature—can be facilitated by our encounters with psychedelic experience. This argument is put forward in Chapter 16 by Heather Walker. Specifically, Walker reiterates arguments expressed by Metzner and Kathleen Harrison. In addition Walker also discusses her own research in support of a deepened commitment to ecological activism following psychedelic experiences. We then come to the Epilogue: where Schroll discusses the value of storytelling; this chapter also offers an exploration of how Sufi Stories and Zen koans offer humankind a unique means of raising awareness of the eco-crisis. Finally, there is Appendix D on Appropriate Technology's and Appendix 4 that provides a brief examination of 1) the inaccuracies in the Chief Seattle Speech; 2) a clarification of the inaccuracies in the semi-frequent mention of Black Elk (that many have suggested is an example of Native American spirituality); and 3) a brief summary of thoughts on the shaman Rolling Thunder; this summary argues Rolling Thunder is an example of an authentic Native American medicine man, and a human rights activist.

Notes

1. The Keystone Kops were Mack Sennett's fictional silent film policemen in the USA (1912-1917); their comedic buffooneries—such as piling up in a door-way without any of them able to get through—were produced for Sennett's Keystone Film Company.
2. Scrooge McDuck is a Disney comicbook character whose first appearance was in 1947. In the fictional Disney universe he lives in he is the world's most wealthy individual: owning countless factories, mining companies, and is also an oil tycoon. He prides himself on thriftiness—often to the level of absurdity—demonstrated by his "money bin," in which he literally spends time swimming around in his money.

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Chapter 2

MindWalk: Reflections on a Cosmic Creation, Systems Theoretical, Quest for Heart

Mark A. Schroll

References to the worldview that has shaped the direction of humankind's cultural evolution throughout the last 400 years are often vague and highly abstract—emerging in the late sixteenth, early seventeenth centuries. This worldview continues to influence our lives today, and has come to be referred to as the modern age, or *modernity*.[1] It is in consideration of this frequently abstract notion of our worldview that I include this chapter in a book largely dedicated to myths, dreams, teaching stories, and superheroes, with the recommendation that if you have time to see only one film this year, watch the film *Mindwalk* (1991a) with a friend, or small group of friends. This film offers us an opportunity to start reflecting on the kind of cosmic creation story that we want to have guiding our worldview. It is easier now to watch this film than when I first saw it at the University of Colorado-Boulder in 1991 (during the Third Student Environmental Action Coalition conference), because it is now free on YouTube. Twenty-six years after its initial release its message continues to remain relevant to the concerns we encounter in our every-day lives and to our primordial desire for a cosmic creation story. I would also recommend setting aside a minimum of one hour after watching this film to discuss it. Modernity's historical development—versus this primordial desire for a cosmic creation story—can be summarized (according to Donald Rothberg) as a movement that originated in Western Europe, and later in North America that focused its association "with the development of the empirical sciences, capitalism and industrialism, political democracies and individualism, and large-scale disengagement from religiously based cultural traditions (the process of 'secularization')" (Rothberg, 1993: 106).

Taking a moment to contemplate the widespread influence modernity has had on our daily lives, we can, on the one hand, proclaim its benefits. It has been extraordinarily successful in providing a technological bounty

of labor saving devices, which have increased the production of manufactured goods and agricultural products; in addition, it has granted to its beneficiaries increasing amounts of leisure time, whose consumer markets have supported the research and development of space-age technology. On the other hand, however, there is the existential reality of modernity's dark side: toxic residue, the colonial genocide of indigenous cultures, massive debt from weapons research that (as a consequence of the Reagan administration's increased funding of the arms race), has all but bankrupt the former USSR (now Russia). This has resulted in the USA's bloated military infrastructure, which gave the illusion of economic growth by providing jobs, as it simultaneously continued to increase the national debt. Add to this the phenomena of urban sprawl and inner city crime which have transformed much of the USA into a war zone.

This critique of modernity echoes even more loudly in the 21st century in the film *Black Panther*. In this film King T'Challa (played by Chadwick Boseman) tells us:

> Now, more than ever, the illusions of division threaten our very existence. We all know the truth: more connects us than separates us. But in times of crisis, the wise build bridges, while *the foolish* build barriers. We must find a way to look after one another as if we were one single tribe. (Feige & Coogler, 2018).

It is this stark realization of a world at risk that has prompted philosophers, like Rothberg, to suggest that humankind's cultural evolution has reached a "crisis of modernity." Indeed, (as I pointed out in Schroll, 2008; 2009), "the existence of all natural systems—soil, plants, animals, human communities—are all precariously balanced on the political, economic, and individual choices that each of us needs to make in [the 21st century] to create a sustainable culture: choices in technology, agriculture, and our consumer buying habits that will encourage a co-evolutionary relationship with the nonhuman world. A relationship where the needs of the present generation do not deprive the quality of life of future generations; where renewable sources of energy and building materials can eventually meet the needs of industry and the lives of every person" (2009: 16). This vision of a sustainable culture is the message Fritjof Capra has offered in his film *Mindwalk* (1991a), itself based on his book *The Turing Point*: *Science, Society and the Rising Culture* (1982).

Setting the Scene of MindWalk

The film is set on the islet of Mont St. Michel, a medieval island that spears up out of the English Channel a mile off the Normandy coast of France. Fog-shrouded and swept by rapid tides, the islet is a single mass of granite, 165 feet tall and only 3,000 feet in diameter. By the tenth century A.D. the islet had become known as a holy place, and pilgrims from France, England, Ireland and Italy regularly made the long journey to Mont St. Michel in search of enlightenment and spiritual renewal.[2] This film made such an impression on me that when I visited France in 1994, I arranged a six hour visit to Mont St. Michel on July 4 (I had intended on staying overnight, but my travel plans unfortunately changed).

A millennium later, in the closing years of the twentieth century, this setting becomes the location of a fictional conversation between two men and a woman. A United States senator (played by Sam Waterston) who has just failed to be elected president, depressed with politics and the business of fund raising necessary for his next campaign, he calls up his old poet-philosopher friend (played by John Heard), who is now living in France. Heard, always making jokes and reciting poetry, invites Waterston to leave Washington temporarily (calling it a "hall of mirrors for narcissists"), to spend some time with him. Taking a drive in the French countryside they end up at the enigmatic Mont St. Michel.

There they meet a woman physicist (played by Liv Ullmann), who is on an indefinite sabbatical. She had been working on the development of an x-ray laser that she hoped could be used to view cells holographically. Unknown to her until the completion of her project, this laser was to be used as a component in the USA's Strategic Defense Initiative (SDI), or Star Wars program as former President Ronald Reagan referred to it. (This was the bargaining chip that Reagan used in his negotiations with Mikhail Gorbachev while working out the Strategic Arms Reduction Treaty (START 1); agreeing the USA would not develop this nuclear missile defense system. START 1 was signed on July 31, 1991). Getting back to our discussion of *Mindwalk*, upon learning that her discovery was going to be used as a weapon, without even considering its revolutionary medical applications, she responded by losing faith and trust in the system (in the politics of science), resigned her research commission, and moved to France to think about the ethical responsibility of the scientist. Ullmann's character also represents the feminist critique of science (Batten & Schroll, 2012).

The Interdisciplinary Significance of MindWalk

Mindwalk is a film that will stimulate your intellect and encourage you to begin contemplating the influence of mechanistic thinking on Euro-American science, patriarchy's relationship to the arms race, and the importance of transpersonal ecosophy as a means toward the development of a new kind of science; whose emphasis is on humankind's individuation and psychic integration with ourselves, society, all natural systems (our earth/body) and the evolutionary unfolding of the cosmos, uniting this process with a common past, present, and future. This vision of a postmodern science has grown from *transpersonal ecology to transpersonal ecosophy*[3], *ecopsychology*[4], the *systems theory of biology*[5], astronomical evidence that the *universe is expanding*[6], and *quantum theory's rediscovery of holism*[7], suggesting that the essence of humankind's *right relationship* to our earth/body is the need to recognize and remember our *co-evolutionary symbiotic orientation with nature*.

On April 20, 1986, I had a brief conversation with Capra when he lectured in Lincoln, Nebraska on "A New Vision—A New Universe." I had previously attended a two-day conference at the Harvard Science Center, September 29-30, 1984, where David Bohm spoke. This meeting with Capra provided the opportunity to discuss the similarities and respective differences in Capra's "S-Matrix theory" and Bohm's concept of the "implicate order." Capra agreed that his "S-Matrix theory" (developed with UC Berkeley physicist Geoffrey F. Chew) was a special case or sub-set concern within Bohm's much broader concept of the "implicate order" (see Schroll 2013b for a more in-depth discussion of Bohm's work). I also signed up to Capra's mailing list that later notified me about *Mindwalk*. I purchased a VHS copy of the film when it was released in the fall of 1991 for $100.00. Since that time I have shown *Mindwalk* to over 900 people at various conferences, university courses, and private gatherings.

MindWalk: A Healing Journey for Head and Heart

Mindwalk is much more than a heavy intellectual "head trip," it is also a film that will invite your emotions to grieve the loss of our relationship with nature; to hear once again, as Theodore Roszak reminds us, *The Voice of the Earth* (Roszak, 1992). Because, as we allow ourselves to express the emotional anguish stemming from our crisis of modernity,

this conscious acknowledgment of bereavement will allow us to begin the process of breaking through our self-denial, which keeps us from examining the habits of our lifestyle; habits that are responsible for the widespread destruction of all natural systems, bioregions, wilderness, sacred sites, and the loss of our ability to commune with our earth/body.

Capra refers to this process of denial as a "crisis of perception." As a means of solving this crisis of perception (in addition to awakening within us an emotional response to begin this process of grieving our crisis of modernity), Capra guides our intellect through a comprehensive reexamination of the fundamental assumptions of Euro-American science. The purpose of this examination is to explore and, as a consequence, start questioning the myths, metaphors, and stories of science that are responsible for creating our present crisis of perception. This brings us full circle back to the concerns with which we began this chapter. It is this critical review of Euro-American science that provides Capra with the means to present the alternative transpersonal ecosophical worldview of a new kind of science. This echoes the work of Brian Swimme, who tells us that this "crisis of perception" is symptomatic of losing touch with our "cosmic creation stories":

> [T]hose accounts of the universe we told each other around the evening fires for most of the last 50,000 years. These cosmic stories were the way the first humans chose to initiate and install their young into the universe. The rituals, the traditions, the taboos, the ethics, the techniques, the customs, and the values all had as their core a cosmic creation story. The story provided the central cohesion for each society. Story in this sense is "world-interpretation"—a likely account of the development and nature and value of things in this world. [Thus the fundamental mistake of modernity has been the absence of a cosmic story]...Without the benefit of a cosmic story that [could provide] meaning to our existence as Earthlings, we were stranded in an abstract world and left to invent nuclear weapons and chemical biocides and ruinous exploitations and waste (Swimme, 1988: 48-49).

Conclusion

Mindwalk concludes by leaving the audience to ponder an unanswered question: Now that we have been shown the postmodern scientific vision

for an emerging transpersonal ecosophical worldview, will we have the courage to take up the political and economic challenge of creating a sustainable culture? As John Heard comments, "where are you (the viewer) in this emerging worldview? Where are your loved ones? Where is the average person with their longings and their weaknesses?" This inquiry raises an important point about how science frames its generation of hypotheses and its methods of investigation, as Jane Goodall points out:

> The greatest scientists, throughout the ages, have believed that science is more than simply asking questions, gathering and interpreting facts, or proving theories. The exploration of the world around us should also enrich the soul, make us more fully aware of our humanity, and humble us with feelings of awe as we gaze into the night sky, swim in the coral reef, or allow ourselves to be utterly at one with the green, entwined, and mysterious world of the rainforest (Goodall, 1999: xii)

All of these concerns bring us back to the message of Capra's film, telling us:

> There is widespread agreement today that...[we are living] in a critical decade. The survival of humanity and the planet are at stake. We are faced with a whole series of global problems, which are harming the biosphere and human life in alarming ways that may soon become irreversible. And yet, there are solutions, some of them simple. But they all require a radical shift in our thinking, our perceptions, our values, our lifestyles. In order to reach such a turning point, at a time when it is almost too late, we need a massive campaign of public education. *Mindwalk* is a contribution to that campaign...[Indeed] the challenge [ahead of us] is to build a sustainable future for all the world's children (Capra, 1991b)

Mindwalk, therefore, presents its audience with a visual odyssey that challenges our collective responsibility to future generations; a vision that can serve to motivate individuals to move forward toward solutions, instead of getting burnt out with the enormous task of saving the Earth from environmental catastrophe. Indeed, as a participant in humankind's

collective groping for answers to our crisis of modernity, you, I, and every one of us owe it to ourselves to see this film. It is a film that—rather than providing specific answers—presents a conceptual framework to help us guide our thinking, as we struggle with the critical decisions that all of us will need to make in the days, months, and years ahead.

Notes

1. A complete account of this process of cultural and scientific evolution exceeds the scope and intention of this book. For a detailed account of the historical development of modernity, see Carolyn Merchant (1979); see also Richard Tarnas (1991). Particularly relevant to theology students (which includes a concern for the eco-crisis), see Fritjof Capra, David Steindl-Rast (with Thomas Matus) (1991). For those wanting a brief summary of this cultural evolution and its influence on our scientific worldview, see Charles T. Tart (2012). This is a revision of Tart (2009c), whose link in the *Rhine Online* archives has been deleted. Tart (2009) was reprinted from Tart (2009b). This article is a summary of Tart (2009a), and this article was revised again as Tart (2012), then later reprinted in Schroll (2016); see also Arthur Hastings (2009) for a review of Tart's book.

2. This description is drawn from Capra (1991b) and Michael Toms' introduction to his New Dimensions Radio interview with Capra (Capra & Toms, 1992).

3. See Warwick Fox's groundbreaking article (Fox, 1990a), and Fox (1990b). For a review of Warwick Fox's book, see Ralph Metzner (1991). See also Schroll (2013a) for an overview/summary of ecopsychology to transpersonal ecosophy.

4. See Schroll (2007; 2013a).

5. See Ludwig von Bertalanffy (1981). See also Capra (1982), chapter 9, "The Systems View of Life," pp. 265-304; and Capra (1996).

6. See Swimme (1988). See also Berry and Swimme (1992).

7. See Bohm (1980; 1988); Schroll (2013b), and Stephen Toulmin (1982).

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Chapter 3

Clearing Up the Definition of Ecopsychology, its Historical Roots in Humanistic and Transpersonal Psychology, and its Continuing Evolution into Transpersonal Ecosophy

Mark A. Schroll
(With Contributions from Heather Walker)

The purpose of this chapter is to clarify ecopsychology's original intention as opposed to what people think it is. This does not mean I oppose the continual evolution of ecopsychology's definition. Just the opposite, there needs to be a clearer definition of ecopsychology, of what it is, and what it is not, which Theodore Roszak tried to make clear prior to his passing (Roszak, 1992/2001). Besides clarifying ecopsychology's definition, this chapter 1) Examine's ancillary aspects of ecopsychology, stemming from humankind's dissociation from nature, which represent particular demonstrations of its practice or application. 2) Traces ecopsychology's roots in humanistic and transpersonal psychology. 3) Re-visits the events that led to the emergence of ecopsychology, and 4) argues ecopsychology's current practice has become so narrow that evoking its name produces too many distractions from its intended goal —which was to develop a positive motivational orientation based on joy, compassion, ecstatic and expanded states of consciousness. All this has led to my decision to support Arne Naess' alternative name *transpersonal ecosophy*–an ecstatic visionary philosophy of ecological harmony, equilibrium, and wisdom that stems from the work of Warwick Fox, and Alan Drengson.

Introduction

Currently the majority of people who express an interest in supporting ecopsychology (this includes persons in Costa Rica, Mexico, USA, Canada, UK, Ireland, Netherlands, France, Germany, Austria, Poland,

Japan, New Zealand, Australia, South Africa, Turkey, Singapore, Hong Kong, and a growing number in other countries), believe that ecopsychology represents (as John Scull said on Facebook in October 2017): "the synergistic relation between personal health and well-being and the health and well-being of our home, the Earth." This view to some extent supports Roszak's assertion that humankind needs to embrace "the needs of the planet and the person as a continuum" (Roszak, 1992: 14). Likewise, this view also finds support in Roszak's "person/planetary paradigm" (1979), which is a conceptual orientation that has my full support.

Nevertheless, it was actually Howard Clinebell in his 1996 book *Ecotherapy*: *Healing Ourselves, Healing the Earth*, who said: "*Ecotherapy* refers to both the healing and the growth that is nurtured by healthy interaction with the earth" (1996: xxi). Consequently, the view that most people believe represents ecopsychology is actually Clinebell's definition of eco-*therapy*. I agree it is important to focus on human health, and the benefits that our reciprocity with nature has on our body/mind (see Schroll chapters 21-29, 2016; Swan, 1990; and Drengson, 2010 for a variety of views of body/mind/earth reciprocity). Patricia H. Hasbach (2012) argues that ecotherapy is a form of treatment, or a *therapeutic modality*, whereas ecopsychology is a theoretical orientation. Linda Buzzell and Craig Chalquist agree: "we regard ecotherapy as applied ecopsychology" (Hasbach, 2012: 18). In my view, diagnosing humankind's dissociation from nature is part of ecopsychology, and represents a technique of identifying real world problems needing attention: a necessary step to guide environmental activism, yet it is not clear how ecotherapy leads to environmental activism. This is not to say Hasbach, Buzzell and Chalquist oppose or ignore environmental activism, but that their discussion of ecotherapy has not focused specifically on the ways its various practices motivate persons to participate in environmental activism (Chalquist, 2009; Hasbach, 2012).[1] I disagree, as Hasbach argues, that ecopsychology is purely theoretical. I agree ecopsychology is theoretical in its critique of environmentalism: but solving the eco-crisis by expressing joy and compassion as its motivation represents a long term solution versus the short term solution—i.e., the fear, guilt and self-sacrificing approach. In this way ecopsychology is *both* theoretical *and* activism oriented. Roszak drives this message home:

> What I say here, I say as one who believes the warnings of the most worried ecologists and endorses the indictment of the

> angriest among them. I share their outrage and their urgency. I understand why they resort to hyperbole. But we may have reached the point at which the environmental movement must take the time to draw up a psychological-impact statement. Are dread and desperation the only motivations we have to play upon? What are we connecting with in people that is generous, joyous, freely given, and perhaps *heroic*? (Roszak, 1992: 38, Italics added).

This critique that environmentalists employ fear, guilt and self-sacrificing techniques is frequently overlooked. My own 28 years of participant observation with environmentalists supports Roszak's critique. In opposition Metzner (1993) discounted Roszak's critique, arguing:

> Roszak complains that environmentalists often alienate rather than persuade people by using scare tactics and guilt-tripping, and that a more reasoned, courteous approach is called for…In a way, this is like complaining of the scare tactics and guilt-tripping of the man who tries to warn you that your car is hurtling toward an abyss. Ecologists are not trying to make us feel guilty; they are trying to get us to pay attention, which is a very different thing (Metzner, 1993: 91).

My reply to Roszak and Metzner is yes, and no. I agree with Metzner there are thoughtful environmentalists that are trying to warn us of impending disaster, like Thomas Berry (1991), Ram Dass and John Seed (1991), all of whom employ the metaphor of humankind hurtling toward a cliff to make this point. I agree with Roszak that many other environmentalists do use guilt, fear and pleas of self-sacrifice. Summing this up at a keynote symposium I organized with Stanley Krippner, James Fadiman, Miles A. Vich and Valerie Mojeiko, I argued that: "We need positive motivational messages in ecopsychology to have people want to become part of it. The messages from mainstream environmentalism are all negative" (Schroll, *et al.*, 2009: 47). Arguing further:

1. The first can be referred to as *the fear approach* or *the rhetoric of catastrophe*.
2. The second as *the guilt approach* or *the rhetoric of shame*.

3. The third as *the self-sacrificing/voluntary simplicity approach* or *the rhetoric of redemption*.

> *The rhetoric of catastrophe* represents prophecies of doom, such as global warming, ozone depletion, deforestation, loss of species, [whose potential occurrence has become the source for Hollywood films such as *The Day After Tomorrow* (Emmerich, 2004]. *The rhetoric of shame* says that the industrial nations of the world are consuming the majority of the earth's fossil fuels: coal, natural gas, and petroleum. *The rhetoric of redemption* tells us to drive less, slow down when we do drive and car pool; to turn our thermostat down, reduce human population growth, recycle, *etcetera*. All of these are negative in terms of their motivational message. We therefore need to re-examine motivational psychology, because we need to develop a positive motivational imagery and language to empower people to want to become part of this movement (Schroll, *et al.*, 2009: 47-48).

Many environmentalists do not want to hear this critique, let alone believe it; failing to see it is a message that alienates as many people as it converts to being "true believers." Moreover, Metzner's argument that Roszak is imploring environmentalists to be courteous is, in my assessment, an error. It is a much deeper critique than this. Roszak is arguing for the need to develop methods of motivation that encourage joy and compassion. In his book *Where the Wasteland Ends* (1973), Roszak referred to his most complete argument promoting joy and compassion as the need for "rhapsodic intellect":

> [O]ne thing we might glean from Hermeticism, especially with the help that artists like Goethe, Blake, and Joyce give us [is]: *the spirit of rhapsodic intellect*. I mean by this a ready awareness of resonance which never lets an idea or action, an image or natural object stray from its transcendental correspondence. Such an intellect loses none of its precision; need sacrifice none of its analytic edge. But it remembers always and first of all where the language in our heads came from. *It remembers the visionary origins of culture when all things were, as they still might be, symbolic doorways opening into the reality that gives us meaning* (Roszak, 1973: 362, italics added).

Roszak's discussion of rhapsodic intellect—joy and compassion in the service of mind/body/earth reciprocity—was not referenced in Metzner's book *Green Psychology* (1999). Nor did I make this connection and point out this omission in my review of Metzner's book (Schroll, 2000). This chapter, and this book as a whole are allowing me to correct this oversight, because Metzner's reflections on myth represent keen observations on how we can construct our personality and our worldview. In support of this assessment I agree with Metzner that we need a means of diagnosing our pathological relationship with nature.

Diagnosing Humankind's Dissociation from Nature

This inquiry has a positive and negative side. The plus side offers a technique of identifying real world problems needing attention: a necessary step to guide environmental activism. The negative side (diagnosing problems) offers a more systematic method of identifying the symptoms that need to be cured, yet it is not a means of understanding and treating the origins of the disease. Let's begin with a clear understanding of what is meant by *dissociation*. Metzner tells us:

> Dissociation is actually a normal and natural cognitive function, the opposite of association. Dissociation plays a role in hypnotic and other forms of trance, when we progressively disconnect perception of the external world, to attend to interior images, memories, and impressions. Even the simple act of focusing or concentrating attention clearly involves some degree of dissociation, a screening out of awareness of anything that is not in focus (1999: 4)

On the other hand, dissociation can serve as a psychological block that prevents our conceptual and emotional ability to attend and internalize our relationship to the world around us. This pathological form of dissociation has been woven into our belief systems, our culture, our science, even our methodology and our language. I have written to some extent about this in *Transpersonal Ecosophy, Vol. 1* (2016, see in particular chapters 2 and 5). Again, while I support the work of ecotherapy, merely taking walks in nature, gardening, encountering animals or persons are not methods or techniques that will cure this deeply ingrained dissociative blockage. (For instance, I have yet to see any experimental data that says if

a person spends x amount of time walking, gardening, etc., that it will alleviate particular symptoms, let alone open-up a dissociative blockage). Why? Because these dissociative blockages are too deeply programmed into our psychological and paradigmatic constructs of self. On the other hand, this is the value of theoretical inquiry and expanded states that we shall revisit in chapters 14, 15, and the Epilogue.

This stark realization of a *world at risk* (Walsh, 1984) prompted Donald Rothberg to suggest that humankind's cultural evolution has reached a *crisis of modernity* (Rothberg, 1993). That the story of the universe needs retelling (Swimme & Berry, 1992), though a more contemporary image or story would be to suggest that the universe is like an unfolding movie. Keeping this analogy of 'the universe as movie' in mind for a moment, we know that the coherence of a movie comes from the way it tells a story. Now suppose that we were to start cutting pieces out of this movie, at first the changes in content would be so subtle that we might not notice a difference. This process—editing—goes on all the time in creating films, and is similar to the process of natural selection in nature. Rather than being destructive, the process of editing serves to sharpen the films coherence and meaning. Natural selection achieves the same function by eliminating those species and cultures that do not produce the "best fit" to the bioregional coherence of the Earth's natural systems.

If we continue editing, we begin to notice the story becoming more and more fragmented; it begins to lose its meaning and coherence. Taken to an extreme, the fragmentation created by continued editing passes a certain threshold; the movie starts to become incoherent and eventually reaches a point where it no longer contains enough content to hold itself together as a meaningful story.

The same is true of the world in which we live, because the story of the universe is told through the story of meaningful content and its coherence. The story of this Earth is told through the diversity of human cultures and the biodiversity of the non-human world upon which humankind sustains itself. It is a story that through the process of natural selection has continued to change and transform its characters throughout its evolutionary history. It is important to make a distinction between natural selection and the systematic genocide of cultures and species that has taken places at the hands of humankind.

Evolution is much more than a narrow view of Darwin's theory of natural selection and Herbert Spencer's frequently quoted catch-phrase "survival of the fittest." Natural selection does not produce fragmentation or incoherence within the universe story because the

process actually stimulates the creation of new cultures and species, thereby maintaining its coherence. This is the process that James Lovelock (1988) has referred to as the *Gaia hypothesis,* and Humberto Maturana and Francisco Varela (Fox, 1990b) have referred to as *autopoiesis*.

Consequently the genocide of cultures and species that has taken place at the hands of humankind—the "human superiority complex"—should not be confused with natural selection, because humankind's genocide of cultures and species does not contribute to a self-maintaining system of coherence and meaning. Instead, each time that humankind commits an act of genocide resulting in the loss of a culture, ethnic group, any life form, or any part of nature's biodiversity, we lose coherence, and we lose meaning. Thus in the same way that a movie passes a certain threshold during the editing process where it no longer contains enough content to hold itself together as a meaningful story, the genocide of indigenous cultures, extinction of species and loss of natural systems has meant a progressive increase of incoherence. Perceiving the world from this perspective, it no longer sounds like animistic nonsense to hear a shaman declare that it is possible to learn as much communicating with rocks, plants and animals as it is from talking to humans.

In response to the retelling of the universe story, Richard Westheimer complemented Schroll on a well-conceived argument:

> I found quite moving your analysis of the fall-out from the age of excess, and appreciated your perspective that "attitude" sits at the heart of our current "crisis," whether one of perception or deception (Westheimer, personal correspondence, June 19, 1996).

Our understanding of the process involved in clearing-up this "crisis of perception" is directly related to the entanglement of thought Westheimer pointed to in his additional criticisms with specific examples to his need for further inquiry related to his misunderstanding of my views:

> I'm curious about the implication you raise that the eco-crisis is born of conscious agency. For example, you write of humankind "committing systematic acts of genocide, etc." This implies—without support—that the deeds we perpetuate are ones we intend to have the results we describe. It seems that except in extreme circumstances, our intent is to secure resources for

> ourselves. The miracle is that so many folks transcend "the selfish gene" (to quote Dawkins) and can act altruistically. Perhaps most folks act unconsciously (even many eco-warriors among us) and that more of the conscious acts are ones of conservation (Westheimer, personal correspondence, June 19, 1996).

Specific Examples from Carl Anthony, Robert Hitchcock, and Stanley Krippner that the Eco-Crisis is Born of Conscious Agency

In response to Westheimer's observation (that the systematic genocide of indigenous cultures lacked support), I begin with the former president of Earth Island Institute and former Director of the Urban Habitat Program in San Francisco; Carl Anthony, whose reply is a response to a previous draft of this chapter. In support of my thesis Anthony wrote:

> Your metaphor of evolution as movie is apt. People of European heritage have often forgotten how much their exploitation of nature rests on a concurrent exploitation of non-European people. The denial of our relationship to nature, and our denial of interdependence with other human communities may be traced to the same root (Anthony, personal correspondence, June 22, 1995).

But is there any evidence? According to Robert K. Hitchcock's field research with indigenous populations in the northwestern Kalahari Desert region of southern Africa and his intellectual interests in the Lacondon Maya in Chiapas, Mexico, he has concluded that:

> Genocide is neither accidental nor an unintended result of the actions of private companies, developmental agencies, or governments. In virtually every case, genocide is calculated and a generally premeditated set of actions designed to achieve certain goals such as the removal of competitors or the silencing of opponents…. Private companies and governments usually state that the deaths of indigenous people were "unintended consequences" of development efforts and that there were no planned efforts to destroy people on the basis of who they are.

> Indigenous peoples are treated the way they are because, as they [sic, corporations] put it, they are "not utilizing land productively"…. The phenomenon has become so widespread, in fact, that a new term has been developed to describe them: *Developmental genocide* (Hitchcock, 1997: 8, emphasis added).

Specific evidence of developmental genocide (that leads to the creation of an incoherent culture) is what Stanley Krippner refers to as *ecopiratism* (Krippner, 1999). Krippner's work has been with *pajes*, or Brazilian shamans. Krippner attended a national meeting with these shamans in April of 1998, assembling to combat ecopiratism, "the theft by the biotechnology industry of Brazilian shamans and their tribal knowledge" (Krippner, 2000). Krippner tells of the atrocities committed by the Coriell Cell Repositories company that has:

> Gone into Amazonian villages, lured the shamans into the rainforest, and proceeded to draw blood from the village inhabitants. This blood was later sold on the Coriell website to groups interested in using the DNA for their own purposes (e.g., to help soldiers and privately employed workers to withstand equatorial heat) (Krippner, 2000).

The Actions of the U.S. Pesticide Industry: Additional Evidence that the Eco-Crisis is Born of Conscious Agency

Heather Walker

These acts of developmental genocide and ecopiratism that Hitchcock and Krippner have described bring to mind the actions of members of the United States pesticide industry and its domination of the seed market through the acquisition of patents on seeds (and other life forms), its careless use of genetically modified organisms, and its reported ruthless treatment of private farmers. The U.S. pesticide industry basically bought up the U.S. seed industry in the 1990s (Garcia, 2004).

Now the U.S. agricultural industry is dominated by the multinational agricultural biotechnology corporation Monsanto. The U.S. agricultural industry is largely responsible for what microbial ecologist Ignacio Chapela identifies in Garcia's documentary, *The Future of Food*, as "the

largest biological experiment humanity has ever entered into." Chapela is referring to the engineering and patenting of genetically modified organisms and their distribution in seed crops on over 100,000 acres of American soil, in food products, and wherever else the wind blows their seeds across the planet. Monsanto sells its seeds without adequately testing for safety, or labeling, despite mounting evidence that genetically modified organisms have caused illness and death in animals and in humans and that they infiltrate the global environment (2004). Genetic modification of foods is vastly different from breeding and imposes serious health and environmental threats (Smith, 2007).

In 1995, Monsanto began patenting not only genetically engineered seeds, but also ordinary seeds (Garcia, 2004). By 2003, Monsanto owned approximately 11,000 seed patents (Garcia, 2004).

The dangers of genetically engineered agriculture and the patenting of seeds/life are not comprehensively grasped by the American public. This is partly due to propaganda promoted by Monsanto and other members of the biotech industry, which maintain that biotechnology will feed the world (Smith, 2003). This is a false claim, as malnourishment and starvation are problems of access and, to a lesser extent, the cost, not its production (Ehrlich, 2002; Smith, 2007). In addition, both research findings and research by independent scientists on the health and environmental problems associated with genetically modified organisms have been almost completely suppressed (Garcia, 2004; Smith, 2007).

The situation that has ensued provides a vivid example of incoherence, along with human arrogance, blindness to side effects, self-centeredness, and motivation to exert control over all things in nature. The ramifications of these acts extend beyond the bounds of cultural genocide. These actions of members of the biotech industry potentially give credence to the description of humankind as planetary executioner.

However, with growing dispersal of information about this issue, and through dialoguing and communicating with each other, our grocers, and our food vendors, there is hope.[2] Genetically modified organisms are mostly limited to four crops, and derivatives from them: corn, canola, cotton seed oil, and soy, plus products such as corn syrup, maltodextrin, and soy lecithin (Garcia, 2004). If more consumers and farmers become aware of this problem and reject genetically modified seeds and products, it is likely that the corporations will respond to their loss of profits and halt their production of these crops. There are examples which indicate U.S. consumers can successfully effect change regarding this issue. In 1997, when the U.S. government attempted to alter organic standards to

include genetically modified organisms and other hazards, consumers mounted one of the largest consumer protests in history. This protest resulted in organic standards remaining intact (Garcia, 2004); bringing us back to the question: how do we get beyond merely treating the symptoms and discover a means of getting to the source of the eco-crisis?

A Brief Summary of Humanistic Psychology's Contribution to Ecopsychology

> *Maslow believed that an accurate and viable theory of personality must include not only the depths but also the heights that each individual is capable of attaining. He is one of the founders of humanistic psychology and transpersonal psychology, two major new fields that evolved as alternatives to behaviorism and psychoanalysis* (Fadiman & Frager, 1994: 464).

A good place to begin creating joy and compassion as a means to motivate our positive engagement toward healing the eco-crisis—and get beyond merely treating the symptoms—can be found within humanistic and transpersonal psychology. Here it is important to keep in mind that without understanding the source of the eco-crisis any proposed orientation simply represents a better method of treating *symptoms*. In the case of humanistic psychology it provides humankind with the necessary initial inquiry toward assisting us in re-examining our personalities and our worldview with these key contributions:

1) An improved understanding of interpersonal relationships (Rogers, 1977).
2) An emphasis on identifying the values clarification of the social self (Rogers, 1989).
3) The development of greater self-awareness (Fromm, 1972)
4) An interest in social change (Bugental, 1972).
5) A call to reinvent education (Kubie, 1977; Postman & Weingartner, 1969).
6) A more human science of the person (O'Hara, 1985).
7) Easing the pain of loneliness (Rogers, 1980).
8) Examining the crisis of alienation (Lynd, 1972).
9) Coming to terms with our fears of death (Feifel, 1969)

10) All of which assists the person in becoming self-actualized (Maslow, 1977).

Charlotte Buhler and Melanie Allen have summed up humanistic psychology's hopeful promise with this visionary statement:

> At such a time, when old methods for dealing with life problems seem ineffective, when old values are questioned, when all people seek new ways of coping with human life as a whole, we understand humanistic psychology's great appeal. No psychology as such can provide a philosophy...[that is all inclusive for everyone]; but humanistic psychology is perhaps in a better position to help, since it focuses on the discovery of principles that have proved constructive in achieving and maintaining meaningful lives and since it allows room for each individual to grasp those principles and those potentialities most useful to... [humankind] in the rebuilding of...[our] own life. This seems to be what most of us have sought; if not a "whole new philosophy," at least some general principles which will help us, given our own particular requirements for satisfaction and contentment, to experience personal meaning in our lives, despite the fact that the ultimate meaning of life itself may elude us (Buhler & Allen, 1972: 13)

Humanistic Psychology was founded in 1961, and yet one of Abraham Maslow's many meta-grumbles shortly thereafter emerged (as Robert Greenway recalls) in late fall 1962 on a rainy afternoon. Maslow is looking out the window saying, "It's not enough, humanistic psychology is not enough." The question is: what are the deeper areas of inquiry that triggered Maslow's meta-grumble? Greenway never told me this. We are left to wonder if President John F. Kennedy's September 12, 1962 "Moon Speech" at Rice University stadium had any influence on Maslow's speculations. In my own experience growing up during this time, I remember the thrill of the space race, and how televised rocket launches captured everyone's attention. This enchantment of technological power took center stage, while the dangers of pesticides (one of technology's many negative side effects) that Rachel Carson's 1962 book *Silent Spring* warned us about took much longer to capture the media's attention. The act of writing this reminds me of *Montrose's* 1974 song *Spaceage Sacrifice*: "Let's go back when it all was starting, men on the moon and people were

starving. Everyone knew but most didn't care, everyone thought they were going somewhere…. Don't think twice, spaceage sacrifice."

It was also in 1962 Loren Eiseley published *The Mind as Nature*, a book that Greenway said helped to influence his thoughts on psychoecology. Regarding Carson, some (such as Warwick Fox, 1990b and Drengson, Bill Devall & Schroll, 2011) consider the publication of *Silent Spring* as the beginning of the contemporary long-range deep ecology movement, which—leaping forward in time ten years to 1973—is when Norwegian philosopher Arne Naess first used the shallow-deep distinction in a talk at the World Future Research Conference in Bucharest, Romania.

Too often it is the short hand reference "deep ecology" that people use to describe Naess' work, and I wince every time I see this in papers and books. Naess and other supporters of the deep ecology movement have avoided using divisive terms such as "shallow ecologist" and "deep ecologist." Instead, "supporter of deep ecology" is shorthand for "supporter of the deep ecology movement." "Shallow" is a reference to resource management and conservation that I have in this book's Preface referred to as "symptoms." Likewise, the deep ecology movement reflects Berry's hurtling toward a cliff metaphor that necessitates we turn around and go forward least we go over the cliff; in other words, we need a paradigm shift. This somewhat answers, yet in broader terms begs the question, what is the deep ecology movements relationship to ecopsychology? We can now in this book's discussion see similarities in Naess' long range deep ecology movement and Roszak's call to address the eco-crisis by expressing joy and compassion as its motivation. On the other hand, Naess' observations' of the shallow orientation reflects a short term solution—like the fear, guilt and self-sacrificing approach.

To my knowledge these concerns have yet to be fully addressed in existing literature (at least within psychological publications). A partial exception is Christopher M. Aanstoos' 2003 paper, "The Relevance of Humanistic Psychology," where he points out:

> A "deep ecology" movement has recently been coalescing around the basic vision of radical inter-connectedness. The utter compatibility of this movement with the humanistic vision is just now being comprehended, and an emerging subfield of ecopsychology is being born. Metzner (1999) urges psychology to undergo a "fundamental…revision that would take the ecological context of human life into account" (2003: 2, 129).

It is with this brief historical inquiry that we continue to the next stage in this evolving conversation.

Transpersonal Psychology's Contributions to Ecopsychology

> *"Transpersonal psychology has made significant headway toward correcting the ethnocentric and cognicentric biases of mainstream psychiatry and psychology, particularly by its recognition of the genuine nature of transpersonal experiences and their value"* (Grof, 2008: 49).

> *"The psychology that does not see the human personality as an end in itself; personal history and resulting conditioning are seen as the crust of a skin covering our transpersonal essence"* (quoted in Lajoie & Shapiro, 1992: 87).

To recreate in our awareness the turbulent social and psychological context within which transpersonal psychology emerged, let's briefly review a series of events that occurred in 1969. The total U.S. dead in the Vietnam War stands at 47,768; an estimated 850,000 Vietnamese are also dead. February 27, the communist offensive continues, despite massive bombing raids by the allies for the past several years on major cities in North Vietnam. I vividly recall between 1964 and 1969 while in grade school hearing the daily body count on the evening news—like USA style football scores—and asking my parents if the USA's war effort was going so well why was the war not coming to an end? What few of us knew then is that the North Vietnamese were fighting for their independence from the same form of European colonialism that the founders of the USA had sought to be liberated from. This war, and all the lives that were lost in it, should never have happened. Vietnam's independence should have been a condition settled at the negotiation table at the end of World War II. Instead it was one more war in the history of war that the world's rich and powerful created, while the suffering of ordinary citizens and the natural world had to bear the cost. March 14, 1969, President Richard Nixon discusses the possibility of U.S. troop withdrawals. It took until April 30, 1975 before the war finally ended. This was just one year before I too would have been drafted to fight in a war that I did not believe in.

On July 20—in the midst of this horror—people in the USA crowded around television sets to watch Neil Armstrong become the first human to walk on the moon's surface. Also on July 20, the song "In the Year

2525" (1968) by Lincoln, Nebraska's musical duo Denny Zager and Rick Evans reached number one on the USA's Billboard Hot 100 chart for six weeks; as well as reaching number one for three weeks on the U.K. Singles charts, two weeks as number one in Ireland and New Zealand, and a week at number one in Canada and Switzerland. Playing on radios across the world—as if to put the moon landing's technological achievement, and the direction human culture was going, into some greater perspective—Zager and Evans' song offered these haunting lyrics:

> In the year 2525
> If man is still alive
> If woman can survive
> They may find….
>
> In the year 9595
> I'm kinda wondering if man is gonna be alive
> He's taken everything this old earth can give
> And he ain't put back nothing.
> Now it's been 10,000 years
> Man has cried a billion tears
> For what he never knew
> Now man's reign is through
> But through eternal night
> The twinkling of starlight
> So very far away
> Maybe it's only yesterday.

"Maybe it's only yesterday" is Zager and Evans' hopeful message, maybe there's still a chance to awaken from this nightmare before it is too late. This sentiment resonates with Jared Diamond's assessment that we would need to go back 11,000 years to find the source of the eco-crisis; telling us: "human population expansion, destructive technologies, global warming; a crash in food supply, [etc]…It all sounds so familiar because it is the environmental holocaust that we fear may befall our children in the twenty-first century," yet according to Diamond these are the contributing factors that may have caused the collapse of Cro-Magnon civilization more than 11,000 years ago (Diamond, 1993: 29).

Continuing with our assessment of events shaping 1969, on August 15-17, almost half a million people gathered at Woodstock, New York in a celebration of peace. Further channeling the muse of this turbulent zeitgeist are the shocking images of our twenty-first century selves that came screaming into our lives—the stark vocals of the song "21st Century Schizoid Man"—whose lyrics explode with a rant characteristic of the 1960's revolution in sound, presentational style, and content:

> Cat's foot, iron claw
> Neurosurgeons scream for more
> At paranoia's poison door
> Twenty-first century schizoid man.
>
> Blood rack, barbed wire
> Politicians' funeral pyre
> Innocents raped with napalm fire
> Twenty-first century schizoid man.
>
> Dead seed, blind man's greed,
> Poets starving, children bleed,
> Nothing he's got he really needs,
> Twenty-first century schizoid man.

These are the words and poetic illuminations of Peter Sinfield (1969), whose inspirations in 1969 flayed our skins, and burned these thoughts into our brains, assisted by the searing blast of controlled fusion known as the musical group King Crimson. Sinfield's chilling reference to the schizoid personality type continues to loom large on the horizon of humankind's future, warning us to wake up from our dissociation from self, society, and nature, because the schizoid person is no longer in touch with their feelings. Instead, the schizoid person lives in a state of psychological disconnection from other people and the world of nature. All of us are in danger of becoming this schizoid man.

This schizoid man is what Metzner refers to in *Green Psychology* as "the collective psychopathology of the relationship between human beings and nature," or in other words "dissociation" (Metzner, 1999: 94-97). Psychology should therefore be on the front lines of the endeavor to examine our worldview, and ourselves, but mainstream psychology is currently dominated by technophiles who approve technology's

consumptive behavior and instrumental use of nature—(an object; a wealth of resources to be exploited and transformed to benefit humankind). Metzner (1999) sums up humankind's schizoid personality disorder:

> The entire culture of Western industrial society is dissociated from its ecological substratum. It's not that our knowledge and understanding of Earth's complex and delicate web of interdependence is vaguely and inchoately lodged in some forgotten basement of our psyche. We *have* the knowledge of our impact on the environment; we *can* perceive the pollution and degradation of the land, the waters, the air—but we do not attend to it, we do not connect that knowledge with other aspects of our total experience. Perhaps it would be more accurate, and fair, to say that individuals feel unable to respond to the natural world appropriately, because the political, economic, and educational institutions in which we are involved all have this dissociation built into them. This dissociative alienation has been a feature of Western culture for centuries or, in some respects, even for millennia, if Paul Shepard is right (Metzner, 1999: 95).

All of this was witnessed in 1969 during the Association for Transpersonal Psychology's (ATP) birth, whose inception found inspiration in Maslow's 1968 vision "without the transcendent and the transpersonal, we get sick, violent, and nihilistic, or else hopeless and apathetic" (Maslow, 1968: iv). Recognizing this, it is hard to say whether psychology was influencing pop culture, or if pop culture was influencing psychology, because in 1969 Alan Watts was also describing the emotional autism of Sinfield's 21st century schizoid man in his book *Does It Matter? Essay's on Man's Relationship to Materiality*, where he tells us:

> ...people, whether Western or Eastern, need to be liberated and de-hypnotized from their systems of symbolism and, thereby, become more intensely aware of the living vibrations of the real world. For lack of such awareness our consciousness and consciences have become calloused to the daily atrocities of burning children with napalm, of saturation bombing of fertile earth with all its plants, wild animals, and insects (not to mention people), and of manufacturing nuclear and chemical weapons concerning which the real problem is not so much how to prevent their use as how to get them off the face of the earth. [If

> we can ever hope to survive this madness, we will] need to become vividly aware of our ecology, of our interdependence and [our] virtual identity with all other forms of life (Watts, 1969: xiv)

Watts could have written these words yesterday, and we owe it to his and Maslow's legacy to honor their vision and to give birth to ecopsychology. Still today, as the 21st century continues to unfold, no nation on the face of this earth has fully addressed these concerns. It therefore seems an understatement (yet it has to be said) that there are clearly many vitally important concerns, which beg for the attention of those of us interested in humanistic and transpersonal psychology, ecopsychology and transpersonal ecosophy. Equally poignantly (as if it could be today's top news story), this prevailing spirit of dread, anxiety, and dissociation was eerily summarized in Roszak's *The Making of a Counter Culture*: *Reflections on the Technocratic Society and Its Youthful Opposition*:

> If the technocracy in its grand procession through history is indeed pursuing to the satisfaction of so many...universally ratified values as The Quest for Truth, The Conquest of Nature, The Abundant Society, The Creative Leisure, The Well-Adjusted Life, why not settle back and enjoy the trip? The answer is, I guess, that I find myself unable to see anything at the end of the road we are following with such self-assured momentum but Samuel Beckett's two sad tramps forever waiting under that wilted tree for their lives to begin. Except that I think the tree isn't even going to be real, but a plastic counterfeit. In fact, even the tramps may turn out to be automatons...though of course there will be great, programmed grins on their faces (Roszak, 1969: xiv).

Is this discovery that we are nothing more than soulless creatures playing the starring role in some theater of the absurd really the image of the world and of the future that we have all been waiting for? It certainly is not the vision of the future I have been waiting for! Yet before any of us slips into some-kind-of deep depression about this dismal prediction of the future, it is important we call to mind that "if" is the key word in Roszak's scenario of the future. That is, if the resistance of the counter culture fails, if we fail to wake up from the trance of Euro-American science, if we fail to transform our present crisis of perception into an

opportunity for transformation, if we do not reclaim the transcendent and the transpersonal within our lives, if we fail to take responsibility during this crucial moment in our evolutionary history. If we do not become active in the political process needed to create better communities, if we neglect the cultivation of our transpersonal growth, if we do not reclaim our need for communion and "primal kinship with nature that shamans and modern psychological research both agree is the key to living a vital, full, and creative life" (Swan, 1992, personal correspondence), then and only then will our New Year be ringing in the stark predictions regarding humankind's future that Greenway, Krippner, Maslow, Metzner, Roszak, Rothberg, Swan, Watts, and many others have echoed and predicted.

The Emergence of Ecopsychology

Robert Greenway's research later rose to national attention through the efforts of Elan Shapiro, one of his graduate students. In 1989 Shapiro (responding to the first Gulf War) formed an anti-war group at UC Berkeley, whose concerns included psychoecology, later morphing into ecopsychology (Schroll, 2008/2009, 2011). I too in Lincoln, Nebraska was involved in anti-war groups at this time, asking these same questions, feeling isolated and alone. A breakthrough arrived in 1990 with two significant papers. These were Warwick Fox's "Transpersonal Ecology: 'Psychologizing' Ecophilosophy" (1990a), and Metzner's "Germanic Mythology and the Fate of Europe" (1990). I began corresponding with Fox sometime in June of 1990. Then, in August, I read in Michael Harner's *Foundation for Shamanic Studies Newsletter* that Metzner was forming the Green Earth Foundation. Two years later Metzner issued this statement:

> Through its projects, the Green Earth Foundation aims to help bring about changes in attitudes, values, perceptions, and [our] worldview that are based on ecological balance and respect for the integrity of all life forms on Earth. Specifically, this involves re-thinking the relationship of humankind with the animal kingdom, the plant kingdom and the elemental realms of air, water and earth/land (Metzner, 1992).

Becoming a member of the Green Earth Foundation in autumn 1990 I soon began a correspondence with Metzner. Through our correspondence, Fox and Metzner agreed to serve as Dissertation Supervisors on my doctoral committee through The Union Institute and University. In the meantime Jeremy Hayward, vice president of the Naropa Institute (which is now Naropa University), and as editor of Shambhala's New Science Library, edited Fox's doctoral dissertation; it was published in the summer of 1990 as *Toward a Transpersonal Ecology* (1990b). A year later in Boulder, Colorado, Hayward organized the "Human in Nature" conference held May 4 to 7, 1991 at the Naropa Institute. I was fortunate to attend a panel presentation that included commentary by David Abram, Alan Drengson, Jeremy Hayward, Arne Naess, Elizabeth Roberts, and Francisco Varela. It was also in the Naropa parking lot where I physically stood head to head, hand to hand wrestling with Naess; he was so powerful! I would continue intellectually wrestling with Naess' ideas from that day to the present.

On May 11, 1991, in Lincoln, Nebraska, I defended my doctoral program proposal and dissertation proposal. During this meeting's lunch break Fox mentioned to Metzner that he would be editing a special issue of *ReVision* titled "From Anthropocentrism to Deep Ecology," the focus of which was an attempt to clarify and sum up this very misunderstood and growing area of inquiry. Metzner agreed to contribute a review of Fox's book in this issue, pointing out:

> You will search in vain in the texts and journals of any of the major schools of psychology—clinical, behaviorist, cognitive, physiological, humanistic or transpersonal—for any theory or research concerning the most basic fact of human existence: the fact of our relationship to the natural world of which we are a part. This glaring, scandalous, and, to this psychologist, embarrassing omission has now begun to be remedied and addressed in this book by Warwick Fox…[He] deserves immense credit for having raised the level of discussion of these difficult, subtle, and complex issues to a very high level and for having made a first, and major, contribution to the integration of psychology and philosophy within an ecocentric framework—and thus to the formation of a worldview that may heal the biosphere and save our souls (Metzner, 1991: 147-152).

In addition to Metzner's illuminating review of Fox's book, its essential contribution is this:

> We have seen, then, that transpersonal ecology constitutes a distinctive approach to ecophilosophy in that it emphasizes a fundamentally different kind of self to the kinds of self that are emphasized by instrumental and intrinsic value theory approaches…For transpersonal ecologists, given a deep enough understanding of the way things are, the response of being inclined to care for the unfolding of the world in all its aspects follows "naturally"—not as a *logical* consequence but as a *psychological* consequence; an expression of the spontaneous unfolding (development, maturing) of the self (Fox, 1990b: 247).

Unfortunately the visionary and conceptual clarity of Fox's book had yet to gain momentum (due perhaps to its scholarly depth of inquiry), when a year later Roszak's book *The Voice of the Earth* (1992) burst upon the scene. Roszak's coinage of the word ecopsychology had the instant resonance with people that he hoped it would, yet this also worked to his disadvantage. Instead of engaging people to acknowledge: "that the environmental movement is in dire need of 'a new psychological sensitivity' and has much to learn from psychology how to motivate people to change their environmentally destructive behavior" (Hibbard, 2003: 28)—echoing Fox's insight we need an expanded awareness of self—ecopsychology's enthusiastic followers focused on healing humankind's dissociation from nature as a path to well-being; at the same time ignoring the key insight that this path requires consciousness expansion as a means to initiate solving the eco-crisis.

To date Greenway's May 24, 1994 definition of ecopsychology is the overall best that I have heard, who defined it: "as a language drawn from the fields of ecology, various psychologies, anthropology, and philosophy that expresses the human/nature relationship in enough depth to reveal the dynamics of why we are destroying our habitat" (Greenway, 1994). In agreement with Greenway:

> *I remain unconvinced that the concerns people have expressed while waving the banner of ecopsychology are limited solely to the discipline of psychology, or what we presently refer to as scientific inquiry*. These concerns continue to cry out for a decent hearing and a forum for discussion. In other words an annual conference where all of us

> interested in these concerns can collectively address them. [Most important, these] concerns hinge on the practical question: Who is going to organize this meeting? (Schroll, 2007: 35-36).

I have organized six conference symposiums and one entire conference to explore ecopsychology (plus other academic events), and yet much more still needs to be done. During the week of August 25-29, 1993, at the 25th Anniversary Convocation of the Association for Transpersonal Psychology conference (held at the Asilomar Conference Center, Pacific Grove, California), in several private conversations with Roszak I expressed my concerns regarding ecopsychology's potential misunderstanding with environmental psychology. Since 1993 this misunderstanding has been borne out frequently and was addressed by Roszak in his second edition of *The Voice* of *the Earth*, explaining that he was aware of "the well-developed field called 'environmental psychology' when he wrote his book, and found it insufficient to underpin a dialogue between environmentalists and psychologists because its concern is "the architectural environment of urban life, which is more the problem than the solution when it comes to our alienation from nature" (Roszak, 1992/2001: 323) (Hibbard, 2003: 30-31). The primary concern of ecopsychology is the opposite: *the impact of the human on the environment*.

This distinction between ecopsychology and environmental psychology is also echoed by David Kidner: "Environmental psychology is typically concerned with the effects of particular environmental conditions, such as stress, pollution, noise, urbanization, crowding, and so forth, on individuals" (Kidner, 1994: 4). Metzner also summarizes this point, telling us: "ecopsychology...is *not* a variation of environmental psychology, which deals mostly with the impact of institutional environments on psychological states" (Metzner, 1999: 183). Fisher drives this message home, who argues that ecopsychology is much more radical than environmental psychology and, as such, challenges the latter's traditional scientific worldview and methodology, technocratic ethos, and anthropocentrism (Fisher, 2002). More recently Fisher reiterates this concern:

> In my view, ecopsychology is not about applying psychological expertise to environmental problems, which better describes environmental psychology. It is instead about allowing ecology to alter psychology so that a different creature may emerge altogether (Fisher, 2012: 91).

In addition, there is Ecological Psychology (which is also not the same as ecopsychology), whose focus is primarily an experimental one championed by J. J. Gibson and Kurt Lewin. I was first asked about this by Harris Friedman on June 16, 2004 during the Question and Answer session of a symposium I organized and moderated on "Animism, Shamanism, and Ethnobotany: Ecopsychology's Link with the Transpersonal." Its participants included John E. Mack, Peter Russell and Charles T. Tart; held at the 16th International Transpersonal Association Conference, June 13-18, at the Riviera Resort Hotel, in Palm Springs, California.

There is also a tangentially related, yet equally problematic concern to raise here, which is John Davis' *transpersonal ecopsychology* (Davis, 2013). It will require Davis and I (plus those who wish to join this future inquiry) to sort out the similarities and differences in our views.

Conclusion

Joy, wonder, a curiosity for the extraordinary—these are cultivated by our dream life, myths, stories, and various kinds of expanded states of consciousness. All of these represent Roszak's conception of ecopsychology, which he discussed in a wide-ranging inquiry representing his life's work. Having an experience of expanded consciousness allows us to be more receptive to new paradigm possibilities, yet it does not guarantee paradigmatic, personality, or behavioral change. Nevertheless, these expanded states represent the first step toward transpersonal ecosophy and a *new philosophy of life,* or worldview. Following this (as I hope the discussion put forth in this chapter has convincingly argued), humankind will require methods and techniques of implementation to actualize a new person/planetary way of being that we shall explore throughout this book. Finally, this chapter's historical inquiry is only a summary, thus further inquiry is encouraged. Another version of this historical inquiry can be found in Schroll (2013).

Notes

1. This raises a question to be explored beyond this book: What are environmental activism's parameters and do they now include ecotherapy?

2. This discussion of food production raises the practical question about the cost of food. If environmental and consumer activists are able to eliminate all of Monsanto's products,

will this at least temporarily increase the cost of particular food items? It is easier for some activists to suffer the consequences of their convictions and pay more for the food they eat, but not everyone can do this. Some people might resent the fact that food prices go up even if what they are eating is healthier for them, and better for the Earth. This concern needs to be addressed in a future inquiry.

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Chapter 4

Shamanism, Transpersonal Ecosophy, and John E. Mack's Investigations of Encounters with Extraterrestrial Consciousness

John E. Mack & Mark A. Schroll

> 'Look,' said the civil servant. 'I'm sorry. It's just that we need guys who can build, not write rhymes. We're starting a whole new civilization out there and we need mechanics and engineers. I'm sorry.' 'So am I,' said Edgar. 'You're building a whole new civilization with technology, but there's no room for the poet. I'm sorry for your civilization.' 'Look, Mac, don't take offense. The stars belong to science, not to art.' [Edgar replied] 'The stars belonged to the poets before science cast its eye up there. When do we get them back?' (Saye, 1974: 126)

I used to think investigating psi phenomenon from the perspective of transpersonal anthropology was as weird as it gets (Schroll, 2016), but I was wrong. This chapter includes a transcribed commentary from a lecture that John E. Mack gave just four months prior to his untimely death at age 74, on September 27th, 2004, when a drunk driver in London struck him in a crosswalk. Winner of the Pulitzer Prize in 1977 for his biography of T. E. Lawrence (better known as Lawrence of Arabia), Mack was in England giving lectures on the Middle East conflict.[1] But this scholarship on an unlikely hero in the service of freedom is not what made Mack a controversial figure, it was because of his final published book *Passport to the Cosmos*: *Human Transformation and Alien Encounters* (1999). This very misunderstood inquiry was not concerned with proving the existence of UFO sightings, instead it was a cross-cultural philosophical treatise on shamanism and its clash with modernity—that Mack wove

together with eerie accounts of people who experienced visitations from what was characterized as an intelligence seeking to impart knowledge regarding: "the fate of the Earth in the wake of human destructiveness, similar in nature to instructions in shamanic journeys about bringing the Earth into balance" (Jamieson & Mack, 2003: 21). Mack's investigation into these encounters lead him to suggest that we need to "invent a new psychology of our relationship to the Earth" (Mack, 1995: 280). It was this same motivation that led to my continuing development of what I refer to as *transpersonal ecosophy* (Schroll, 2009; 2013; 2016b; Schroll & Hartelius, 2011; Drengson, Devall & Schroll, 2011).

A Brief Historical Overview of the Fracture of Religion and Euro-American Science

First let me clarify that by religion I am referring to Christianity and by Euro-American science I am referring to the influence of Copernicus, Kepler, Galileo, Descartes, and Newton—whose respective contributions have been summarized by Tarnas (1991: 248-281). Second, it is now the view of systematic theologians such as Wolfhart Pannenberg at the University of Munich that the fractures between religion and Euro-American science have, as of 2005, all been resolved: "The evolution of the universe in the course of its expansion that gave rise to the emergence of stars and galaxies and the evolution of life should be regarded as the concrete form of God's creative activity all the way to the emergence of human beings" (Pannenberg 2005: 587-588). Thus, with some exceptions (like *scientific creationism*) that I am not going to address except for this brief mention,[2] the fracture between religion and Euro-American science (colonial and often aggressive science) referred to in this chapter is the split between materialism and transpersonal dimensions of consciousness studies.

In 1662, just twelve years after the death of Descartes, the Royal Society was formed at Oxford University, whose charter served to divide the views of religion and science. According to historians of science this increasing separation of science and religion is often explained as a consequence of the growing influence of rationalism (see Schroll & Greenwood (2011) for more discussion on this point). Perhaps this was the primary influence for the increasing separation of mind and body, but is it also worth asking whether fear could have been the motivation operating in the minds of the founders of the Royal Society to further separate

science and religion? We know, after all, that the hysteria of hunting for witches continued until around 1790 (Merchant, 1980). Thus, avoiding discussion of religion (and especially what is now referred to as transpersonal dimensions of consciousness studies), during this time was most likely an act of self-preservation (Kubrin, 1981). Whatever the specific reasons were, the Royal Society became more interested in *hard science*. I should add that as science became more concerned with material reality, this confirmed Newton's growing fears and influenced his decision regarding the necessity to hide his alchemical investigations (Schroll, 2010: 6-7; 2016: 14-15).

According to the research of David Kubrin (Kubrin 1981; Devereux, Steel, & Kubrin 1989), Newton performed an elaborate cover-up to conceal the fact that alchemical studies had dominated his life up until the acceptance of his book *The Principia Mathematica* (1687) by the Royal Society of London. This cover-up carried over into the "scientific" exposition of his theory of falling bodies (that he referred to as gravity), which physics textbooks associate with his decision not to frame as a hypothesis. Kubrin's investigation of Newton's notebooks revealed that no hypothesis for gravity was offered because the idea of gravity related directly to the hermetic belief that the earth is a living organism. A similar analysis of Newton can be found in Berman (1981; 1989).

The following comments are a summary of my response to Tart's insightful discussion "Proceeding with Caution: What Went Wrong? The Death and Rebirth of Essential Science" (Tart, 2012; 2016).[3] This was a lecture Tart gave as part of the symposium "Animism, Shamanism and Ethnobotany: Ecopsychology's Link with the Transpersonal" that I organized and moderated at the 16th International Transpersonal [Association, (ITA)] Conference, Palm Springs, California on June 16, 2004. I could see Tart nodding in affirmation as I brought my summary to a close by saying that in Newton's day, belief in alchemy and hermeticism would have earned him more than ostracism or the failure to achieve tenure: most likely it would have resulted in his getting hung or burned at the stake. Therefore, "I would say that if someone was going to burn me as a witch because of my belief in psi/spirit, I, too, would be frightened enough to pretend, or actually become, a hard core materialist and/or not say anything about my other interests. Thankfully we are living in a more tolerant time, at least to some extent." To which Tart replied, "Right, at least to some extent" (Schroll, 2010: 7).

Similarly, Mack also responded to Tart's lecture by saying: "I want to ask Charley a question about this discussion of science. I think what you

mean by science is a way of authentic knowing, whatever that may be. But most, or many of the things that matter to us, are neither outside nor inside. Like the kind of experiences I work with (Mack 1999), they are powerfully internal but have an element from the outside, and I think this is probably true of most phenomena that matter to us. [My question then is this]: How do we use science to study something that is not simply the inner world, nor is it the outer world, but is a resonance of the whole reality system?" (Schroll, 2010: 7-8). Tart replied to Mack by saying:

> Step One: Reactivate your curiosity. A lot of us are not curious enough about a lot of things anymore [and] this is the main reason [science chooses to ignore the kind of phenomena you study, John. [Step] Two: We need to examine our prejudices. [You, John], are a fine example of someone that has been criticized by people that did not actually read what you did. Instead, critics say "This guy is out of the paradigm, this stuff he studies cannot be true, he must be wrong." I empathize, because I've had the same response to my studies of psi phenomena. I would welcome critics that did me the courtesy of reading what I did and then suggested some better ways to do it. So it is this throwing stuff out as outside the paradigm and not wanting to look at it at all that is the main problem...Is any of this getting at your question, John?
> **JEM**: "For starts. I mean I was—well let's open the discussion up to the audience; I do not want to dominate the conversation" (Schroll 2010: 8; 2016b)

At the time I was appreciative of Mack's brevity, as I assumed this was going to be the first of many deeper inquiries. Instead I learned an important lesson. We never know how much time we have or what the future holds. Specifically in this case continuing this conversation with Mack is an opportunity that has been forever lost. All we have to guide our understanding of his investigations are his books, papers, and the last few fragments of his remembrances and ruminations, to which we now turn.

Meeting John E. Mack

I remember my first meeting with John E. Mack. He came up to me after the lecture "Spiritual Emergence and Spiritual Problems" by David

Lukoff and Francis Lu at the 2004 ITA meeting in Palm Springs, California, saying he enjoyed my comments and that he was "looking for Mark A. Schroll. I want to talk with him about this panel we are doing, and want to find out a bit more about what each of us plan to talk about." My shamanic trickster personality emerged at this moment, as I replied: "I'll let you know when I find him, and point him out to you." Then I walked away. About fifteen minutes later during the lunch break I ran into John again in the food line, and he said: "Hey, I think I've found Mark A. Schroll, you're him: would you like to have lunch?" My identity discovered, I agreed to have lunch, and we ended up talking nonstop for two hours. One of my questions about the UFO abduction experience was whether or not it is a real physical encounter with aliens, or if it is a powerful dream that is so vivid it seems real. This question about the reality of the UFO experience is one that Mack addressed to some extent during the symposium I organized. Mack also laid-to-rest the most obvious questions about his research in an article he sent to me prior to the ITA meeting:

> Largely, study of the UFO phenomenon has focused on the question of whether UFOs are real in a strictly material sense, if their existence can be proven by the methods of traditional science, and whether or not people are being taken bodily through the sky into spaceships by alien beings. These may be intriguing questions, but the most important truths for our culture may lie in the extraordinary nature and power of the encounter experiences, the opening that these experiences provide to other, deeper dimensions of reality, and what they may mean for our culture and the human future. The subtle and elusive nature of the UFO phenomenon is such that its secrets may be denied to those using a purely empirical approach, who try to keep observer and observed, subject and object, totally separate (Jamieson & Mack, 2003: 24).

Mack's Reflections on the Eco-Crisis' Personal Impact on his Life

Mark A. Schroll brought to my attention in setting up this forum [and in a conversation we had yesterday] that about the same time I became in-

volved in working with so-called "abductees" or "experiencers" I had written up a dream that I had in April 1990:

> I was in Japan for a United Nations conference held in the industrial city of Sendai on the relationship of science and technology to international peace and security. On the night before returning to the United States (which happened to be Earth Day, April 22), while sleeping in a typical old-style Japanese inn in Kyoto, I had a dream that reflected my experience of coming back to a country that had been changed drastically from the place I had once known (Mack, 1990: 279)

Recalling this dream, I noted how little attention we were paying to the environment or environmental questions. I dreamt ([it's] a complicated dream) but the essence of it was I felt this visceral connection with the earth through memories of the polluted atmosphere of New Jersey across the river from where I grew up in New York, "desecrated by the mindless excesses of industrialization," and how much that whole memory of that viscerally connected to what was going on with the earth came back to me. In my dream, I am on a hillside just across the Hudson River, perhaps in New Jersey, which I had driven through so often with my parents in childhood on the way to the seashore. Someone is lecturing to a group of us, as if we were at the United Nations conference for which I have come to Kyoto, that there is still much beauty in the New York City environs. Then, with others from the conference, I take a kind of quick aerial and ground tour of these hills but see no beauty, for on each field of straw-colored New Jersey swamp grass there is at least one rectangular industrial or commercial building. Furthermore there is an unmistakable chemical stench that pervades the scene, which is only partially acknowledged by the group.

The scene shifts to a meeting around a conference table where people are sharing their experiences and what bothers them. I say that what troubles me most, beyond what we have witnessed, is when someone, or a policy, or some enterprise, contradicts, or denies, or pretends that reality is different from that which my own experience tells me it is—that is, when someone invalidates my direct experience. Then a man sitting across the table from me—a kind of combination of an energetic representative of the British scientific establishment who was at the conference and of the younger people more eager for change—reacts with posi-

tive intensity to my sentiment, and I feel very much supported (Mack, 1991: 102, see also Mack, 1995).

Shamanism and its Relationship with Mack's Investigations of Encounters with Extra-Terrestrial Consciousness

In approaching this symposium this morning, I was struck again how dramatically there is a consistent pattern of the "experiencers" receiving information from "the beings" [and] about what is happening to the earth. Let me turn now to some illustrations of the work I have been doing with these "experiencers" over the past 14 to 15 years. It is a very powerful confrontation for them, and they often become active on the behalf of the planet. They describe (in the same way I just mentioned) how deeply disturbed they are in every element of their being by what is happening to the planet. Often what we are teaching in ecology courses [is exactly what is motivating them to] become very active participants in communicating the stress they experience about the planet. "The beings," [which is my shorthand conceptual construct] of a whole fabric of intelligence—these entities that come to communicate with the experiencers, are reminders of our original connection with the Earth and our responsibility to it.

There is this exquisite sense many of them get, sometimes they are brought by "the beings" to some place of extraordinary beauty which again affects them so powerfully. A mother of five children tells us, "when they show you these environments you can actually see the life force in flowers, in the leaves and in the water, it's like colors you've never seen before. In the rainforest where she was taken in South America—when I say "taken" I am not claiming the literalness of all of this, although it is experienced quite literally much of the time. In the rainforest you can see the life existing in the leaves in the tops of these trees. There were earth spirits dancing all over the tops of these trees. Sometimes the distress about the Earth that the Beings are trying to convey, or wherever this [information] is coming from, takes on apocalyptic proportions; and the Beings reply that it takes this to get through to the consciousness not only of the experiencers but all of us that are part of this crisis situation.

"This is from Jim, a Real Estate developer who completely had his consciousness shattered and transformed by his so-called abduction en-

counters. One example is he was shown—on a ship—a landscape that was of old growth trees, and mountains and was clean, and the scene was emotionally breathtaking. He could feel its majesty, Jim said. Then this scene faded away with a low hum, and in a few seconds the next scene appeared. This time it was a clear blue ocean, teeming with fish, and again Jim said he felt strong emotions attached to this scene. As that scene faded out the next one appeared. It was a gorgeous fresh water lake, pure and clean. The next scene was a beautiful waterfall in a gorgeous mountain setting, then images of the rainforest, and so on and on. But then it all changed. In the next scene the image that was shown to him was the image of the beautiful old growth forest [that had now become] brown, gray, and dead looking instead of healthy. The air was nasty, gray looking, instead of a clear blue sky. This made me feel very sad and depressed; I didn't like it at all, what I was seeing. This scene was followed by the next—dead bloated fish floating on the [surface of the] waters. Scene after scene this bleak message continued and it saddened me to the point where I could not look at it anymore. But it seemed that I had no choice but to look. I could not turn away. The power of having to witness these scenes (he was held to it) is that the consequences of this experience radically transformed his consciousness.

"Andrea, mother of two teenage girls, was shown a cleansing (again it is a powerful Apocalyptic picture of the devestation that will happen to the Earth). She is awakened in the middle of the night and told by the Beings telepathically about a Hawaiian island that was going to explode, setting off a chain reaction of eruptions. The Beings urged her to start telling people about this. She was shown from their ships a picture of the Earth and its magnetic poles and grid lines. There will be Earth changes, she said, and static electricity will cover the planet—clouds of it—at that point no one will be let in. She saw a ring-of-fire to the left of Japan, in this picture of the Earth. Beginning in the Northern Hemisphere the Earth's axis will shift, causing a lot of depression and chaos unless people work to become grounded and deeply connected with the Earth. Again reaching people through this process they become these witnesses to these transformations and threats to the Earth, and then communicate this to us. This is also information that they receive about the natural order.

"This is Carlos Vejes, a Mexican, and he says the Beings express very little. But he has seen consciousness at work in all the biospheres, [with creatures] interacting, doing a cooperative job to maintain the planet and also themselves. He has been shown how both complex and simple an

ecosystem can be at the same time, he says. Ecosystems connecting with other ecosystems, the Earth is alive. This cooperation in nature has gone on for millions and millions of years he's been shown. Unfortunately the dominating forces on the Earth are going against the natural flow of life. Each creature that has been created in the universe, he says, has something that is worthwhile to preserve.

"Finally Credo Mutwa, who is a Zulu medicine man (and I found that on all continents there are illustrations of this encounter phenomenon with the same message). He speaks of this Earth as our mother earth, a special nurturing place where new species are allowed to reach maturity and perfection; a mother world or womb world, a growing place, a garden which we are messing up. According to African culture and religion there are twenty-four mother worlds in the sky and our Earth is the twenty-fifth; a mother world is a specially made planet whose purpose is to give birth to life. Now these mother worlds are very very rare. You can find thousands of worlds without life and only one mother world. This uniquely created world, he says, is guarded by ancient entities such as whales and others, which we kill in our stupidity.

"Of course what does it mean that Beings from some other dimension we know not where [are seeking out to reach us], and why these people? I see my job in a sense as legitimizing this phenomenon so that the voices of these witnesses can be heard. But it strikes me as incredibly important that what is going on here is apparently being noticed (those anthropomorphic words) at a cosmic level. It is not just an Earth crime, but evidently what we are doing is so [disturbing and so] interrupting the fabric of being in the galaxy or the cosmos that something is trying to reach us. To open us (open our hearts, open our consciousness) to reconnecting and reestablishing the proper harmonic relationship that indigenous people have always known. It is acknowledging this that I see as our responsibility."

Conclusion

These descriptions of encounters with extraterrestrial beings sound totally fantastic, do they not? What are we to make of them? This is what Mack spent the last few years of his life trying to find out and is the burning question he had on his mind when he asked Tart about his ways of knowing as an outline of an essential science (Tart, 2012; 2016). It is, however, unfortunate our inquiry process did not go far enough that day because Mack's research continues to leave us with many unanswered questions; questions that remain at the forefront of the anthropology of

consciousness and my continuing effort to develop a transpersonal ecosophy. Harvard Medical School was greatly disturbed by the research that Mack was doing, and seriously considered preventing him from proceeding. In the end Harvard Medical School concluded that he remained a scholar in good standing with the University, and allowed him to continue. During this same time when Mack:

> ...was being criticized in the academic community for seeking to legitimize the encounter phenomenon, he was moved when Standing Elk, a Dakota Sioux medicine man, upon learning of his work, called to tell him that he and other native leaders would "stand by" him regarding the legitimacy of what he was finding (Jamieson & Mack, 2003: 17).

It is therefore up to those of us with the courage and foresight to continue to both acknowledge and lend our support to Mack's investigations of encounters with extra-terrestrial consciousness. Here again, as Mack so often sought to clarify, the meaning of his research went far beyond the actual data of these encounters. The real questions and the real concerns were to look at our own lives. To question the limits of our scientific paradigm, our governmental policies, and the practices of corporations who are putting all of our lives at risk. It's not just the Earth, but the universe that is crying out for our help.

Notes

1. T. E. Lawrence was an archaeologist in the Middle East who became a British officer due to extraordinary circumstances during World War I (Mack, 1976).

2. A discussion of scientific creationism or creation science exceeds the limits of this book, and yet to merely be dismissive of it would be as hypocritical as those of us who dismiss Mack's inquiry without giving it careful consideration. This is why only a brief mention of scientific creationism is offered.

3. Parts of this chapter have been reprinted in chapter 2, Schroll (2016b: 14-17).

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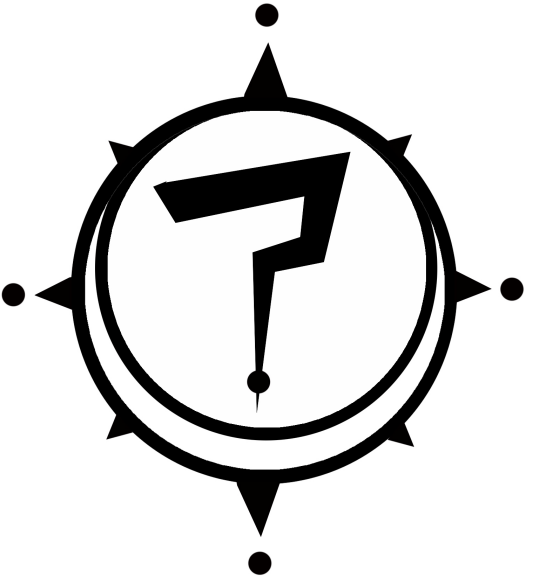
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PART 2

WHERE ARE THE HEROES?
DOES ANYONE NEED THEM, DOES ANYONE CARE?



Chapter 5

Exploring the Mythology Behind the Superhero and Hero's Journey Through Comicbook[1] Lore:
Implications for Transpersonal Ecosophy (Part 1)

Mark A. Schroll & Claire Polansky

Jack Kirby[2] believed comicbooks are a contemporary mythology shaping cultural perspective (Kirkman & Karpf, 2017). This is encouraging because Kirby's view supports one of the primary motivations for writing this chapter. Yet this understanding is only the initial act of becoming aware of a deeper insight. Additionally, the varieties of psychological transmutations of the hero's journey in comicbook lore are examined as a means to understand the transpersonal perspective, a means to re-invent humankind, and as a means to address the eco-crisis. This chapter's purpose is two-fold. One is an understanding of the social impact of comicbook lore on contemporary culture, which is a natural fit to the widespread meaning associated with the word ritual. Two, this chapter seeks a deeper understanding of the psychological transmutations associated with awakening the transpersonal perspective especially as it relates to reinventing humankind, and as a means toward solving the eco-crisis. Thus while understanding the word ritual as a reference to an intentional practice of prescribed activities associated with religious rites and ceremonial procedures fits a cultural influence, it does not convey a deeper need to understand the process involved in personal growth and transformation.

This research begins with the affirmation that there is a hero (or heroine)[3] in everyone. Yet, it also begins with a critique of the very concept of the hero.[4] Traditionally the hero is associated with *the quest* (such as Odysseus from Greek mythology), or with *conquest and colonialism* (such as Christopher Columbus), and combinations of these hero archetypes continue to be prevalent in modern literature and films. Indeed, conquest and colonialism heroes represent the worst of human arrogance. Ralph Metzner (1999a) referred to this as "the *human (or humanist) superiority complex*" (1999a: 84). Metzner added:

> If we want to apply this analysis to the collective ideology of humanist arrogance, we would look for unconscious fears and feelings of inadequacy toward the natural world underlying the attitude of conquest and domination. With this speculation, we come close to Paul Shepard's ideas on *the loss of paleolithic relatedness and developmental initiation rites* (1999a: 85, italics added)—[this is another theme this chapter will examine]

Rejecting the human superiority complex includes a critique of "mainstream heroes" or "establishment heroes" and a focus on what we call the *anti-hero* or *rebel*. In seeking to actualize the anti-hero or rebel explored here, the heroic quest becomes the existential confrontation with the ever present moment and the raging shadow within humankind that is threatening to tear each person apart and unleash havoc. It is a difficult balancing act to transform this chaos into a process of self-transformation and self-transcendence, with a need for techniques to ground this awareness. Ecstasy and temperance are the anti-hero's or rebel's journey. If the archetypal shadow is not confronted and transformed, then people become all-consuming devouring monsters or become irrelevant contemplative demigods lost in ecstatic reverie. Thus, this chapter is about understanding the existential process of awakening transformative awareness through personal mythology, of which the anti-hero or rebel archetype belongs, and its intimate relation to *transpersonal ecosophy*, or the wisdom of one's relationship with a place. This includes anomalous geographic locations capable of evoking alternative states of consciousness, as well as other experientially oriented methods that evoke transpersonal states (Metzner, 2017; Schroll, 2016 (see especially chapter's 21-29). Raising the question: does the hero need to be redefined? If so, what then does it mean to be a hero in the twenty-first century?

David Feinstein and Stanley Krippner (1988b) have raised a similar concern:

> Whereas male myths have typically focused upon the tasks of *separation* and *mastery* of self over environment, female myths have typically been more concerned with *caring and connectedness* (Gilligan, 1982), and they may thus point the way for the as-yet-uncharted return of the contemporary hero (Feinstein & Krippner, 1988b: 26)

Related to this question is the fact that comicbook superheroes portrayed in movies have continued to become increasingly life-like in their cinematic presentation through improved computer generated imagery. Although this new technology is a contributing factor in making, for example, the *The Avengers* (Feige, 2012) film one of the highest grossing films thus far, the stories of these superheroes are still providing the core attraction of its counter-cultural resonance. Why is there such a counter-cultural and cross-cultural fascination with superhero stories? Could it be because hopelessness, angst, and anomie[5] are a planet-wide crisis as the 21st century continues to unfold? This is a question that deserves its own in-depth inquiry in future research projects. The current chapter has a more preliminary focus into the existential and archetypal significance of comicbook heroes and their demonstration of transpersonal *ecosophical* themes.

Before delving into this inquiry, it is necessary to briefly define how the authors use the term *transpersonal ecosophy*. At its basic level of meaning, "ecosophy comes from...'ecos' meaning place or household, and 'sophia' meaning wisdom [hence ecosophy is wisdom of place. Ecosophy as ecological wisdom is manifest in actions which are ecologically harmonious]" (Drengson, 1983: 2). Home, the spirit of place, and one's personal relationship to this place, can be both a natural location or part of the built environment—thus urban, rural, wilderness, jungle, desert, ocean, and the like, all exist in various ecosophies. Transpersonal ecosophy's call for a new way of knowing about one's home/place and way of being embodies what Morris Berman (1981) referred to as reawakening humankind's *participating consciousness*. Likewise it represents a waking up from *geomantic amnesia* (Devereux, Steel, and Kubrin, 1989), a renewal of humankind's sense of communion with our *earthbody* (Berry, 1988; Fox, 1993a, 1993b; Spretnak, 1991). Specifically Spretnak called it a renewal "to honor the Earthbody and one's personal body via an ongoing birthing process of cosmological unfolding" (1991: 134). Matthew Fox (1993a; 1993b) called it a cosmic renewal of *creation spirituality*.

Likewise transpersonal ecosophy includes the practice of shamanic counseling (Gray, 1995). It also refers to a more intimate and sensual understanding of one's relationship to home/place that may serve as one means of healing humankind's dissociation from nature (Metzner, 1999a; see also Schroll and Walker, 2011). Theodore Roszak (1992; 1993; 1994) has suggested that it is a process of *learning how to hear once again the voice of the earth*. Thus the essence of humankind's "right relationship" with our earthbody is the need to recognize and remember our co-evolutionary

symbiotic orientation with nature. In other words, the transpersonal comes into play because an ecosophical orientation *also* includes a transformative, ecstatic, or transpersonal encounter within people, and their relationship and/or co-evolution with planet Earth and all its creatures. This includes - to the extent that it is possible - an awareness of our co-evolution with the universe, space-time, matter and consciousness. "My knowledge and understanding of transpersonal ecosophy," as Schroll (2013b) points out:

> [E]merged from a symposium I organized on "The History and Future of Ecopsychology" for the Society for the Anthropology of Consciousness conference on "Bridging Nature and Human Nature." It was during this symposium Drengson pointed out, in response to Warwick Fox's *Toward a Transpersonal Ecology* (1990), that Arne Naess said a better title would have been "Toward a Transpersonal Ecosophy" (Schroll, 2011b: 4). Shortly after this conference Drengson sent me a copy of his book *The Ecology of Wisdom*: *Writings by Arne Naess* (2008), edited with Bill Devall, which reiterated this point: "Warwick Fox suggests that those, including Naess, whose ultimate premises call for an extended sense of identification with an ecological self be called transpersonal ecologies, but Naess would say that they have transpersonal ecosophies (p. 37). Ecosophies are not platforms for a political movement or policies [Drengson and Devall explain] but are personal philosophies of life in a worldview (p. 33)." Ecosophies, therefore, serve the same function as personal myths or our personal mythology, defined as "more than just intellectual constructs; they are ingrained models of reality that determine how you see your world and understand your place within it" (Feinstein & Krippner, 1988a: 2). Moreover the term transpersonal ecosophy fosters an interdisciplinary perspective to a greater extent than the term ecopsychology" (p. 118-119).

This *Lebensphilosophie* (life philosophy) has been the ultimate question of existentialists throughout the years. What does it mean to *be*? What does it mean to maintain a vital symbiosis with existence while upholding a personal meaning or mythos?

The concerns we have discussed so far bring the reader to the specific point of this chapter, which has been divided into two parts. Part 1 has six sections that provide a theoretical examination, beginning with 1) an

exploration and definition of what is meant by myth, and more precisely, how the concept of myth is used in this chapter. Consequently, the question is raised: How is it really useful to the quality of humankind's daily lives to examine mythology?[6] 2) This leads to the examination of the resurgence of myth in comicbook lore, concerns in archetypal psychology, the hero's journey, and its specific connection to Jewish cultural themes within comicbooks. 3) The hero's journey is explored further within the framework of Joseph Campbell and Victor Turner's work, applying this understanding to its expression in comicbooks and its actualization as a form of social critique. 4) This chapter continues with a deeper inquiry, asking: what does a hero represent in the 21st century? 5) This leads into an examination of the liminal transformation of the hero, and 6) provides a brief summary of this theoretical examination.

What We Mean When We Use the Word Myth

In common use, when someone refers to a concept as a myth it is considered to be something untrue, a falsehood, an idle tale, a legend, a fable, or an idea that is out of date (Watts, 1973). In its broadest meaning, myth can be understood as a conceptualization of a vision of reality where "primal minds" from antiquity (Tarnas, 2007) provided a culture with the explanatory power to make sense of existential and metaphysical questions (Watts, 1973). This animistic worldview contextualized the spirits and gods that were believed to be in everything with explanatory signs and symbols (Tarnas, 2007). The symbolism helped "human beings code and organize their perceptions, feelings, thoughts, and actions" (Feinstein & Krippner, 1988a: 2). Similarly, existential psychologist Rollo May considered the term *myth* as a "nonmaterial way of presenting dramatically a given truth, that then strikes the human being on all levels at once; unconscious and conscious, group and individual, past and present" (May & Skinner, 1981). Additionally,

> Myths are stories reworked over generations to a finely-honed state where they serve as "a powerful language for the communication of traditional wisdom" (Campbell, 1949: 43)...Myths awaken and maintain in the individual a sense of awe and gratitude in relation to the spiritual dimension of the universe. They provide a bridge between one's local consciousness and transcendent realms and eternal forms

(Lukoff & Lukoff, 2011: 212)

In a world where people are confronted daily with events that make them ask if existence is meaningless, myth provides a vision of the world with meaning and purpose.[7]

From an existential and depth psychological perspective, the process of organization through metaphorical language offers the human species a way to make meaning, which is needed for thriving (e.g., Corbett, 1996; Edinger, 1992; Hillman, 1992; Jung, 1965, May, 1991). This sense of meaning and purpose points to the transpersonal perspective where one lives beyond the usual concerns of the self. Such a perspective can assist someone through the most atrocious events, as Victor Frankl (1946/1959) attested in his account of living in a concentration camp during World War II. May (1991) contended that "as long as our world and society remain...empty of myths which express beliefs and moral goals, there will be depression...and suicide" (p. 21). Summing up the comprehensive importance of myth in *Metaphors We Live By*, George Lakoff and Mark Johnson (1980) have argued that:

> Myths provide ways of comprehending experience; they give order to our lives. Like metaphors, myths are necessary for making sense of what goes on around us. All cultures have myths, and people cannot function without mythology any more than they can function without metaphor. And just as we often take the metaphors of our own culture as truths, so we often take the myths of our own culture as truths (pp. 185-186)

Without this guiding vision of myth, humans fail to thrive. Feinstein and Krippner (1988b) agreed: "We believe that a well-articulated, carefully examined personal mythology is one of the most effective devices available for countering the disorienting grip of a world in mythic turmoil" (p. 23).

The metaphoric language of archetypal imagery within the greater cosmos offers a personal logotherapy that assists people in securing their values, higher self, and their *will to power* (Nietzsche, 1968/1901). This will to power is the essential life force within everyone. It helps people maintain their true nature by perpetually improving their relationship with the Earth by living in accordance with it. In doing so, meaning becomes synonymous with instinctual values. Yet, harking back to the need to

avoid the human superiority complex, Metzner also reminded his readers that:

> "Superiority striving," a Nietzschean "will to power," is a central theme in the developmental theory of Freud's contemporary Alfred Adler. Adler believed that conscious feelings of superiority are always a compensation for an unconscious inferiority complex and that such inferiority feelings tend to arise normally in childhood, as the result of a prolonged dependency and immaturity. Jung and other psychodynamic psychologists accept the notion of conscious attitudes compensating for unconscious ones, even if they do not accept the centrality of the superiority-inferiority complex (Metzner, 1999a: 85)

According to Frankl (1946/1959), a person's search for meaning is the primary motivation in his or her life and not a:

> "secondary rationalization" of instinctual drives. This meaning is unique and specific in that it must and can be fulfilled by him alone; only then does it achieve a significance which will satisfy his own *will* to meaning...Man...is able to live and even die for the sake of his ideals and values! (p. 121)

A personal mythology keeps consciousness "attuned to the unending demands made upon it by a rapidly changing world by the ongoing psychological dilemmas life presents" and is a "venerable source of psychological guidance in the complex choices faced by human beings across cultures and throughout time" (Feinstein & Krippner, 1983: 1). Feinstein and Krippner (1983) further contended that the scientific model most appropriate for understanding personal mythology stems from the concept of cognitive–affective structures, or the "'internalized schemata' which serve the functions of explaining, sacralizing, and guiding the individual in a similar way that cultural myths serve those functions for a society" (Krippner, 1984).

In spite of this expanded definition of the word myth, modern society continues to live in an age of science and technology, which has its roots in the practical application of knowledge, thereby begging the question: How is it really useful to the quality of humanity's daily lives to examine mythology? How are myths necessary for making sense of what goes on

around them? This is a similar question to the one that philosopher of science Thomas Kuhn (1970) explored as the central thesis of his book *The Structure of Scientific Revolutions*. However, instead of using the word *myth*, Kuhn referred to humankind's preoccupation with attempting to understand how the universe works and what a human's place is in it is as a *paradigm*. The word paradigm comes from the Greek word *paradigma*, meaning pattern. Kuhn realized that the narrative constructions people use to make sense of what goes on around them forms a *pattern of meaning*. He defined his concept of paradigm as a "super theory": a generalized view of reality that encompasses the totality of existing data. Paradigms provide the philosophical shape and form of the scientific model of reality; consequently paradigms serve as the brick and mortar that hold a particular worldview together. A paradigm assists humankind in the creation of their cultural constructs, because it is the guiding light that aids, directs, and interprets the nature of reality for those who adhere to its investigative parameters and its methods of inquiry. According to this view, the present authors argue that the terms paradigm and myth share the same function.

Thus myths and paradigms can be thought of as the lens or perceptual filter through which one sees and interprets the universe. Yet, (as those who wear glasses will attest) there are times when the lenses people use to see the world no longer helps them to clearly focus their vision, reminding them that it is time to see the eye doctor and get a new prescription. Similarly, there are times when the perceptual filters humankind uses to create their narrative constructions of reality no longer enable them to resolve the experience of their daily lives into a coherent vision or worldview. German philosophers have long been aware of what Kuhn's called paradigms. The word *Weltanschauung* (the root *welt-* meaning "world" and the root *-Anschauung* meaning "outlook, perception, conception, intuition, and contemplation") sums up the idea of a comprehensive conception or image of civilization, the universe, and the relationship to it; a *Weltansicht*; where *-welt* means "world" and *-ansicht* means "approval" or "opinion", is a particular attitude toward the interpretation of reality or a worldview (Feyerabend, 1980). A *Weltanschauung* and *Weltansict* which includes mythology

> ...may lead us to discover more about our spiritual heritage, and perhaps realize some of the defects in the spiritual development of the modern world. The study of mythology need no longer be looked on as an escape from reality into the fantasies of

> primitive peoples, but as a search for the deeper understanding of the human mind (Davidson, 1990: 22)

Therefore, the study of mythology is both an existential and transpersonal connective process of orientation with a human's place in the cosmos; it is the search for the mind of humankind's prehistoric ancestors.

Archetypal Psychology and the Hero's Journey

With the transition from an animistic eco-centric worldview to an industrial androcentric worldview, there has been a slow decline in Western culture's connection to the mythopoetic process of meaning-making (Berman, 1981). In fact, in Nietzsche's (1954a/1805) *Antichrist*, he argued that progress was a false idea that did not lead to improvement of society or to the *Übermensch* (highest man). Albeit advancements in science and technology helped to improve working and living conditions in some regards, these advancements did not *transcend and include* the animistic explanations with scientific progress in order to fully integrate growth (Wilber, 1996). Borrowing the Wilberian terminology, in a hierarchical or *holarchical* model of growth each stage moves up in rank and includes the other (Wilber, 1996). Sean Esbjorn-Hargens and Michael E. Zimmerman added that: "According to Arthur Koestler, who coined the term 'holon,' reality is composed of hierarchical and emergent levels. Each level has its own structural uniformities that cannot be reduced to the structures of lower levels" (Esbjorn-Hargens & Zimmerman, 2009: 85). That being said, Wilber's holarchical model is in need of further revision, as Sean M. Kelly has suggested.[8] Thus, there seems to be a need to move beyond old paradigms while still including them in a recursive fashion. "Advancement" leads to a decline in the archetypal presence of the *Anima Mundi*, the soul of the world, and a disharmony with the Earth (Hillman, 2007).[9] Indeed, technological (or more precisely *technocratic*) advancement seems to contribute to a sickness of the world.

In the final decades of the twentieth century Theodore Roszak's book *The Making of a Counter Culture* (1969) resonated with a vibrant youth movement that sought to address anomie and its relationship to technocracy.

> *Technocracy* here refers to the systematic application of technology

> to all levels of human activity, especially government and economic policies that have growth as their central aim...A major aim becomes the control of life by means of management techniques to govern the application of the hardware and process integral to technology. Carried to its logical end *it seeks to turn the world into a controlled and manufactured artifact*. Nature is only a resource to be processed (Drengson, 2011: 14-15)

This observation harks back to Maslow's (1968) diagnosis of psyche and culture that humankind's loss of connection with the transpersonal within the scientific-technocratic age produces a dysfunctional society. In order to shift the paradigm of an ailing world, there is a "cry for myth" (May, 1991)—a need to return to the symbolic language found in the natural world (i.e. metaphors that resonate with the Earth's rhythms). This can be done through the creation of archetypal imagery, "root[e]d in metaphors of fantasy" (Hillman, 1976: 99) such as in comicbook lore.

Interestingly, Jewish artists and authors have been credited as the primary innovators of our great mythic superheroes (e.g., Superman, Batman, and Captain America; (see Gonzalez, 2011; Kaplan, 2008; Weinstein, 2006). Beginning approximately around World War II, these artists seemingly attempted to reintegrate their traumatized psyche with the heroes and anti-heroes who would metaphorically save the *anima mundi* (Hillman, 2007). The transformative figures were personified gods (Hillman, 1975) who could use their powerful yet pathological states to heal chaos within themselves and the world. "Each generation of comic book creators explored the ambiguities of assimilation, the pain of discrimination, and the particularly Jewish theme of the misunderstood outcast, the rootless wanderer" (Weinstein, 2006: 18). These wounded healers rejuvenated the collective and individual spirits by offering tools to repair the suffering of humanity. The mythic heroes and heroines bore the pain of humanity and offered hope through the metaphoric stories in which they lived, as the comicbook authors and artists attempted to save their worlds by crossing the liminal space between art and reality.

It is suggested that the artists and storytellers underwent a kind of personal therapy through the creation of healing narratives and images that metaphorically represented their painful experiences and gave them an opportunity to reshape their trials into heroic journeys. Rather than assenting defeat or developing psychopathology, they uplifted themselves and lived through their heroes by choosing to remain engaged with images of pain in the imaginal world. The arts fortified with storytelling

afford humanity an opportunity to face images of difficult events, participate in social justice, or simply to experience the events differently in order to heal (Herman, 2005).

The healing propensity of the images of the psyche, the metaphorical language, was first explored by Carl Jung and later expounded on by other theorists including James Hillman. The images "...present themselves each as a guiding spirit (*spiritus rector)* with ethical positions, instinctual reactions, modes of thought and speech, and claims upon feeling" (Hillman, 1975: 35). Comicbook superheroes were created in order to provide a moral (or ethical) compass for humanity after all morality seemed to wane. A thorough exploration of the limits of morality exceeds this chapter's limits, yet to briefly articulate its shortcomings Warwick Fox tells us: "Moral demands, in other words, *proceed* from the assumption of a narrow conception of self even when the *end* they aim for is the realization of an expansive sense of self" (Fox, 1990: 216).

George Howard asserted that "psychopathology becomes 'stories gone mad' and psychotherapy entails 'exercises in story repair'" (as cited in Sorenson, 2004: 51). The dispirited survivors of collective trauma needed to write their own myth in order to overcome their *destructive impulses* (Klein, 1964) to fight their motherland and all inhabitants that seemingly challenged all natural inclinations. They needed to repair their broken relationship within the mythos of their universe and their psyche. In doing so, they returned order to the world.

Yet it can be easily explained through Joseph Campbell's (1949) *hero's journey*, where someone hears a call to action in order to resolve internal conflicts and old wounds (e.g., getting bullied as kids), or to unconsciously understand one's instinctual nature, values, and/or to find a sense of belonging (e.g., Zionism), through a mythical journey through the heavens and the underworld. Hence, long after battle, they continuously share their wistful stories of combat and brotherhood, that sound reminiscent of comicbook superheroes—or anti-heroes.

On the other hand, Polansky has also noted (see footnote 6, chapter 6) that not everyone in Israel chooses compulsory service by joining the army. Conscientious objectors, those with health issues, and the Ultra-Orthodox instead volunteer their service in organic community gardens, social services, animal rescue projects, and various other cross-cultural peace activist organizations.

This is reminiscent of Ralph Metzner's (2008) insight that, "enemies don't actually exist—they are subjectively determined projected images. We label or categorize another being as 'enemy' to serve as a target for

our projected hatred and hostility" (p. ii). Metzner elaborated on this insight, suggesting:

> If we really are the descendants of genetic hybrid earthlings bred as slaves, and the dichotomies of *master/slave, predator/prey* and *perpetrator/victim* were built into the human genome as unconscious predispositions, then the evolutionary and spiritual challenge is to free our minds from the thralldom of this religious [cultural, and/or paradigmatic] conditioning (Metzner, 2008: 59)

In sum, with regard to the majority of heroes of Greek mythology, or even historical ones like Columbus, this kind of hero that hears the call to adventure and follows it are not connected with transpersonal ecosophical consciousness. Nor are most heroes, including those that this chapter identifies as anti-heroes or rebels. The one primary exception within comicbook lore that fits hearing the call to adventure and following it—connecting back with transpersonal ecosophical consciousness—is the character known as Swamp Thing. Thus as readers will learn in chapter 6, Swamp Thing's "hearing the call" was not a conscious decision, but due to an accident and his resulting transformation from human into a human/plant creature. In addition readers will also learn in chapter 6 that those comicbook superheroes we have identified as representative of the new berserker embody the perspective of transpersonal ecosophical consciousness.

The Hero's Journey and Liminal Space

Arnold van Gennep (1909/1961) pioneered the official study of transformative journeys crossing through liminal boundaries or thresholds of time and space that mark transitions in a participant's life—which have been largely associated with Earth-based cultures. van Gennep subdivided these rites of passages into three categories: 1) "preliminal rites (rites of separation)," 2) "liminal rites (transition rites)," and 3) "postliminal rites (rites of incorporation)" (p. 11). His term, *rites of passage*, has been universally adopted as the language to describe these time-marking events that have been practiced by indigenous and modern cultures across planet Earth; according to Charles Whitehead (2011), Gennep "concluded that all rituals are *rites of passage*, because they

accompany or accomplish social transitions" (p. 187).

Campbell (1949) expounded upon van Gennep's work as he explored *rites of passage* through the lens of the journeys of spiritual figures, deities, animals, and other supreme beings. Campbell divided his *hero's journey* into three parts: *the call to depart*, *initiation*, and the "*return*." In an attempt to relate this inquiry to ecopsychology, Schroll initially discussed these ideas with Theodore Roszak prior to his wife's workshop on "The Body and Gaia" (Roszak, 1993; personal communication August 25, 1993). It took Schroll another 20 years to finally synthesize these ideas into a model that assists us in representing transpersonal ecological consciousness.

Campbell's call to depart corresponds to what Schroll here refers to as *rituals to create alternate and transpersonal states* that represent departures from ordinary or consensus consciousness (See Figure 1, developed by Schroll). These rituals serve as a means of awakening to higher aspects of our self, or "a wide, expansive, or field-like sense of self," as Warwick Fox (1990) suggested. It is these rituals that provide humankind with direct access to the source of religion, its primordial tradition.

We can induce transpersonal states through a variety of methods, including: 1) *pilgrimages to sacred places in nature* (i.e. Stonehenge, Big Horn Medicine Wheel, etc.), with recent experimental work on sacred sites and their possible effects on consciousness (see Devereux, Krippner, Tartz, & Fish, 2006, 2007, 2016; Hagens, 2011, 2016; Hofmann, 2011a, 2011b, 2016; Hurd, 2011, 2016; Schroll, 2011b, 2016; Krippner & Schroll, 2011, 2016; Viggiano, 2011, 2016); 2) *various forms of meditation* (Tart, 2000), *shamanic journeying* (Harner, 1980, 2005; Grof, 1988), *UFO encounters* (Jamieson & Mack, 2003); *somatic religious experiences that produce metanoia* (Tedlock, 2006), and *ingesting sacred plants*, i.e. traditional ethnopharmacological substances such as *ayahuasca* (Metzner, 1999b; Beyer, 2009), *peyote* (McKenna, 1992), *psilocybin* (Metzner, 2005), *balche* (Metzner, 1999a; Ratsch, 1992, 1994), *and San Pedro cactus* (Davis, 1999; Webb, 2012), all of which *have been used by indigenous peoples for thousands of years.*

The mention of ingesting traditional ethnopharmacological substances still sparks its own controversy, and I do not want us to get hung up on it here. If alarm bells go off for us when contemplating these substances, we should ask ourselves whether or not this feeling of resistance comes from the same paradigmatic prejudice that opposes paranthropological ways of knowing? Asking this question invites further inquiry, but this is not the place to follow it through. In the second edition of *Drawing Down the Moon* (1986), Margot Adler briefly touches on this point (1986:

450-453), discussing both the pros and cons of psychedelic use. She points out that "even the most ardent advocates of psychedelics urged extreme caution" (1986: 452), and that "despite whatever value these substances may have, many Pagans emphasized the legal problems connected with them" (1986: 453).

Further inquiry reveals that one of the most accurate sources on how these substances have traditionally been used (specifically with regard to witchcraft), can be found in Michael Harner's (1973) chapter on "The Role of Hallucinogenic Plants in European Witchcraft." Harner (2005) tells us:

> This is why I think they [i.e. witches] distinguish the sabbat from the esbat, as I indicated in my book, *Hallucinogens and Shamanism*. The sabbat was probably the journey where all the nonordinary things happened to the "witches" in an altered state potentially produced by these plants with the spirits, and the esbat the formal meeting of these shamans together in ordinary reality. It's just a theory, but it would explain why there is this peculiar dichotomy in European witchcraft, which was really a form of shamanism. This dichotomy wasn't there among the Sami in northern Europe in the beginning of the twentieth century, because they were still using the drum...I think what happened is that they [i.e. witches] couldn't use drums if they wanted to avoid being discovered by the Inquisition, they had to have a silent way. The plant ointments were quiet and less discoverable. I've found the same thing in Inuit villages. They're not about to do shamanic drumming within hearing of other people, because they'll be singled out and reported to the Christian authorities. So the drum is really a liability in a situation of persecution" (Harner, 2005: 166-167)

In sum, using these substances should be a matter of personal choice and, as in any endeavor, expert advice should always be sought before proceeding.

Campbell's "initiation" involves Schroll's reference to *rituals to facilitate community healing that promote a social-psychological emphasis to mend the fragmentation of self, society, and the nonhuman world* (see Figure 1). Initiation is an aspect of enculturation that imprints the unconscious infrastructure holding together the views of science and culture. These rituals include what has been referred to as: 1) *the Council of All Beings* (Seed, Macy,

Flemming & Naess, 1988), 2) *remembering our animal ancestors* (Metzner & Pinkson, 1994), and 3) *self-disclosure* (Jourard, 1971); 4) *the process of dialogue* (Bohm, 1993). This process of mending human fragmentation also includes what is popularly referred to as 5) *a drumming circle*, a place where people use a variety of musical instruments for self-expression. In the middle ages drumming was a heretical act as it was believed its practice called up demons (this is why witches and other indigenous cultures developed silent methods to avoid detection); in the early years of the 21st century drumming can now be employed and enjoyed safely in a more tolerant era. Activities associated with performing these rituals serve to create a psychological space where people feel safe to be vulnerable; sometimes facilitating a melding experience of consciousness and a sense of collective wholeness. This space also allows people to grieve the loss of natural systems and get in touch with the shadow side of their self. Likewise this space offers a forum for storytelling (that could be developed into theater, dance, and music), thereby serving to keep the cosmic myths alive and grounded within the daily life of the person through dialogue and community development. Storytelling, mythmaking and cosmology are all methods of expressing transpersonal states of consciousness and represent the fabric that weaves the primordial origins of wisdom traditions together. More research using, for example, Kremer's ethnoautobiographical method is needed to establish the effectiveness of these techniques (Kremer, 2003).

It is of interest to point out Kremer's source of inspiration for his ethnoautobiographical method, who tells us:

> Rolling Thunder is among the Native Elders who have shaped my spiritual and academic path...His remarkable example [as an indigenous medicine person] and the provocative questions he raised have led to my current work in shamanism, the recovery of the indigenous mind, and ethnoautobiography. My observations of RT convinced me of the shamanic potentials that are in all of us (Kremer, 2016: 162)

Campbell's "return" is a process that anchors these scientific and cultural presuppositions. It involves what Schroll refers to as *rituals that celebrate rites of passage marking personal developmental stages and the seasonal changes within the nonhuman world* (see Figure 1). "Separation" can also be compared to the onset of a "spiritual emergency" (and can have many characteristics that resemble psychosis), producing a direct encounter

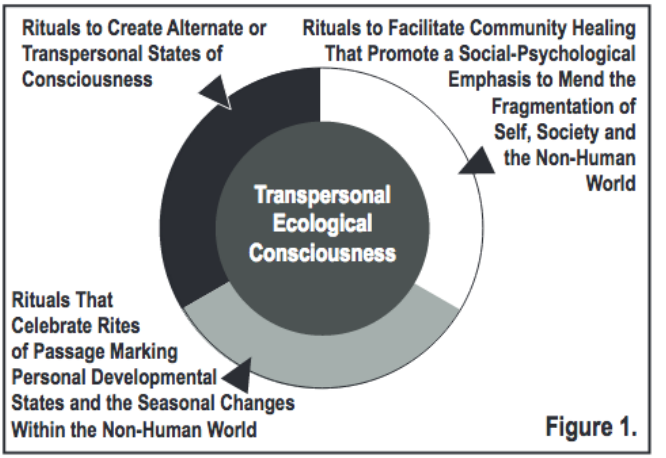


Figure 1.

with an alternate state of consciousness, peak-experience, or transpersonal experience ("initiation"), followed by "spiritual emergence" ("return") and/or a plateau-experience ("personal growth"). These personal developmental states and stations can be drawn from a variety of sources and cultures. They include, but are not limited to, Eurocentric research (e.g., Gilligan, 1982); Piaget, 1955) and ethnographic research on indigenous tribal customs (e.g., Fields, 1992). Recognizing the seasonal changes of the nonhuman world that require rituals to track and celebrate nature's organic processes of cyclic change are also needed to be re-claimed. Here again, more research using Kremer's method of ethnoautobiography and related kinds of research methods for exploring these wisdom traditions are needed.

All three of these aspects of personal growth promote and help to facilitate *transpersonal ecosophical consciousness* (see Figure 1):

> [A] context for community alliances [that] facilitates enculturation; and is thereby a key component in both fostering and maintaining transpersonal ecological consciousness [and/or transpersonal ecosophical consciousness]. The theoretical development of [transpersonal ecosophical consciousness]... postulates: 1) An increased identification of our personality as fundamentally connected and co-evolving with the living creatures of the earth, the cosmos, and all forms of culture. 2) An increased awareness that our actions or decisions affect [sic, effect] the present and future growth, health, and well-being of

> all existence. And 3) the consequences of postulates one and two will result in an increase of our actions of environmental and humanistic ethics motivated by our metamotivation or being-needs. On the other hand, the question that remains to be answered is what kinds of experiences are able to shift our awareness so profoundly? This question refers to the relevance of entheogenic [or alternate states of consciousness] experiences (Schroll, 2007: 56).

During a meeting between Stanley Krippner and Mark A. Schroll on December 12, 2015 in Oakland, California, Krippner voiced his support that Schroll's model provided a valuable summary of previous work on which to extend this discussion of ritual. He suggested that the model suggested a clear and precise application of its updated focus to understand transpersonal ecosophical consciousness. Schroll's model also reminded Krippner of his discussion of ritual and ceremony in his and Sidian Morning Star Jones' book *The Voice of Rolling Thunder* (2012):

> Rolling Thunder believed that ritual was important in that the ritual itself was an important element in building community (p. 9)…Ritual reinforces the biological need for human communication that evolved to provide attachment bonds between infants and those who nurture and protect them. Humanity's evolutionary ancestry produced a neuro-psychology for a social world, a need for a shared emotional life that is wired into the human nervous system (pp. 12-13). [Whereas a] ceremony is what chaos theorists would liken to a "strange attractor," an influence that the rest of the system weaves and dances around, never escaping from its influence. Therefore, the system itself generates its own complicated behavior. When the ceremony begins, time is created for the ceremony. From that moment on, time is sent backward into the past and forward into the future. The strange attractor of time can be generated out of the rhythms and relationships within the world of Nature and Spirit (2012: 9)

This discussion comes full circle back to Campbell's (1949) legendary title *The Hero with a Thousand Faces*, in which "the hero [as] someone who hears the call to adventure and follows it" (Rebillot, 1989: 215)—often with life changing trials and tribulations along the way. To Campbell (1949), this is

the choice to challenge or play with the gods and goddesses. Anthropologists continued to adopt the use of liminality in order to describe the phenomenology of these initiatory experiences and life changing moments (Herman, 2005). Victor Turner, for instance, expounded upon van Gennep's work through his description of liminoid spaces, or "inner experiences" (Herman, 2005). Turner (1969/2008) explained:

> The attributes of liminality or of liminal *personae* ("threshold people") are necessarily ambiguous, since this condition and these persons elude or slip through the network of classifications that normally locate states and positions in cultural space. Liminal entities are neither here nor there; they are betwixt and between the positions assigned and arrayed by law, custom, convention, and ceremonial (p. 95).

These symbolic moments of reflection have also been recognized by artists and psychologists (Herman, 2005; Turner, 1969/2008) as they traverse the stage, serve as scribes, or paint the page. The characters within the imagery cross the liminal space between fact and fiction, creator and created.

Who Is a Hero?

In retrospect of Craig Chalquist's (2015) article, *Why I Seldom Teach the Hero's Journey Anymore—and What I Teach Instead*, it is important to clarify what *hero* and the *hero's journey* mean here.[10] While Chalquist's argument that the hero is often a male character full of flaws and complexes is valid, the use of the word hero in this chapter is a gender neutral term that does not simply imply *man* similar to the contemporary gender neutral use of the word *actor*. The importance of gender-balance and the feminist movement has highly influenced the authors. In fact, Schroll's first encounter with feminism was in 1965 at the height of the reformation of pivotal civil rights movements in the United States (Schroll, 2012a, see also Batten & Schroll, 2012). Years later, a series of papers by Jurgen Kremer throughout the 1990s influenced the course description of a class Schroll taught at the University of Nebraska-Lincoln (1998-2000) titled, "Ecopsychology and Indigenous Science." Revising and reprinting this course description (Schroll with Schwartz (2005), stated:

> Ecopsychology and Indigenous Science can be understood as an emerging 21st century psychological awareness, and growing cultural response, to the "mark and wound" of Euro-American science's "imperialistic grasp for the control of a reality experienced as" an external other comprised of isolated parts (Kremer, 1997: 47). Other is the splitting from our indigenous origins that continues to be colonized and manipulated in a rationalistic dissociated worldview (Kremer, 1994, 1996). A worldview dominated by masculine heroes whose quest for knowledge has excluded heroines from this quest, thereby eliminating feminine capacities for knowing (Kremer, 1992a). (p. 18)

Driving this message home, Kremer (1992b) deepened this inquiry by asking:

> how can we learn to think and be in the world that breaches this dissociation—without abandoning the achievements of 'scientific thinking'?... How can we determine what is real and true in our world without subscribing to a rationalistic imperialism?...What is the direction in which the masculinized hero needs to go in order to integrate the feminine, the wild, and the awareness of participation in world creation? (Kremer, 1992b: 4)

In clarifying the meaning of the term "hero's journey," the orientation of this chapter is influenced by Campbell's work, and the significance of tragic or establishment male heroes will be discussed further. Furthermore, the orientation of this research is also shaped by Turner's work on "liminality," and to some extent by alchemy. The question, "What does it mean to be a hero in the 21st century?" brings this inquiry closer to an examination of picaresque or anti-heroes, some of whom are not even human. The human (and human-like) heroes, and their struggle with ethics, will be discussed in the next section, followed by an inquiry into non-human heroes.

The Liminality of Superheroes

The superheroes enter liminal space in order to undergo "rites of

passage," both collectively and individually, as they seek to conquer their dualist relationship with the deities of the cosmos and within themselves—thereby serving as imaginal representatives of humanity's greater struggles through the allegories of resistance, surrender, defeat, and triumph. For instance, the *Avengers* (Feige, 2012) traveled from their homes and other remote locations, some reluctantly, in order to save the planet from the super-villainous Norse god Loki. Eventually, the *Avengers* teamed-up with the god Thor (Loki's brother through adoption) in order to challenge Loki. As the Superheroes overcame their personal weaknesses such as inflated egos and anger, they unified their psyches with one another for a higher purpose. They needed to save their world by returning the powerful *Tesseract Cube* to the rightful hands of Odin/Woton (leader of Assgard), a god "known as the truth-seeking wanderer, the vision-quester or questioner, who wandered through many worlds seeking knowledge and wisdom" (Metzner, 1994: 9; Schroll, 2017a). The cube had the potential to benefit or destroy the universe depending on who used its power, much as with scientific progress. It could solve their energy crisis or be used to create weapons. Eventually through their combined efforts to retrieve the *Tesseract,* the superheroes were able to close a hole in the sky (an inter-dimensional portal) in order to prohibit alien opponents from entering Earth and destroying humankind. Incidentally, this hole (or inter-dimensional portal) seemed like a mythological representation of the hole in the Earth's ozone. Thus, one could argue that the aliens were mere archetypal representatives of human-caused destruction of the Earth.

As the *Avengers* sought to save planet Earth, they strengthened their relationships with one another and learned to overcome their psychopathology—or at least learned to channel their weaknesses into strengths. They essentially descended into their personal underworlds and emerged through chaos and destruction more content and confident. In other words, they "reap[ed] the fruit of death…reenter[ed] the womb of things, the matrix of unknowing, and [were] born anew, severed from old distinctions and limitations, [and] induce[d], by sheer force of will, [into undergoing] self-transformation" (Foster with Little, 1992: 4). Thus, through their sacred journey to save the world, they integrated the conflicting parts of their psyche and became whole. Much like the men that *Zarathustra* met in the forest in Nietzsche's (1954b/1883) *Thus Spoke Zarathustra,* it was clearly understood that higher man and perhaps the ultimate *superman* (*Ubermensch*) were not a single individual—but a collective awareness of the cosmos and consciousness, or what is now

referred to as "transpersonal" (Maslow, 1968). Conversely then, the higher man, the self-actualized and self-transcendent person (Maslow, 1968) belongs to the collective and must be integrated in order to reach the highest potential. In this way, the *Avengers* were able to unify in order to rescue the planet by superseding their individual egos and working together.

It is not that "the underworld journey…promise[s] you a rose garden," nor does it "fix what was wrong with the life you had been living" (Plotkin, 2003: 330) but it does show a new way of living, what depth psychologist Bill Plotkin (2003) referred to as the "soul path." Through the adventures of the archetypes of success and failure, the superheroes demonstrated how humankind can prevail and overcome adversity. In the words of Campbell (1949), the *Avengers* "won the blessing of the goddess or the god and [were] explicitly commissioned to return to the world with some elixir for the restoration of society" (p. 197) and the Earth.

Likewise there is a very practical application of this perspective offered here that relates to the cinematic example of the *Tesseract* device in the *Avengers* film. In his reflections on why it is important to be careful in choosing the kinds of new technologies humans develop, Everett Mendelson, historian of science at Harvard University, asserted:

> The technology itself will tend to have a momentum. [By this I mean that the general orientation of the technologist] is to go ahead and develop it and worry about the consequences of its development after we have it. This [kind of orientation is] probably a mistake. Why? Because human societies are often selfish; human societies often avoid the projection and the consequences of what they do; so they live from day-to-day; [totally immersed without reflection in] their existential situation: with technology that's lousy. Because [it's a practice] that can get you into terrible troubles. [For example, there is] the marvelous image that Tom Lehrer gave us of the technologist. Remember [the song] "Werner von Braun": once the rockets go up I don't care where they come down, that's not my department said Werner von Braun in that famous song. Well to some extent this has been the record of the technologist, the engineer, and then the society comes running along afterwards figuring out how to pick up the pieces (Mendelson, 1994)

Mendelson's observations on the need to develop a greater sense of

ethical responsibility in the application of scientific discoveries reflects the widespread absence of a connectedness within both individuals and every culture influenced by modernity to a life-affirming sense of the transpersonal; the (*übermensch*), or superman within everyone.

Another example of the need for a transformation of consciousness as an antidote to the technocratic paradigm and the importance of awakening transpersonal ecosophy (and/or the planetary person ecosophies) was first published in the Marvel comicbook *Fantastic Four* #48–50 (Lee & Kirby, 1966), and retold in the film *Fantastic Four*: *Rise of the Silver Surfer* (Arad, Eichinger, Winter, & Story, 2007). This story provides a personified example of Roszak's (1969) discussion of technocracy as an "accelerating industrialism" (p. 19), that is neither left or right, conservative or liberal, but an all-consuming "grand cultural imperative which is beyond question, beyond discussion" (p. 9). The Marvel Comics character, Galactus, personifies technocracy as the consumer of worlds:

> To survive, Galactus spends all of his time consuming the life-energies of planets throughout the universe without any thought of the consequences to whatever planet he is feeding on. Galactus' herald, the Silver Surfer, in a moment of self-transcending transpersonal awareness, realizes that the Earth and its creatures have intrinsic value and says "no" to the authority of Galactus, opposing the consumption of these life energies. This is also an example of myths providing a new worldview toward a transpersonal/ecological perspective. Meanwhile, applying this analogy to humankind's current eco-crisis, the future of planet Earth and all its creatures hang in the balance between hope and extinction, praying that the miracle of a transformation of consciousness comes in time to save us from total destruction (Schroll, 2011a: 55).

Summary

Myths operate like paradigms. This is explored in this chapter, contrary to the assumption that myths represent flights of imagination from real world problems. This view of myths assists objective and subjective ways of knowing, and the ability to shape social, psychological, and cosmological ways of being. Nevertheless, as important as this is, the solution to the

planet-wide social and eco-crises could very well depend on humankind's ability to birth a new myth or person/planetary paradigm. Birthing and envisioning this new myth will require a planet-wide hero's journey, which is why the cross-cultural fascination with superhero films is so important to humankind's future. Yet, the consequences of modern society's actions cannot be known with certainty because the future has yet to arrive. A decision must then be faced: Do people continue to believe in their current Technocratic Paradigm to solve the social and eco-crises? Or should they try something different, which is the proposal put forth in this chapter.

If humankind chooses to try something different, then assisting their ability to envision this person/planetary paradigm (perhaps calling it *transpersonal ecosophical consciousness*), are a variety of methods, techniques, rituals and ceremonies that was explored in this chapter. With this knowledge, in chapter 6 the clinical and practical importance of the hero's journey will be considered, aided by a deeper inquiry into the hero's character development in literature and comicbooks (including reflections on the social-psychological complexities involved in being a hero), and a discussion of some specific examples.

Notes

1. Stan Lee (who created many of the Marvel superheroes) told AMC's Comic Book Men blog on May 3, 2014, "the accepted spelling of *comic book* as two words is wrong. People always write it as if it's two separate words. But to me, if it's two separate words, then it means a funny book — a comic book. If you write it as one word, which is the way I do it, then it's a generic term meaning a *comicbook*!" (Lee, 2014, italics added).

2. The late Jack Kirby was an artist and creator of several DC Comics superheroes and co-creator with Stan Lee of several Marvel Comics superheroes.

3. Hero is used here as a gender-neutral term, which you will see explained further in the chapter.

4. Thank you to Melanie Andrej who pointed out this critique.

5. The Urban Dictionary defines angst as "a transcendent emotion in that it combines the unbearable anguish of life with the hopes of overcoming this seemingly impossible situation. Without the important element of hope, then the emotion is anxiety, not angst. Angst denotes the constant struggle one has with the burdens of life that weighs on the dispossessed and not knowing when the salvation will appear" (accessed September 18, 2012). "Anomie represents a breakdown of the social structure,

[characterized by a state of normlessness] and the consequences for the individual are often referred to as anomia, anomy or alienation...A situation of anomie takes place when there is an acute disjunction between the cultural goals and the legitimate means available to achieve them" (Clinard & Meier, 1979: 67).

6. An expanded discussion on myth is provided because the immediate response most people have to this topic is that it is irrelevant toward advancing significant scientific understanding.

7. To be clear we are here speaking of the need for purpose and meaning within human culture, and are not projecting this claim onto the physical universe. The discussion of ultimate reality is a complex topic and has been taken up elsewhere (Schroll, 2012b. 2012c, 2013a, 2016; Webb, 2012, 2016).

8. The present chapter limits a thorough examination of Wilber's model, yet Kelly's assessment is important: "This critique of Wilber's holarchical paradigm does not, as Wilber aptly phrases it, demand 'getting rid of holarchy per se, but [of] arresting (and integrating) arrogant holons' ([Wilber]1993: 217)—or would-be holons in this case...An essential task for transpersonal theory will be to set Wilber's paradigm in dialogue with those of Grof (1985) and Washburn (1988)" (Kelly, 1996: 23). A more complete discussion of holons and Wilber's model is in Esbjorn-Hargens & Zimmerman (2009: 83-117).

9. Roszak (1992) has discussed both the historical roots of the anima mundi, its periodic resurgence, and contemporary significance in *The Voice of the Earth* (pp. 136-159), and in (Roszak, 1994).

10. Clarifying what we mean by "hero" and "the hero's journey" is our response to Chalquist's (2015) focus on male tragic and/or establishment heroes.

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Chapter 6

Character Analysis of Some Specific Heroes and a Continuing Exploration of Their Ability to Demonstrate Transpersonal Ecosophical Consciousness (Part 2)

Mark A. Schroll & Claire Polansky

One of the questions that comicbook aficionados will be asking as they read this chapter is what was the method used to determine which characters were selected for analysis. In the initial drafts of this chapter Swamp Thing was the primary focus; this is because more than any other character, Swamp Thing represents an expression of transpersonal ecosophical consciousness. Yet during the process of examining this character and as this inquiry deepened, there arose the insight to differentiate between "establishment" and "rebel" or "anti-heroes," thereby necessitating making lists of both. As each new draft was completed a few representative characters from each list earned additional commentary, in particular those characters that have appeared in recent films. Thus, comicbook aficionados will be correct in suggesting that more characters need to be included in this analysis, and the authors of this chapter want to encourage others to take up this important task.

This chapter has four sections. 1) The hero's character development in literature and comicbooks (including the socio-psychological complexities involved in being a hero); 2) The saga of *Swamp Thing* (Wein & Wrightson, 1991) is offered as an example of the hero's journey in light of the dangers of technology, the saving grace of alchemical transformation, and the emergence of transpersonal ecosophy; 3) Parts of the *Swamp Thing* saga are explored within the conceptual orientation of the deep ecology movement and ecofeminism; and finally 4) A hopeful vision of the future in the *new berserker*, and the continuing explorations in *transpersonal ecosophical consciousness*.

Sketches of the Hero's Character Development in Literature and Comicbooks

Applying the view of mythology examined in chapter 5 as a means of assessing the hero's character development in Western literature, according to Joseph Meeker (1997), one of the protagonist's predominant roles has been the tragic hero, represented by such figures as "Achilles, Oedipus, Antigone, Hamlet, [and/or] King Lear" (p. 29). A very general depiction of the personality orientation of the tragic hero is conceived by witnessing these actions via cinema, dramatic plays, or through the literary representation of the good soldier who follows orders—and marches to the beat of technology's drum. The character orientation of the tragic hero tends to serve as the dominant culture's symbol of order, authority, and social coherence, whose heroic deeds represent a method of imposing this order onto the lives of ordinary citizens from the top down. Twentieth-century pop-culture and Hollywood have created their share of tragic heroes (or a more accurate description seems to be *establishment heroes*), such as Superman, Batman, Wonder Woman, and Captain America; these heroes are billionaires (like Batman), or a princess (like Wonder Woman), or symbols of nationalistic loyalty (like Superman and Captain America). In every case, they are (in their original characterizations) symbols of nearly unobtainable goals for the average citizen (great wealth, high social status, and/or always representing the dominant status quo moral code without question). Nevertheless, it should be noted that since the initial origins of these hero archetypes, their continued character development has evolved through the liminal process of the hero's journey (brought to our awareness through the insights of new writers), and have incorporated aspects of *the rebel.*

The second predominant character or protagonist is *the rebel,* the politically conscious social deviant, whose actions represent a rejection of the dominant culture's symbols of social conformity. The act of rebellion, of standing up and saying "no" to a command or established cultural norm, requires in its action a transpersonal state of awareness (humankind's connectedness and birthright to something greater than themselves, with which they belong). Simultaneously saying "no" is an act of liberation, and it is this moment of freedom from oppression that fully embodies transpersonality. Albert Camus (1951/1971) agreed, asserting: "The rebel limits himself as a matter of principle, to refusing to be humiliated without asking that others should be" (p. 5). Furthermore this protagonist often emerges from the ranks of ordinary citizens.

Meeker (1997) associated this protagonist with *the comic hero*, which should not be confused and/or conflated with comicbook heroes. By *comic hero* Meeker was referring to the *anti-hero*, or more precisely the *picaro* or *picaresque hero*. Meeker explained the picaro has no classical literary pedigree, instead:

> Scholars differ over its literary origins, its definition, and the kind of evidence that might be needed to interpret it. There is general agreement that the term derives from the Spanish *picaro*, "rogue," and that this genre comprises tales about socially deprived people. The first clear example of the form is the anonymous little book *Lazarillo de Tormes*, which appeared in Spain in 1554. *Lazarillo* is the story of a young man's adventures as he struggles to survive in a hostile world that seems bent upon destroying him. To endure, he must adapt himself somehow to the given conditions of his environment, however many rules of decorum and ethics must be ignored in the process. The picaresque, at its origins, is a mode of survival against odds in a world that is hostile or indifferent (p. 51)

The picaresque or anti-hero often finds themselves standing up for the abolition of rigid social structures, and their actions are intrinsically motivated to actualize a way of being that represents a transpersonal orientation of the self. Comic/anti-heroes become leaders not because they are seeking to perform heroic acts, but because they get caught up in situations that are beyond their control. In order to survive these situations, anti-heroes (in the process) end up serving as a means of liberation for themselves, as well as others caught up in the same situation.[1] Within Western literature, Meeker (1997) associated the anti-hero with *Lysistrata* ("first performed in Athens in the year 411 BC" [Aristophanes, 1964]). The anti-hero can also be found in comicbook heroes such as Spider-Man, the Incredible Hulk, Thor, Wolverine, Rogue, Swamp Thing, Dr. Strange, and Captain America. To offer one specific example out of all these, Captain America rejects the attribute of the good soldier who always follows orders (*Captain America*: *The Winter Soldier*, Feige, Russo, & Russo, 2014; *Captain America*: *Civil War*, Feige, Russo, & Russo, 2016) as he questions the hero registration act, and in the act of saying "no" becomes a rebel. In July 2017 a press release advertising the

forthcoming film *Avengers*: *Infinity War* (due out April 27, 2018) suggested that Captain America may have at the beginning of this film a new superhero identity: *Nomad*. This led Schroll to conduct an Internet search, discovering that the story-line of the entire Marvel Cinematic Universe loosely follows the original comicbook stories of Captain America and the Avengers. So those of us interested in further inquiry into the rebel archetype associated with Captain America will discover a wealth of information by following this lead. Other Examples will be explored later in this chapter, and in chapter's 7, 8, 9, and 15, this volume.

Likewise the continual metamorphosis of establishment heroes into picaresque, anti-heroes or rebels is demonstrated by Wonder Woman's rebellion against her uniform in issue #179 of *Wonder Woman* (O'Neil, 1968), as she wore street clothes until issue #203, which was the Women's Liberation issue (Delany, 1972). This all took place during the rise of feminism in the late 1960s, and it was during this time that Wonder Woman explored different costumes until in issue #204 (Kanigher, 1973) she returned to the original costume. More recently historians have pointed out that Wonder Woman's so-called rebellion against her uniform in issues #179-#203 was an attempt by new male writers to diminish her power; she reclaimed her powers and her original costume in #204 as part of her feminist awakening (Kirkman, & Karpf, 2017).

Wonder Woman's feminist awakening was a positive influence. She was a DC comicbook hero, and most DC comicbook heroes at this time tended to be establishment role models (i.e., Superman and Batman). This however is also changing. In *The Dark Knight* (Thomas, Roven, & Nolan, 2008), inspired by Frank Miller's 1986 revised story of the DC Comics series *Batman*, it is the film's conclusion that transforms the story, Batman takes the blame for crimes he did not commit; choosing to be viewed as the villain as a means of preserving the greater good. To some extent this does transition Batman into an anti-hero or rebel, but is more accurately representative of the fallen hero and thus a variation on the idea of the tragic hero. In *The Dark Knight Rises* (Thomas, Roven, & Nolan, 2012), Batman's fortune is taken from him, which further humanizes him as representing an ordinary member of society; nevertheless upon defeating the villain and saving his city, he fakes his own death at the end of the film, which allows him to retire his Batman persona. Moreover, the film concludes by reinstating Batman as an establishment hero with a memorialized statue. Still there is a deeper message expressed twice in this film, that "Batman" represents a unifying symbol of the hero inside all of us, and thereby reflects a transpersonal

orientation. Then again, one of Polansky's clients attests that the Joker's primary modus operandi is to help Batman recognize his fallible nature—perhaps implying that there is a criminal in everyone (or as Jung suggested, everyone has a shadow-side to their personality. (see again footnote #1; see also Polansky, chapter 8 this volume).

The latest cinematic incarnation of Superman in the film *Man of Steel* (Roven, Nolan, Thomas, Snyder, & Snyder, 2013), offered the most realistic (least cartoonish) movie version of this story. In deference to the 70 plus years of pop cultural awareness of Superman, this film summarizes his extra-terrestrial origin, and his adopted human-parents concern to keep his identity secret because of humankind's tendency to fear the unknown; a tendency confirmed when the knowledge of Superman's existence is learned, and he is first distrusted as an alien like the other Kryptonians who are intent on terraforming (and destroying as we know it) planet Earth. Ultimately people come to view Superman as a hero, yet in saving Earth he is also responsible for various aspects of widespread destruction. Despite this the USA's military (and government) more or less decide to accept him as an ally, thus his character continues to be representative of the establishment hero.

The film *Batman V's Superman*: *Dawn of Justice* (Roven, Snyder, & Snyder, 2016), which also includes Wonder Woman, clarifies the previously stated views of these heroes. Superman reestablishes his role as an establishment hero, giving his life to save the Earth from an otherworldly threat created in part by Lex Luthor. Batman initially represents the hero turned villain or fallen hero by his own shadow, yet in the end resumes the role of establishment hero by deciding to create *the Justice League*. Wonder Woman too initially represents an anti-hero or rebel archetype, yet by the end of the film joins Batman in his efforts to find other metahumans to create the Justice League.

On the other hand, Marvel comicbook heroes (such as those first created by Stan Lee and the many artists and writers with whom he collaborated), gave us an insight into the existential angst and personality flaws of ordinary people, portraying their lives as superheroes through circumstances beyond their control where they were called to be heroic. Here, Schroll has offered the hypothesis that it was the influence of Stan Lee's Marvel comicbook characters, combined with the 1960s counter-cultural revolution, which spilled over into the DC comicbook universe. Subsequently DC heroes began to exhibit more of the human flaws characteristic of Marvel heroes.[2] One specific example of DC heroes undergoing self-examination based on the previous discussion is

Wonder Woman's rebellion against her costume. Wonder Woman also rebelled against the need to have a "man" telling her what to do—exit her boyfriend Steve Trevor—and enter an old Chinese martial arts guru as her sidekick, whose name was "I-Ching." *I-Ching* (as many people know) refers to the Chinese *Book of Changes* and, hence, this introduced a distinct Eastern psychological influence into Wonder Woman's world in November 1968, issue #179, which predated the first issue of the *Journal of Transpersonal Psychology* in 1969. Some aspects of this character orientation of Wonder Woman continue to be represented in *Batman Vs Superman*: *Dawn of Justice*. (Roven, er al., 2016). In June 2017 the three-quarter century wait for a feature film starring *Wonder Woman* finally arrived (Roven, Snyder, Snyder, & Suckle, 2017). Throughout this film love and compassion, guided by wisdom and strength, is Wonder Woman's heroic orientation, displaying the difficult path of maintaining a balance between the good self-actualized ego and humankind's shadow tendencies.

The Saga of Swamp Thing

Roger Woolger (1986) reminded his readers that Jung viewed the hero as a means of representing ego consciousness; speaking metaphorically, the hero archetype functions as a lens to view ego consciousness. Equally insightful was Jung's understanding of the hero's journey of self-actualization as a metaphorical representation of personality development and the ego's striving to "be in control of everything" (p. 3). This striving for control and self-awareness is a necessary aspect of personality development from childhood to becoming an adult, and yet in achieving this the person experiences alienation from the source of our life-giving origins. "This alienation or separation from the [E]arth, particularly from the feminine, sets up a tension that can only be overcome by a return, a decline, and ultimately a death" (p. 3). This understanding of the hero's journey as one of both ascent and decline will be subsequently applied to the reflections on the saga of Swamp Thing—whose literary reality and mental landscape can be entered with this introduction:

> The darkness cries—a long mournful wail that writhes through the snarled cypress branches like a breath of Hades' wind, skipping over the placid surface of the stagnant mire below. This is Bayou country: A swampy,

> desolate marshland forsaken by civilized man—and now inhabited by far less demanding creatures. Screaming herons stretch their sleek wings toward the angry heavens. Mottled bullfrogs ring their croaking night-song in eager anticipation. Great reptiles loll unceasingly beneath the cloud-cloaked moon. And this night, this rainy wind-swept night, impatient humanity intrudes itself into the primitive region once more (Wein & Wrightson, 1972: 1)

Swamp Thing was a protagonist in DC Comics created by writer Len Wein and artist Bernie Wrightson. Swamp Thing first appeared in the horror comicbook *House of Secrets* #92 in July 1971, and with the success of this short story it was revised and transformed into its own series in October–November, 1972. The story begins by introducing us to Dr. Alex Holland, a happily married man, deeply in love with his brilliant partner and fellow scientist, Dr. Linda Holland. They were working on a bio-restorative formula in a top-secret government laboratory deep in the Louisiana swamp that would be able to both rapidly and miraculously regenerate cell structure. (As a brief aside, Schroll reminisces that he was deeply influenced during his adolescent development with this character image of a female partner who could share his scholarly interests, and be his intellectual equal). This background information becomes complete with the additional plot twist that someone attempts to steal this formula and this conflict results in an explosion. Linda Holland escapes the blast, but her husband Alex suffers the following ordeal:

> Imagine pain—so intense it defies description—as countless unclassified chemicals seep deep into throbbing, flame enveloped flesh. Imagine what such terrible suffering can do to the fragile mind...as it drives the stricken body forward clawing desperately at the cool night air in hopes of some small comfort... Imagine relief as the smoldering man-shape reaches the soothing waters of the ever-present bog...then disappears soundlessly beneath its bubbling surface (p. 13)... A muck encrusted shambling mockery of life... A twisted caricature of humanity that can only be called swamp thing (Wein & Wrightson, 1972: 13-15)

Reflecting on the saga of Swamp Thing, the first half of the hero's journey can be observed prior to the explosion—an increasing ascent to self-actualization and ultimately control in the form of a bio-restorative formula. The explosion represents the decline and death of the ego, whereas the miraculous transformation into the Swamp Thing is a very literal alchemical transmutation of elements and a metaphor of the liminal state of transpersonal metamorphosis and return. In brief, Swamp Thing's superpower is to become one with Gaia, possessing the regenerative power of plants—a 20th century merging of science and nature that produces a rebirth of the Green Man of Pagan lore. This concept will be explored in greater depth as a means of inquiring further into the philosophical orientation represented by the transpersonal ecosophical vision. Moreover this is both the *heroic* and *positive* vision of the future that humankind so desperately needs as the 21st century unfolds, which DC Comics could remake into a successful film franchise to reach a wider audience.

The Deep Ecology Movement and Ecofeminism

> The arts…have the ability to evoke and express the 'ecological imagination,' to lead us experientially into a wider horizon of the human-earth praxis of perception and artistic empathetic expression (Reinders, 2008: 10).

Swamp Thing does essentially this as it facilitates an understanding of the intrinsic relationship that humans maintain with the living environment, anthropomorphized through art. As Dr. Alex Holland transmogrifies from an ordinary man into an avatar-like creature; he unifies with Gaia and embodies the deep ecology movement's concept of interdependence with the Earth. He is an immortal creature with the Achilles heel of sensitivity to environmental pollutants. Meanwhile, his wife, Dr. Linda Holland, represents the ecofeminist notion of living with the Earth as a separate, but caring being. Although she loves Dr. Holland, she can only love him from afar and cannot physically enter or be the swamp. However, this does not diminish her ability to have compassion for *Swamp Thing*.

The deep ecology movement emphasizes an intrinsically linked relationship to the natural world as it challenges the concept of the dualistic ontology of the environment and humanity. However,

ecofeminists refute the deep ecology movement's over-identification with the Earth, believing that the Earth must be nurtured instead (Langer, 2003). However, **"**Brian Swimme asserted 'If you do not experience the universe directly, it doesn't matter at all what you believe about it'" (Reinders, 2008. p. 10-11). *Swamp Thing* shows that ecofeminism and the deep ecology movement have the capacity to work together in order to nurture the environment by focusing on personal choices, remembering that each individual choice impacts the greater whole. Moreover, as Freya Matthews has pointed out, there is a "dark side" to nature where "… decay, death, and destruction are aspects of Nature's 'earthiness' that have been repressed in the traditional dualistic ontology favoring light, reason, and culture" (as cited in Langer, 2003: 105). In doing so, we can love the Earth as ourselves and as someone separate that must be cared for.

The New Berserker: Explorations in Transpersonal Ecosophical Consciousness

So far, various aspects of mythology and the hero's journey have been explored throughout this chapter that offer a greater understanding of their transpersonal insights, and ecosophical wisdom for personal growth. The question that remains to be explored is how these insights can be embodied as a *personal mythology* and applied in daily lives within modern culture. The initial clue to answering this question emerged while Schroll was reading chapter 4 of Metzner's (1994) book *The Well of Remembrance*: *Rediscovering the Earth Wisdom Myths of Northern Europe* in which he illuminated the relationship between Norse mythology and the present eco-crisis with his chapter "Wodan's Warriors and the Heroic Mystique" (pp. 73-84). Metzner drew a connection between the *berserker* (Wodan's warriors), who "wore bear-pelts [and sometimes wolf-pelts] in order to acquire the animal's power and ferocity" (p. 75), with what he, Marie Louise von-Franz (1985) and Norbert Mayer (1994a, 1994b) have suggested represent the transformed contemporary counterpart's as "the new berserker"[3]:

> These new berserkers are shaman-warriors, divinely inspired by their love of nature to combat the greed-motivated exploiters, polluters, and destroyers of ecosystems (Metzner, 1994: 82-83)

It is this perspective that Metzner sees embodied in the "eco-warrior" mentality prevalent in the members of such groups as Greenpeace and Earth First! There is considerable merit in the point of view that these transformed berserkers represent guardians of the Earth, as Mayer suggested (which will be explored further later in this chapter).

The following criticism should be raised, or more precisely an observation offered to clarify a particular point regarding how difficult it is to channel berserker power in a positive way. In Metzner's discussion of the original berserkers, he pointed out that:

> One of the problems associated with the battle fury of berserkers...was that it was sometimes difficult to direct the warrior's attack toward only the desired target. There are reports of berserkers killing everyone in sight, friend or foe (pp. 81-82)

It was in thinking about the potential danger of the wonderfully inspired vision of eco-warriors or Earth guardians that reminded Schroll of an incident he observed at *Common Ground*, the 3rd National Student Environmental Action Coalition (SEAC) conference on October 3-5, 1991, at the University of Colorado in Boulder. This incident took place during an open microphone session, where the nearly 2,500 participants had gathered to share their stories about the various aspects of environmental devastation that had touched their lives. Prior to the beginning of this session, during the gathering of this huge crowd, there was a group of about 40 people (several wearing t-shirts bearing the name Earth First!) dancing around and chanting to the beat of several drums. There they are, the eco-warriors getting ready to do battle, Schroll thought to himself.

Not long thereafter, the conference organizers appeared on stage welcoming everyone to the session. Following their opening remarks, the crowd received instructions that they would have five minutes per person to express their views, thereby allowing as many people as possible to participate. With these simple rules of common courtesy established, people were invited to approach the stage. This opportunity for self-expression proceeded smoothly until a woman (who had been dancing to the beating drums, accompanied by a male companion), stepped up to the microphone. Her voice trembled with emotion as she spoke about the midnight raids and eco-sabotage she had been involved in against loggers in Oregon, encouraging the people in the audience to

join her and other eco-warriors in the fight to save old growth forests. This enthusiasm (bordering on the maniacal) was still building momentum as her five minutes of speaking time expired. Continuing to rave on, she was eventually asked politely to yield the microphone to the next person waiting to speak. Yet she refused, exclaiming that she still had important things to talk about. Finally two large males serving as security personnel appeared on either side of her and her silent male companion. Realizing that they had come to remove her from the microphone, this woman began exclaiming: "You see the people running this conference aren't our friends, they're the enemy; they're fascists trying to suppress the truth!" This outburst left the security personnel with little choice; they moved in and physically escorted her (accompanied without resistance by her silent friend) from the stage. As they led her away you could hear her shouting: "No compromise in the defense of Mother Earth!"[4]

Meanwhile Schroll too was waiting in line to speak, allowing him to witness one of the women who had helped to organize the conference standing backstage alone crying. Having been introduced to her the day before, Schroll went to her. Through a steady stream of tears she expressed how much this incident with the angry woman on the stage had upset her. This incident helped to inspire Schroll's own open microphone comments about how our private ideological struggles (the deep ecology movement vs. social ecology vs. ecofeminism, etc.) often become larger issues than our efforts toward trying to solve the much bigger problem of the eco-crisis (Drengson, Devall & Schroll, 2011; Fox, 1989; Kheel, 2008; Schroll & Wright, 2011; Batten & Schroll, 2012; Schroll, 2012a; Walker, 2012).

Mayer (1994b) raised an interesting and related point about the way we must come to think about *the new berserkers* as eco-warriors. In chapter Seven of Metzner's book, Mayer wrote that in March 1989 he participated in a past-life regression, which provided the following insight:

> I am sitting at a thing [or tribal council] among a circle of twelve people...A statue is on a pedestal to my right. To my surprise, it is a statue of Freya, the goddess of Earth, love, and beauty and the wife of Odin. I am surprised, for up till now, Wotan has been the protector of the berserkers (Mayer, 1994a: 142)

Providing additional insight into this vision during his lecture "The New

Berserkers," (Mayer, 1994b) Mayer pointed out that the meaning of his vision suggested:

> ...because men have played a major role in the ecological destruction of the Earth, to invoke its healing we must turn to the wisdom of the goddess Freya (Mayer, 1994b).[5]

Mayer's additional point should be included (if Mayer ever considers revising his chapter), because it helps to clarify the shift in attitudes (paradigm shift or transformation of consciousness) that the vision of the new berserker is seeking to represent. The new berserker is not someone who charges headlong into battle killing friend or foe (like the logos-oriented male dominated tragic heroes of Greek antiquity), that were re-introduced into the way of thinking in the comicbook heroes in the USA during the 1940s and early 1950s. The new berserker instead represents the conscious awakening of the anti-hero or rebel that came to life most vividly in the 1960s in such comicbook heroes as the Incredible Hulk and Spider-Man, whose powers were the result of their exposure to nuclear radiation. (In the film adaptations of Spider-Man (from 2002-2017) his powers are the result of genetically manipulated spiders; the Hulk's powers are a blend of genetic manipulation and gamma radiation exposure in the 2003 to present film adaptations). Both the Hulk and Spider-Man began their lives as scientists with egos striving for self-actualization, whereas their accidental transformations (i.e., liminal experience, ego death, and return) awakened these heroes to the shadow side of technology, and to the social responsibility (and subsequent social ridicule) that comes with having abilities beyond those of ordinary citizens.

The Incredible Hulk is truly indicative of the battle fury of the berserker as it is rage that triggers his transformation from Bruce Banner to the rampaging and often destructive Hulk; it is from this heightened berserker state of awareness where he gains or is able to actualize his strength. The Hulk is also one of the first *Avengers* (accurately depicted in the May 4, 2012 film; Feige, 2012), and he later becomes part of another group *The Defenders* (of the Earth), led by Dr. Strange (who we will discuss in more detail later in chapter 7). Frequently in his comicbook series the Hulk is shown in nature scenes, and it is in the tranquility of the natural world that he returns to his human self. It is also shown in *The Incredible Hulk* #140) (written by science fiction author Harlan Ellison,

1971), when the Hulk is shrunk down to the sub-atomic world—where he is *both* the Hulk and has the rational mind of Bruce Banner—that he is less powerful.

Even more representative of the new berserker as an Earth guardian is the comicbook hero Swamp Thing, whose powers resulted from experiments with a bio-restorative formula, plus the co-mingling with the swamp waters and vegetation of the Louisiana Bayou. Swamp Thing's character re-embodies humankind's identification with nature symbolized by the pagan image of the Green Man, or Leafy Man, whose image "is found tucked away secretly in corners, under lintels and pedestals" of Gothic churches throughout Europe (Metzner, 1999: 138). In a brief conversation with Metzner about including Swamp Thing as an archetype of the New Berserker, he did not think the analogy was accurate, saying that "Berserker's wore bear and wolf pelts, where Swamp Thing was this slimy creature" (personal communication April 18, 2013). Metzner's point that berserkers wore bear and wolf pelts is valid, but the analogy made here is that Swamp Thing represents an Earth guardian who is the total embodiment of what Dave Foreman (founder of Earth-First!) argues is needed: "we need people who...are willing to take things into their own hands and essentially *become the forest in defense of itself*" (p. 60, italics added). Moreover, von Franz (1985) adds this further point of clarification:

> For the old Germans to wear a bearskin means to be a berserker—a berserk...To go berserk was also called "hamfong," which means changing one's skin or shape and also shadow or ally (Schutzgeist)...[and,] as a bear whose pelt contains the golden lustre [which]...alludes to the "new sun" in alchemy, a new illumination (p. 19)

Thus, it is because of Swamp Thing's shape-shifting alchemical transformation, and bio-restorative alliance with nature that this superhero is considered to be representative of the new berserker.

Along similar lines of berserker alchemical transformation, is a quote by Michael Grossinger in Paul Devereux, John Steel, and David Kubrin's (1989) book *Earthmind*: *Communicating with the Living World of Gaia* that has really stuck with us:

> Gradually, over the aeons, lead turns to copper, copper to iron, iron to tin, tin to mercury, mercury to silver, and

> finally silver to gold. The Earth is a loom in which the planets weave their vibrations. The vibrations may be thought of as musical notes that become concretized in the loom; transmutation is thus a changing of the planetary note (as cited in Devereux, Steel, & Kubrin: 24)

Grossinger's comments are fascinating, and are so in touch with the vision of transpersonal ecosophy, and in keeping with our discussion of comicbook lore. The essence of Grossinger's message was known in the 1960s in the stories of alchemical transformation found in *Metal Men*, whose fictional creator was Doc Magnus (think Doc Magma, or the molten rock, crystals, and gases deep within the Earth). The "Metal Men" were always most powerful when they combined themselves. Plus, there was the added twist of Tina, who was made of platinum, who was in love with Doc Magnus—such wondrous metaphors in these stories.

As a final thought it is worth pointing out that the examples given by Mayer, and our summaries of the hero's journey described through the characters of the Incredible Hulk, Swamp Thing, Dr. Strange and to a lesser extent Spider-Man and the Metal Men, have provided us with a way of understanding how these insights can be embodied within our personal mythology. But the question remains as to how this archetypal orientation of the new berserker can be directly applied to everyday human life. One suggested practical application would be the development of a "conservation corps" as an alternative to military combat service.[6] This conservation corps could be employed to clear out dead trees and brush to help prevent annual forest fires in various parts of the USA, assist in re-planting marshlands that act as natural barriers to hurricanes, and assist in the prevention of soil erosion, thereby helping to prevent mudslides and flooding. Further examples could also be envisioned and modeled on the exemplary life of John Muir, including exposing this corps to the specific wilderness experiences that transformed Muir's worldview as a training technique to prepare such a corps for service (Fox, 1981; Turner, 1985).

Conclusion

In chapter 5, Part 1, we put forward the suggestion that *myths operate like paradigms*, but also that their entertainment value is not devalued. It is

because these stories of the hero's journey resonate so deeply with Schroll and Polansky that the archetypal significance of these stories is employed to represent transpersonal ecosophical ways of being: comicbook lore (at least those characters we have identified in this chapter and book), represents a contemporary example of this archetypal significance.

Part 2 (this chapter) offered several examples of how comicbook lore provides humankind with lessons carrying transpersonal and ecosophical implications embodying shared visions and principles from the deep ecology movement (where all are interconnected), to lessons on how to work together in order to care for planet Earth. Of course additional inquiry is encouraged to examine the thesis that ecopsychology is morphing (or needs to morph) into what Naess, Drengson, Schroll and Polansky call *transpersonal ecosophy*). Readers will also remember an argument was made for ecopsychology's need to transition into transpersonal ecosophy in chapter 3, this volume. Likewise it is time to reconsider the classic archetypes found within ancient myths that have been adapted to fit the concerns of the current crises, and bring them to a modern audience through familiar pop-culture icons.

Finally, in sum, ecological concerns, social change, feminist orientations, transpersonal visions, and concerns about the dark-side of technology can all be found in the characterization of the superheroes we have identified, and can be understood by a collective cross-cultural audience that has little or no exposure to academic ecopsychology discussions. In this way it is hoped that further research on the facets of transpersonal ecosophical awareness can be achieved on a planetary scale.

Notes

1. This anti-hero appears in the clinical setting as well, especially in sandtray therapy and within artistic expression. A client of Claire Polansky's, for instance, identified with the rebel archetype that creates order out of chaos on principle (e.g., magician, the court jester, and the super-villainous Joker from DC Comics' *Batman*), and teaches by fool and folly while denying his hero impulse (i.e., the unconscious desire to save the world in a post-apocalyptic era). But, as Polansky notes in her chapter 8, the two faces of the antihero converge as the self-destructive client deconstructs his or her internal and external world and returns from the unconscious underworld, renewed as a hero with the potential to repair the world and experience love. More recently the movement against gun violence is representative of the rebel or anti-hero archetype.

2. This is an observation worthy of further examination and additional research. In a

conversation with Scott Stewart (comicbook historian and research librarian at Lincoln City Libraries; personal communication, April 15, 2013), he said that Marvel's hip realism attracted a wide audience, including university students. DC Comics observed this and responded to the increased market share and financial gain that making its heroes more like Stan Lee's would produce, which is why character changes were made in its heroes' personas.

3. Our use of the term "berserker" is a positive one, similar to an alchemical transformation of consciousness and positive transpersonal growth. Thus our discussion of berserkers should not be confused with the way that Wade (2016) investigates the dark magic and frenzied rage associated with berserkers.

4. In response to a previous draft of this chapter, Metzner commented that: "A warrior who is 'out of control' with anger has lost it, and has broken the code of the warrior; this woman's behavior is, therefore, a good example of non-constructive anger" (Metzner July 9, 1996, personal correspondence to the first draft of my doctoral dissertation, Schroll, 1997). I agree, and am thankful to Metzner for reminding me that he makes this distinction. Although a complete discussion of the problem exceeds the limits of this chapter. Metzner has noted that the interested reader can find a more extensive exploration of this point:

> The basic pattern of the Indo-European migrations is that of horse-mounted warrior bands raiding and plundering their way through history. They idealized their warrior-heroes and the force of their weapons, and they sung heroic tales of divinely justified warfare, from the *Mahabharata* to the *Iliad*. Of course, intertribal warfare and the existence of dedicated warrior cults is not limited to the Indo-Europeans. In a fascinating study, *The Code of the Warrior* [(1991]), Rick Fields compares the underlying similarities in cultic warrior traditions the world over, from the samurai of Japan to the Plains Indians of North America to the knights of medieval Europe" (Metzner, 1994: 74).

5. Katie Batten (MacDowell) has questioned Freya's overall wisdom considering her obsession with obtaining the Brisignamen (personal communication May 18, 2009), that according to H. R. Ellis Davidson was most likely a piece of amber made into a necklace. This necklace may have represented fertility, and/or could also have been a family heirloom (Davidson, 1990: 116). It is therefore not clear if the desire to obtain the Brisignamen originated from vanity or represented a more profound significance. Batten also raised the concern that Freya's predisposition for battle was equal to or exceeded Odin/Wotan's (personal communication May 18, 2009). Similar to Batten's concern about Freya is Metzner's disinterest in Odin/Wotan's warrior orientation in favor of his attraction to "Odin as the truth-seeking shaman poet-seer" (Metzner, 1994: 73). Whereas in support of Mayer's intended perspective, it is the wisdom of Freya's orientation as *seidr* or seer that interests us; a more complete discussion of Freya's abilities as *seidr* or seer exceeds the limits of this chapter. Interested readers

should see Davidson, 1990; Kremer, 1994; and Metzner, 1994 for a more complete discussion.

6. In Israel, Polansky participated in a community garden project spearheaded by a conscientious objector who completed a few years of volunteer service and created organic community gardens rather than entering the military.

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Chapter 7

Dr. Strange:
A Cinematic Journey into the Multiverse and Otherworldly Realities Including Recollections of My Own Experiences

Mark A. Schroll

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

In a final act of desperation, he spends the last of his remaining fortune traveling to Kathmandu, Nepal, in search of a miracle cure. Upon arrival, a series of unexpected events unfold that initiate self-transcendence and transpersonal awakening. This begins with finding the ashram where he was told the secrets to the mysterious cure he is seeking can be found. At the ashram Dr. Strange is introduced to the Ancient One, who humbly serves him a cup of tea. Drinking the tea, Dr. Strange asks about the cure he is seeking, and the Ancient One complies by showing him images of chakras, acupuncture meridians, and MRI scans of the body. Perplexed and indignant at what he is being shown - and after having spent his remaining wealth on a wild goose chase - Dr. Strange gives

the smug remark that these so-called images of some otherworldly reality are nothing more than trinkets of pseudo-scientific knowledge frequently seen in gift shops.

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

The Ancient One's reply (for those who know) refers to William Blake's book *The Marriage of Heaven and Hell* (1790), in which he argues: "if the doors of perception were cleansed everything would appear to man as it is, infinite. For man has closed himself up, till he sees all things through narrow chinks of his cavern" (quoted in Cousins, 2011: 285). Likewise, the Ancient One's reply reminds me of my keyhole metaphor as presented in chapter 2 of my book *Transpersonal Ecosophy*, *Vol. 1* (Schroll 2016a), where I say:

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

> is a dynamic, undivided whole, is the vision of human potential that informs the worldview of transpersonal psychology, the anthropology of consciousness, and related disciplines (Schroll, 2016a: 14)

In other words, the infinite varieties of knowledge - our ways of seeing and experiencing - are conceptual constructs we create through the lens of our *Maps of Consciousness* (Metzner, 1971). The Ancient One then makes the decision to have Dr. Strange thrown out onto the steps of the ashram. This is one of many such tests that practitioners of esoteric knowledge use to assess a potential student's true nature and personality orientation. Eventually Dr. Strange is given the opportunity to re-enter the ashram, and the rest of the film chronicles his transpersonal awakening. This involves a lot of action sequences that bring him back to the USA, and New York's Greenwich Village, where in the final post-credit scenes of the film he begins a new life as a mystical consultant: representative of his return and re-birth.

The Case for Dr. Strange as a New Berserker

Those of us (like myself) who were reading comicbooks in the 1970s remember that further extraordinary circumstances lead Dr. Strange to become the leader of a group called *The Defenders*, who are guardians of both humankind and the Earth. *The Defenders'* origin began in December 1971 in *Marvel Feature Vol. 1*, and in addition to Dr. Strange included the Incredible Hulk (whose new berserker status was discussed in chapter 6), as well as the Sub-Mariner. The case for Dr. Strange as a new berserker follows from Marie Louise von Franz's observation that going "berserk was also called "hamfong," which means changing one's skin or shape and also shadow or ally (Schutzgeist)...[this] alludes to the "new sun" in alchemy, a new illumination (von Franz, 1985: 19). Granted, *The Defenders* are not primarily concerned with the eco-crisis that prompted Metzner (1994) and Meyer (1994a, b) to coin the term *new berserker*. Nevertheless, as an alchemically transformed practitioner of esoteric and mystical knowledge, Dr. Strange can be included in the broad classification of Paganism that Chris Klassen (2011) has offered:

> Through an emphasis on the cultivation of virtues of authenticity and connection, Pagans maintain the motivation for engage-

> ment with the rest of the natural world in diverse manners. Interdependence, balance, and knowledge each in their respective contexts are in dialogue with an ethic of authenticity to provide Pagans with horizons of significance that shape their identity according to a broad spiritual and ecological milieu with varying practices and attitudes both allowable and encouraged (Klassen, 2011: 305)

For these reasons, this then is why I argue that Dr. Strange is also representative of the new berserker.

Additional Reflections on the film Dr. Strange

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

The deeper insight here is that the multiverse not only includes material reality (or the geometry of spacetime), it also includes non-being (probability states), which is the contribution of quantum theory - and Zen before it. T. P. Kasulis (1981) provides a clear exposition of this idea, titled "the Allegory of the Bell," which also supports Stanislav Grof's

(2012) reference to the "Metacosmic Void, primordial Emptiness and Nothingness that is consciousness itself" (2012: 148):

> Walking along a mountain path in Japan, we come upon a rudimentary hermitage with a large temple bell suspended from a simple wooden pagoda. Unlike Western carillon bells, the Japanese bell has no clapper and is struck on the outside much as one might strike a gong...Admiring the excellence and obvious age of the engravings on the casting, we hear the footsteps of the temple priest and turn to ask, "How old is this extraordinary bell?"
>
> Touching his palm to the massive casting, he responds, "This is about five hundred years old, but" (removing his hand to point into the black void within the bell) "the emptiness within—that's eternal." To refine the analogy, think of the casting of the bell as Being and the hollow center as Nonbeing. The bell's function, the ringing of its tonal quality, is located neither in the casting nor in the emptiness.
>
> Without the hollow interior, the bell would be a metal slab that might clang but certainly could never emit music. On the other hand, the hollowness without the casting could only produce the rushing echo of silence. For the bell to resound, both the Being and the Nonbeing of the bell are necessary...Nonbeing is an empty potentiality until it interpenetrates with Being, giving birth to all things. But as soon as it does, as soon as it becomes delimited and specifically meaningful, it is no longer absolute...[Yet], without Being, Nonbeing lacks all definite signification (Kasulis, 1981: 33-35).

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

In conclusion, there is one final humorous observation that harks back to a previous point I made which takes place during what is for Marvel film aficionados the anticipated cameo by Stan Lee. This cameo takes place during a fight scene, as Dr. Strange is thrown against the glass of a city bus, giving us a brief glimpse of Lee reading Aldous Huxley's book

The Doors of Perception (1963). The title of Huxley's book is a reference to William Blake's aphorism, "If the doors of perception were cleansed, everything would appear to man as it is, infinite. For man has closed himself up, till he sees all things through narrow chinks of his cavern." This harks back to the beginning of the film when Dr. Strange asks The Ancient one if she put psilocybin in his tea. Huxley's book is a description of insights revealed to him under the influence of mescaline.

Appendix A:
How Reading Dr. Strange Helped Me Make Sense of an Out-of-Body-Experience

> The out-of-the-body experience or OBE "is the experience where the subject perceives himself as experientially located at some other location than where he knows his physical body to be. In addition, he generally feels that he's in his ordinary state of consciousness, so that the concepts of space, time, and location make sense to him. Further, there is a feeling of no contact with the physical body, a feeling of being partially or (more usually) totally disconnected from it" (Tart, 2009: 196)

We are reminded of the Ancient One's dislodging of Dr. Strange's astral body in Charles T. Tart's description of the out-of-body experience. In fact, as we will learn in this Appendix, it was because of my own reading of Dr. Strange that I was able to first make sense an out-of-body experience I had as an adolescent, which was facilitated by my inhaling nitrous oxide at the dentist.

Before I begin to describe my out-of-body experience on nitrous oxide, and to further legitimate or edify nitrous oxide as a means to illuminate transpersonal experiences, it is for many of us old news to point out that William James' views in *The Varieties of Religious Experience* (1958, originally published in 1902) were directly influenced by his own experimentation with nitrous oxide (James, 1882/1969); (a colorless gas known for its slightly sweet odor and taste), resulting in the erasure of the usual boundary of waking consciousness separating us from transpersonal experience(s). Nitrous oxide gave way to his revelation that "There are no differences, but differences of degree between different degrees of difference and no difference" (James, 1882/1969). *The Varieties* was written for his Gifford Lectures, delivered in Edinburgh between

1901-1902 (Miller & Buckhout: 1973: 90). Adam Gifford (after which this lecture series was named), had an interest in studies that he referred to as natural theology. In *The Varieties* James famously stated:

> Our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different" (1902/1929: 378)

Out of Body Experience, the Dentist and Nitrous Oxide

In 1970 (at age 12) I went to the dentist to have some back wisdom teeth removed. I was afraid of the pain, and while the dentist and his nurse were out of the room, I turned up the gain on the Nitrous Oxide, and had an experience of astral projection - or the projection of my consciousness into another room. It is important to point out that unlike the experiences many of us have had filling balloons with nitrous oxide and holding it in a few seconds (which produces a slight experience of light-headedness), the apparatus used by dentists mixes oxygen and nitrous oxide for prolonged exposure to its anesthetizing effects. The gain of the gas is purposely kept low to prevent any major shifts in consciousness (while maximizing the anesthesia). I knew none of this at the time of my experience, nor was I at all familiar with the literature of out-of-body experiences (except for my reading of the Marvel Comics adventures of Dr. Strange). None of this was on my mind that day, I just wanted to prevent myself from feeling the pain of the dentist extracting my wisdom teeth.

Sitting in the chair waiting for the dentist and his nurse to return, I felt a progressive numbness spreading through my body producing at first a slight tingling sensation until, eventually, I was no longer able to feel my body at all. The first thing I noticed was that sound and light seemed to be greatly intensified. I decided to shut my eyes as the dentist proceeded with his extraction procedure. Closing my eyes further intensified my experience of not being able to feel my body, and yet in my mind I wanted to distance myself from the sound of the drill. Due to the fact this experience took place 40 years ago, I am unable to recall if I reopened my eyes or if I kept them closed, but I do recall feeling amazed that I was now experiencing my conscious awareness as no longer located in my physical body. Instead, I experienced myself to be on the ceiling.

I decided I wanted to get further away from the sound of the drill, as my awareness moved out the door, down a hallway, and into the waiting room. By this time I no longer had any consciousness that I was still in the dentist chair, and I had completely distanced myself from the noise of the drill. I was looking down at several people in the waiting room reading magazines, followed by an awareness of moving into the coat closet. I then decided I was going to leave the lobby to go outside and explore. But then, suddenly, the room began to spin, like I was on some amusement park ride.

This spinning sensation continued until I heard a loud voice saying to me, "I need you to stop moving your head, I cannot work on you!" I continued moving my head back and forth as I was enjoying this sensation, when the dentist yelled "you're on drugs." At this moment my awareness returned to my body to discover that I was moving my head from side to side, and I replied back to the dentist, "only the ones you gave me!" I was at this moment greatly annoyed that the dentist had returned my awareness to my body, as he said: "Nurse! Who turned the gain up on this gas so high?" I just sat there, trying to look innocent as he immediately turned off the gas, and gave me several shots of Novocain so that he could finish the extraction.

When my mother returned to pick me up, the dentist informed her that not only would he never give me nitrous oxide again, he no longer wanted me to be his patient. I cannot recall what my mother said to me in the car on the way home, as my thoughts had turned to remembering the tales I had read of Dr. Strange and his experiences of "astral travel," because I now knew that such experiences were actually possible. Indeed, this experience with nitrous oxide served to deepen my already keen interest in psi research, an interest I had harboured since an experience of dream telepathy in 1964, at age six (Schroll, 2016c; Luke, 2016; Hall, 2016), and a profound consciousness altering experience with meditation in 1962, at age four—but this as they say is another story.

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Chapter 8

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

Claire Polansky

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

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

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

With this in mind, art therapists believe that unconscious memories and guiding insights will surface and become part of our conscious

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

Transpersonal Art Therapy

Readers of the journal *Paranthropology* are well familiar with the close relationship between paranthropology and transpersonal psychology (Laughlin, 2012: 2013). Transpersonal psychology offers fertile ground for the synthesis of spirituality and psychic transformation within the arts. Stanislav Grof explains that these other states of consciousness extend "beyond the usual ego boundaries and limitations of time and space" (As cited in Wittine, 1978: 26), reaching outside of the self towards "illumination," "mystical union," "transcendence," and "cosmic unity" (Sutich, 1996: 11). "Normal consciousness" is understood by transpersonal theorists as a protective defense mechanism, where awareness is limited (Walsh & Vaughan, 1996). For the purposes of this chapter, I would like to rely on Walsh and Vaughan's (ibid) assertion that *transpersonal* refers to our sense of self or identity that extends beyond the farther reaches of the individual to the greater cosmological sphere, including nature, altered-states, and spirituality. Anti-psychiatrist R.D. Laing (1989) explains:

> True sanity entails in one way or another the dissolution of the normal ego, that false self competently adjusted to our alienated social reality: the emergence of the "inner" archetypal mediators of divine power, and through this death a rebirth, and the eventual reestablishment of a new kind of ego-functioning, the ego

> now being the servant of the Divine, no longer its betrayer (Laing, 1989: 60)

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

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

> Transpersonal Arts Therapy is a process wherein two or more people are communicating through art making or perceiving. It is not the surface that is so important but rather the way we can see through the surfaces and discover the messages within. We discover and witness the transcendence of soul material down to personal levels. This is a process that is not just done through the brain but rather through the heart–it is meditation in a very pure

> sense. The making and the dialoguing with the artwork is healing work. This is a highly intimate process, not meant for the world but for the privacy of an inner dialogue, fragile, sensitive, respectful and acknowledging (para. 8)

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

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

The Myth of the Soul and the Mysterium Coniunctionis

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

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

As art therapists conduct rituals (e.g., laying out art supplies, setting an intention, reading an inspiring quote, guided meditation, mixing concoctions of paint and/or glue, etc.); they become "attuned to the ancient spiritual disciplines that emphasize listening, being present, and letting go of tight controls so that things outside our current awareness can come forward" (McNiff, 2004: 28). This frees us the art therapist to allow the magic of the art to enchant them and lead them on a transformative journey through the alchemy of the soul's dialectics. In Nietzsche's (1872/2008) *Birth of Tragedy,* his exploration of the dualities of the cosmos and our human nature through the lens of the arts and Greek gods (the ecstatic Dionysus and the more controlled Apollo), he attests that: "...art approaches as a saving sorceress, expert at healing. She alone knows how to turn these nauseous thoughts about the horror or absurdity of existence into notions with which one can live" (Nietzsche, 1872/2008; Cited in McNiff, 2004: 4).

The art therapist must join the client in the thrownness of a client's horrors, or absurdities of existence, and journey with them in the transformative process as a Winnicottian "good enough mother" to protect the space (McNiff, 2004); a *wounded healer* (See Jung, 1912/2002) who knows the way of the rocky, winding road to change. An alchemical change within the psyche may be assisted with art until the *mysterium coniunctionis* or synthesis of psychic opposites integrate in the conscious or unconscious (See Jung, 2014). The stone, clay, water, and other earthbased elements in particular emanate the *anima terrae* or spirit of the earth that incorporates the earth's lessons into the psyche. As the client reconnects with the earth, he or she unifies the fragmented parts of the

self. In this way, the soul becomes whole as it returns back to nature's center like the Gnostic (See Jung, 2014), or Judaic first man who was created from the earth, kissed by the fire of the sun above, the sea below, and given life through the air of God's breath and then made whole upon the unification with his feminine opposite.

The Clinical Application of the Anti-Hero and the Golem

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

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

Yonathan's Golem: The Anti-hero as the Creator and Destroyer

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

he chose his seat, yet he was coherent. This scene would continue to re-play weekly throughout the summer, although his mood fluctuated from jovial to flat from one session to the next.

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

In the beginning, I attempted to guide him in meditation in order to calm his manic energy and set an intention though guided imagery and a mandala drawing: he both complied with the directive and resisted simultaneously. After meditation, he stated that he did not like guided meditation, but he was not adverse to active imagination, which is not much different. In both, dream-like images, bodily sensations, art practices, and feelings may be part of the transcendent self (Jung, 1916/1958). In addition, he brought his dreams to sessions on occasion, but he only seemed to confront his soul material in depth through the act of manipulating clay figures as the *golem-like* figure took possession of his unconscious impulses—and mine as well to an extent.

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

> identified with the rebel archetype who creates order out of chaos on principle (e.g., magician, the court jester, and the super villainous Joker from D.C. Comics *Batman*) and teaches by fool and folly while denying his hero impulse (i.e., the unconscious

> desire to save the world in a post-apocalyptic era) (Schroll & Polansky, chapter 6, this volume)

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

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

What was behind the Joker's painted smile?

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

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

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

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

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

fault still acted through in our lives. Likewise, the *golem* acted through us and pushed us to our Jewish Kabbalistic roots in session.

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

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

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

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

Yonathan offered additional insights into the Joker's character, with particular attention to the themes from the 2008's cinema version, *The Dark Knight* (Nolan, 2008). He explained that the Joker did not seek to destroy the world like other villains, rather he simply wanted to challenge Batman (his nemesis and alter-ego), to see his inner villain. He casually mentioned his inferiority complex as a passing thought, which I juxtapose

against his confidence in his abilities (e.g., wilderness survival skills, intelligence, etc.). He acknowledged his strengths, but stated that his skills were useless in our current society, but he believed that they would be valued in a post-apocalyptic, crumpled society. He reported that he could rebuild the world. "Yes you can," I confirmed. "You are the guy we would want with us in the wilderness if the society crumbled." "I would be valuable now," he replied. In other words, he represented himself as villain, but he exuded the potential to be a hero. Yonathan might have perceived himself as a villain, but I saw him as a *mensch* (Yiddish: good person). He often affirmed this observation as his good deeds became apparent in session. Fittingly, Judy Schavrien (2015) articulates my sentiment that a:

> mensch is no saint, all purity, no hero riding a white horse; she or he is there in the flesh—blood, sweat, and tears—is someone who will understand and respond in a crisis; this is because of human imperfection, not despite it (Schavrien, 2015: 212)

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

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

"Great, they can keep each other company," I said as I picked up the box of figures and placed them in the back of a hidden shelf in my office. The client joked about the figures' shared maimed condition and we both giggled. The client suggested that the figures might fuse together as he reached his hand for the door. "Yes, that could happen" I responded "Judaism has some things to say about that, but we can save this topic for another time," as I thought about a myth regarding the union of soul mates. We parted ways, both with a grin on our faces. After

the client left, I realized that I had either temporarily transformed into the Joker myself, finding humor in watching Yonathan destroy a part of himself, or I cracked the Joker's riddle. Yes, there is a villain within all of us that will guide us through the meaningless chaos of our lives, but there is also a hero and a "Venus" in all of us who will care for our soul and protect the environment where it resides.

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

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

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

of good and evil.

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

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

Closing the Ritual Space: The Golem and the Superhero

Through a Jungian-influence art directive and an unconscious adaptation of ancient Kabbalah, Yonathan crafted an effigy of himself that he could manipulate and reform through an alchemical transformation of the *prima materia* of the Abrahamic human. The *anima terrae* or spirit of the earth (See Pauli, 1952/1994) acted through the *golem* or clay figure and it enchanted the clinician and the client, rather than moving about the physical reality. The *numinous* experience of the unconscious and conscious transformation of Yonathan's archetypal paradoxes (and mine at

times) transcended the perceived "normal reality" (See Jung 2014) and the *golem* received a soul-like quality. But it was Yonathan's ultimate responsibility to bring his unconscious material to the surface and integrate it with his consciousness. At last, Yonathan learned to accept the dualities in his nature as the righteous *tzaddik* or our *sitra ahra* (Hebrew: evil inclination) via the metaphor of the comicbook hero Batman, and the supervillainous Joker through this ritualistic directive with natural elements of the earth, and the *magical creative power of the arts*.

Perhaps this is why Nietzsche (1886/1966) challenges the notion of good and evil in his book, *Beyond Good and Evil*: the essay form of Nietzsche's (1883-1891/1954) *Thus Spoke Zarathustra*. The novel essentially explores the chaos of existence, the transformation of values, and the archetypal qualities of our higher selves via the allegory of the higher men who cried out in distress, and in which they were given a safe place within his cave. Nietzsche (1886/1966) asserts that "what constitutes the value of these good and revered things is precisely that they are insidiously related, tied to, and involved with these wicked, seemingly opposite things—maybe even one with them in essence" (Nietzsche, 1886/1966: 10).

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

Appendix B: The Golem

In Judaic Kabbalist lore, a *golem* refers to a creature molded from clay, and animated through a magical ritual (mystical incantations of the name of the God of the Hebrews) performed by a Rabbi (Winkler, 2003; Kaplan, 1997; Scholem, 1978). Gershon Scholem (1978) notes that: "the study of

the [kabbalah] was considered successful when the mystic attained the vision of the *golem,* which was connected with a specific ritual of a remarkably ecstatic character" (Scholem, 1978: 40). Similarly, the art therapist and the creator of a *golem* can be likened to a sorcerer who has mastered the craft of accessing non-ordinary states of consciousness, and transcending metaphysical reality through a means of meditation and ritual (Scholem, 1978; Winkler, 2003).

Twelfth and thirteenth century Kabbalists created the *golem* in order to symbolize their level of achievement with no early practical use (Scholem, 1978). Around the same time, Rabbi Shmu'el Ha Tsadik created a *golem* that accompanied him on journeys, albeit his speechlessness could not have been the best company (Winkler, 2003); while others reportedly created *golems* for protection (Potok, 2013). In various accounts in medieval history, the *golem* was said to have been created by the words *emet* אֱמֶת (Hebrew: truth), and reversed back into clay by erasing the aleph (first letter of the word) in Hebrew in order to write the word *met* מת (Hebrew: death) (Winkler, 2003; Scholem, 1978). Rabbi Tz'vi Aschkenazi created a *golem* that grew out of control, so he destroyed him by removing the paper from his head that had the "sacred name" on it in order to destroy it, and he turned back into earth (Winkler, 2003).

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

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

In art therapy, the creations in the therapeutic space seemingly act as a *spiritus rector* or guiding spirit (See Hillman, 1975) and take on a life of their own by acting through the individuals who create them, revealing their instincts, ethics, modes of thought (ibid) and even their strengths and weaknesses. Therefore, the *golem* is in essence the primordial image of one's hidden world that activates the healing process through archetypal imagery (e.g., the hero and anti-hero) that the client projects upon the image; like a voodoo doll, totem, or effigy of the client's shadow (i.e., hidden dimension of himself or herself) (See Jung, 1963).

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

This contemporary lore of the *golem* through art therapy helps us bridge ecotherapy with art therapy. Some hold the *golem's* clay permeates hidden powers from the earth (Scholem, 1978). Starting with Genesis/ Beresheit 2:7, we are introduced to the concept of a man formed from clay, who remained a *golem* according to Scholem (1978) for the first 12 hours until God breathed life into Adam's nostrils and gave form to his *neshama* (Hebrew: soul). Likewise, the therapist assists the client in matters of the soul. The therapist begins from the empty space of the *prima materia* and introduces the natural elements earth, water, air, and fire; through which we can undergo a metaphysical, a psychic alchemical change. (Unfortunately, art therapists such as myself are not always equipped with the latter due to fiscal concerns and space limitations). Regardless, by shaping and reshaping the clay, we will learn how the client and the clinician are seemingly enchanted by the *golem* as if they traversed the liminal threshold of an altered dimension and both emerge with a renewed concept of their dialectical nature, which facilitates the transformative process.

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Chapter 9

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

Tanya Hurst

What follows are my reflections on Claire Polansky's chapter "The Archetypal Cauldron: A Clinical Application of the Ecosophical Anti-Hero in Art Therapy and the Hebraic Lore of the Golem" (Polansky, 2017, chapter 8, this volume). In her chapter Polansky presents the art therapist as modern-day Shaman, performing an important service by guiding clients into the underworld where they might undergo a personal transformation akin to the alchemical transmutation of turning base metal into gold. [*Editor's Note*: The turning of base metal into gold is a common misunderstanding of the symbolism in alchemy that may have been used to confuse those who were not closely involved in its practice. The physical process of trying to turn base metal into gold was known as "vulgar alchemy," which became present day chemistry (Roszak, 1993). It has also been pointed out by Ralph Metzner that the familiar reference of turning base metal into gold is a metaphor referring to the psychological transmutation of turning the leaden aspects of our mind into the golden strands of consciousness (Metzner, 1998)]. Returning to our discussion of Polansky, she compares the creation of a clay figure in art therapy and that of the Golem in Jewish mystical tradition. She compares the work of the Rabbi and the shaman's summoning of entities to that of the work of the therapist. Finally, she alludes to a connection between the dichotomy of the hero and anti-hero, and the dualist separation of man from nature; suggesting the potential of transpersonal psychology and quantum theories to provide unification.

To extract Polansky's timely message, I concerned myself with the symbols she presented according to depth perspectives developed by C.G. Jung. Those who embark on individuation can attest that this endeavor opens a dialogue with Psyche, whereby we can discern deeper meaning. This led to an overarching metaphor, later confirmed, and its meaning deepened by a dream. The best example of individuation as change agent for a new paradigm (which in my opinion is the central message of

Polansky's chapter), is to present depth perspective in action. Nevertheless, there is not enough space available to address the subtle differences of various approaches that are compared, (some being religious, while others do not concern themselves with religion) yet in agreement with Mark A. Schroll concerning the naturalness of what has been called *supernatural or anomalies that have yet to be fully understood* (Schroll 2012, 2016: 130), Jung has said: "There is nothing mysterious or metaphysical about the term 'transcendent function'…the psychological transcendent function arises from the union of the conscious and unconscious..." (Hull, 1968: 273), and "magical practices are the projections of psychic events which…exert a counter influence on the soul and act like a kind of enchantment of one's own personality. That is to say, by means of these concrete performances the attention…is brought back to an inner sacred domain which is the source and goal of the soul. This inner domain contains the unity of life and consciousness which, though once possessed, has been lost and must now be found again" (Miller, 1977). In this respect, the individuation process is contained within all cultures and traditions.

Introduction

I want to begin by suggesting the metaphor of the Golem in Polansky's Archetypal Cauldron represents "conscious embodiment," and that this links the client's transformation to modern Ecosophical concerns. In opposition to positivism guided by objectivity and deductive logic, sociologists Peter Berger and Thomas Luckman, "credited with developing the social constructivist perspective, postulate that truth, or human meaning, is a varying, socially constructed and ever-changing notion" (Blackstone, 2007: 3). In light of David Bohm's presentation of *holoflux* (Schroll, 2013: 2), individuation serves as a change agent in healing the dichotomy of psyche and *Physis*, as in our modern social constructs. (*Physis*, better known as *Protogeneia*, is used here according to its social use since the 3rd century, to indicate nature in absence of soul. The term formerly carried a more holistic meaning.) Bohm's correlation in physics offers hope for a bridge between mind and matter. Psyche confirms this correlation as does Jung, who said, "the individuation process…created new structures from old ones" (Schwartz-Salant, 1995: 14). Turning our attention to symbols, we can trace the creation of "new" structures and how this might inform our future.

Exploration of Symbol

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

The client's daily uniform of hiking gear and wilderness survival, with his zodiac assignment to twelve friends offers another symbol. This image reminds me of Moses' forty years wandering in the desert and the twelve spies he sent, who returned with reports of alarm. Further connection to Moses is the client's self-professed "rebel" nature, recalling Moses' disobedience that prevented him from entering the Promised Land. These symbols allude to the client's Judaic roots, but psyche communicates with symbols meaningful to the individual. The number twelve also brought to mind the disciples of Jesus, another Savior figure. The client said he had the ability to save humankind in some post-apocalyptic future. The savior motif alerted me to a possible complex as well as the client's potential for transformation, the image of Christ representing the "God in man," or "embodied divinity." The Jungian concept of the archetypal "hero" is the image of Savior, but archetypes carry the potential for both positive and negative energy, and the potential for creation or destruction. With complexes, parts of the whole are repressed from consciousness, leaving the individual living one-sidedly, often to his own detriment. Jung said this "one-sidedness is intended by the individual and is fostered by all the means in his power, whereas the complex is felt to be injurious and disturbing" (Jung, par. 255).

The client's complex is revealed by his identification with such symbols as the magician, court jester, vampirish nature and the Joker from D.C. Comics, Batman, or what can be called the archetypal "trickster." Trickster is the savior in negative aspect, embracing chaos and disobeying the normal rules of convention by using trickery and deceit to progress through life. Trickster appears on the scene when current paradigms become outmoded and no longer work to the benefit of the individual or the collective. Trickster's role is to wreak havoc on constructs that have been accepted blindly, pointing out cracks in the system that cannot be

ignored. While the trickster archetype is *a-priori*, magnification has increased in our modern era in such creative works as the television series, *Vikings*, and the rise of interest in Viking lore. Loki is a Trickster figure from the Old Norse mythology in the *Prose Edda* (1320/1954) by Snorri Sturluson. This magnification of Trickster in collective creative pursuits signals and affirms we have entered a time of reckoning. Even comicbook lore has seen the magnification of Trickster, or the anti-hero, as explored in chapters 5, and 6 this volume. Schroll and Polansky invite this inquiry. Asking why a planet-wide counter-cultural and cross-cultural fascination with superhero stories has manifested is a good question. Could it be because hopelessness, angst, and anomie are a planet-wide crisis as the 21st century continues to unfold? This is a question that deserves its own in-depth inquiry in future research projects, whereas Schroll and Polansky's chapter 5, this volume, has a more preliminary focus: *an inquiry into the archetypal significance of comicbook heroes and their demonstrations of transpersonal ecosophical themes*.

Synchronicity

A conversation with analyst Russ A. Lockhart referenced the "zodiac symbols to the passing of the ages, as we currently leave the age of Pisces and move into the age of Aquarius, the first zodiac sign to resemble 'man,' a transitional time of chaos that coincides with the 6th Great Extinction" (Lockhart personal communication, January 8, 2017). This highlights an experience of "synchronicity," a term Jung used to connote an acausal connecting principle, where two seemingly unrelated events occur having personal significance to the observer. This communication had personal significance as I explored the number twelve as symbol and the assignment of zodiac signs.

I experienced a dream where David Bowie appeared before me, larger than life, and communicated to me via thought in the form of symbols that may have been ancient Hebrew. The symbols imparted the idea of "embodied divinity," though much deeper and esoteric. I searched online for "David Bowie" and "Embodied Divinity," which pulled two hits, the first a YouTube recording of Bowie's song, "Heaven's in Here;" the second a reference to Bowie's esoteric study with a photo of him drawing the Kabbalist "Tree of Life." Having no formal study of Kabbalah, I researched the symbol which revealed the Tree of Life as "Keter to Malkuth describes the descent from Godhead to the physical realm," further expressed as "Keter to Malkuth and back again, Spirit to Matter

through the stations on the tree." My psyche made a connection between Bowie and Kabbalism during my exploration of writing this chapter that I would not have made in waking life, thus confirming the overarching metaphor of "conscious embodiment," or "spirit in matter."

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

Ritual Space for Active Embodiment

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

The earth-based mystical traditions appear to have a vital role in holding sacred space for aspects of psyche attempting to be constellated in conscious awareness. Nature traditions have long provided a container that acknowledges the oneness of spirit and matter, and the balanced masculine and feminine aspects of divinity. *Circle Sanctuary*, a nature spirituality church founded by Selena Fox in 1974, says of the pagan

worldview, "the theme of interconnectedness represents a fundamental component of the Pagan worldview," and "pagans view all of Nature as alive and imbued with spiritual energy;" further explaining "the Wiccan religion is animistic in that every human, tree, animal, stream, rock, and other forms of Nature are seen to have a Divine Spirit within" (Carpenter, 2017: 3). In the 1950's Jung remarked, "Alchemy is an old science, but also a new science that is only now beginning to unfold. It reflects upon the mystery of relations between things, and upon one's relationship to the cosmos. It has only been a relatively short time since this kind of awareness has re-emerged. Up to the last few decades there were few voices of concern for the health of our planet, and the state of the environment" (Schwartz-Salant, 1995: 17).

The Use of Fire in Ritual

Returning to elemental fire and its relevance, and the importance of having traversed the initiatory rite in order to act as guide, I will briefly discuss the use of fire in magical practice. During a shamanic ritual led by clinical psychologist Bridget Wolfe and Shaman John Curtis Crawford, I had an opportunity to participate in a blindfold excursion into the wilderness to the beat of the drum to enter the chthonic underworld. The journey culminated in creating a clay image while blindfolded and having felt my way into the earth. The ritual used elements of water and earth in shaping the clay, and air in the form of a whispered name. I was given instructions for completing the work on my return home by setting fire to the clay in an earthen kiln created by digging a hole in the ground. This final act of transmutating the image through fire was heavily stressed.

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

My purpose in discussing fire concerns the closing symbol in Polansky's Archetypal Cauldron chapter. The therapy included elements of water and earth in the clay, the element of air by giving voice to the client's struggle, but did not include fire. This omission may account for the ambivalence in closing the work in relation to future prospects concerning fire, whether it is used for creative or destructive tendencies. This is revealed in the client's remark, "Don't mistake Prometheus for

Icarus." When the therapist places the image in the secret shelf I am concerned whether the archetype has been illuminated but not fully constellated. In magical practice, the four elements form the "circle," or whole. As I continued to have concern about the absence of fire in the ritual, I reached out to Russ Lockhart to share my synchronistic experience and discuss the element of fire. This interaction was very helpful to me in understanding my angst. In the client's work, the fire is the course of permanent manifestation of the object, as in firing it in the kiln: "Course equals Source" (Lockhart, Personal Communication, January 13, 2017). Will Polansky's client keep the pending date? Is he cured of suicidal ideation and self-harm? Will he move into more compassionate relation with the world and his fellows?

Archetypal Birth in Symbolic Form

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

Individuation and the Holoflux

Bohm's description of the *holoflux* is an opportunity for healing the dichotomy of psyche and *Physis*, or the mind/body problem (see Schroll 2013, 2016). If quantum physics acknowledges a connection between spirit and matter, we could be on the cusp of an entirely new era concerning our natural world and place within the cosmos. The implications for religious tradition, our understanding of mental emergency, the way we perform scientific inquiry and our responsibility to environment, other species and fellows is quite staggering. Bohm proposes an invisible implicate order that acts or co-creates with the material world. He further proposes that as man increases conscious awareness, this awareness re-enfolds from the explicate (material) order and acts upon the invisible implicate order, thereby changing the implicate order by our very consciousness, a mutually developing relationship, i.e., co-creation. This proposition was mirrored by an additional synchronistic encounter and reading of "The Transformation of God" (2016) by Rev Yakov Leib Hakohain, a Rabbi of Neo-Sabbatian Kabbalah of Donmeh West, and the belief that God not only affects a change in man, but that man through conscious awareness, affects the nature of God or "redeems" God, indicated in the western world by the shift of God from punitive to loving.

Conclusion

Polansky has illustrated the important role the art therapist plays in the mysterious dance to wholeness by using timeless tools for creating dialogue with psyche, as well as the individuation process as change agent toward a life-sustaining future. By exploring the symbols from a depth perspective lens, we see psyche sending us not only a "report of alarm" as the spies sent out by Moses once did, but also a path toward ensuring the birth of a life-sustaining future society. We ignore the message at our own peril, recalling "one can be gripped by the positive numinous and have mystical experiences [or we can be] dragged into dregs of demonic compulsion, acting out destructive impulses" (Schwartz-Salant, 1995: 29).

Concerning our present social climate and the imminent environmental and humanitarian threat, we witness the resulting collective chaos with the magnification of Trickster. As we enter a new age, will we heal our collective psyche/physis dichotomy to give birth to something new? As my synchronistic dialogue with the senior Jungian analyst revealed: "What

comes next is a mystery and for this, Jung noted, we look to the imagination to give us clues" (Lockhart personal communication, January 9, 2017). We have seen the way in which guided ritual can provide a container for individual transformation, and we see in recent "Water is Life" protests to the North Dakota Access Pipeline, the use of collective ritual in the form of drumming, dancing and prayer by the Standing Rock Nation indigenous coalition and their supporters. Magical practitioners consider "liminal space," to be the high time for performing rituals of change. Liminal space in the magical use of the term constitutes a transitional state such as the stroke of midnight, noon, break of day, nightfall, standing between an area that is half sunlight and half shadow, doorways, arches, and periods between endings and beginnings. (Liminal Space Workshop by Kirk White, MA, Hallowed Homecoming 2016). I witnessed energy workers travelling to the United States Capitol on the eve of the inauguration of our current president of the USA to perform ritual during that liminal time. As we traverse through the age of Pisces into the Age of Aquarius, we find ourselves standing in a cosmic liminal space, and an opportune time to make use of ritual engagement for collective change on a grand scale for a new paradigm of Transpersonal Ecosophy (Schroll and Polansky, chapters 5 and 6, this volume). My hope is we will open a public dialogue and begin the process of imagining a more sustainable future to explore the possibility of a unification of psyche and physis or, as Native American traditions might say, "Father Sky and Mother Earth."

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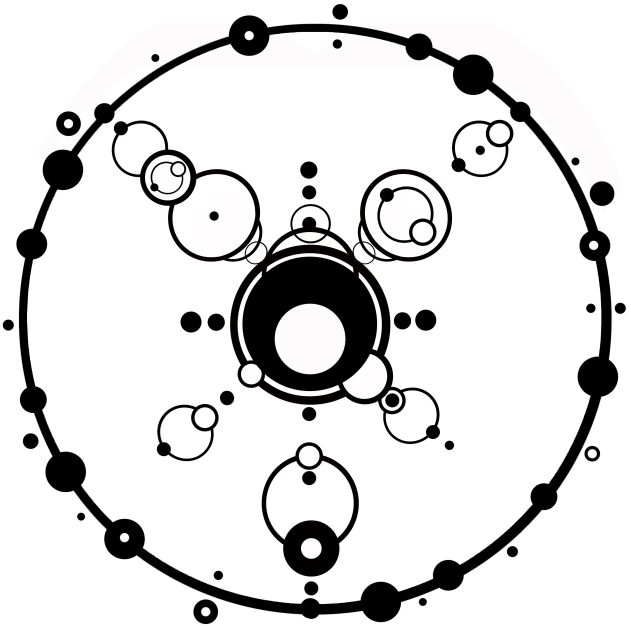
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PART 3

FROM PERSONAL TO COLLECTIVE DREAMING



Chapter 10

A Quest for a Temple to Sleep In

Sarah Janes

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

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

Dream State as Gateway to Endogenous Alchemy

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

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

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

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

The Evolution of Dream Experience

We might reasonably suppose that our ancient ancestors experienced the world, and perceived their relationship to it, rather differently to us. We can only speculate as to how the average 42,000 year old brain may have differed in structure and neural connectivity to our own. How brain regions might have been organised and electrically entangled before human beings started using complex language, social organisation, drawing symbols to convey meaning and inventing and utilising writing, technology and trade is something of a mystery.

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

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

Environ-Mental Sensitivities

Let us begin at the beginning and start with the placement of these structures. Contemporary geological surveys of healing temple sites generally reveal a combination of interesting strata, fault lines, volcanic activity, mineral deposits, geomagnetic anomalies and sometimes mildly radioactive waters (boron and radon—in low concentrations—are still celebrated for their health-giving properties in spas all over the world). Natural springs were often a major feature of the temples for the rites of purifica-

tion and were traditionally viewed by many cultures as gateways to the underworld. The ancients made much of the presence of lucky spirits and auspicious entities, which were believed to dwell in caves, forests, hills and mountains. Every conceivement of nature was endowed with spirit, as in the animistic traditions that perpetuate today. The fundamental belief of existing within a living universe is a conscious experience very different to the average modern person.

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

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

The Imbroglio of Magnetic Sense and Circadian Rhythms

Magnetoreception in the animal kingdom is evidenced in migrating birds, turtles and across bacteria, arthropods, molluscs and members of all major taxonomic groups of vertebrates. The magnetic sense of modern humans is not fully understood, but there is a chemical called a 'cryptochrome' which is a blue-light receptor in the eye and it is this evolutionarily old flavoprotein which is suspected of serving at least part of the function of a 'magnetic sense'. Clear downstream pathways to the brain remain rather elusive, but cryptochromes can be found in mammalian pineal organs. Interestingly cryptochromes ('hidden light' in Greek) play a

pivotal role in the generation of circadian rhythms in plants and animals—the 24 hour cycles which regulate sleeping, waking and feeding and are associated with cell regeneration and the release of neurotransmitters and hormones.

Dreams of a Divine Nature

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

Throughout ancient history dreams were regularly described as being communication with the divine, revelations from God, visions of the future and past, warnings and blessings. The Egyptians also believed dreams offered a window through which it was possible to observe the actions of the dead, though these dreams were not viewed especially auspiciously. The Egyptian word for 'dream' is represented by a combination of the hieroglyphic symbols for 'open eye' and 'bed.' Therefore: Dream = ″rswt″ (awaken)/(openeye)+ ″qed″ (sleep)/(bed) and can be read as 'awaken within sleep'; a perfect description of the lucid state.

Temple Sleep in Egypt

Thousands of years ago Egyptians built temples for 'temple sleep', a sacred exercise to bring about healing. This tradition is believed by some to have been begotten by Imhotep, the revered polymath serving under the Third Dynasty Pharaoh Djoser. Egyptologists ascribe to Imhotep the design of the stepped pyramid in Saqqara and he was the High Priest of Ra at Heliopolis. Imhotep was deified two thousand years after his death

and his birth mythologised so he became 'Son of Ptah'. As a deity of medicine and healing, his influence presided over the temples, in which we find the earliest description of hypnosis and dream and states of hynagogia being used for healing. The temples were open to anyone that believed in the god to which it was dedicated, but visitors were required to be pure before entering. Periods of fasting and bathing preceded ritual magic (texts say pieces of linen had the name of the requested God written upon them and were burned in oil lamps). The Egyptians used the very rock 'n' roll-ish combination of lavender and chamomile to promote sleep (oh, and sometimes opium in cases of insomnia). Thyme was used to combat snoring. After this period of purification, chanting and prayer, a sleep was induced, within which, ideally, a 'divine dream' would either cure directly or provide a dream interpreter or priest with the necessary instructions to implement the appropriate cure.

Thoth-Hermes in Egyptian Magical Practices (HKA)

Magical approaches to healing were however obviously well-established before Imhotep. I believe Imhotep became associated with the practice of Temple Sleep chiefly through his role as physician and perhaps even more notably architect. Magical spells and invocations are intimately linked with the character of Thoth/Hermes. Thoth/Hermes was the inventor of writing. In the earliest beginnings of hieroglyphs (translates as 'sacred engraving') each engraving was imbued with a kind of magical power that could directly connect to the Gods and therefore alter the spiritual and material realms. Hermes as psychopomp guided the supplicant from the conscious to the unconscious and back again. Leading the individual will into the obliterative divine power of *The All* and back into the individual's physical body—a sacred loop and integration of consciousness; bringing spirit into being and overseeing its effects through the magical art of the hieroglyph--the physical manifestation of spirit—the conscious directing of the mental world of potentialities.

Genes Switched On During Sleep and Off During Waking

Using the dream state specifically to create this sort of depth psychology healing response is a fascinating concept that can find a modern avenue of research in the placebo effect and the unique biochemical landscape of the sleeping human. The regenerative cell activity activated during sleep,

synaptic homeostasis, gene alterations and other re-balancing trends that occur during sleep would intuitively seem to provide optimum background conditions for self-healing mechanisms. If dream incubation provided the supplicant with a sort of conscious torchlight in the darkness—it is understandable that the faith healing/belief/placebo response might be intensified, especially in a lucidly experienced dream state. We can make comparisons here with athletes trained to lucid dream their sport and improving motor skills and response rates in waking life accordingly.

Greek Practices

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

In Ancient Greek mythology Asklepios is son to the god Apollo and the human woman Coronis, who was killed for being unfaithful to her husband and laid out on a funeral pyre to be roasted for this indelicacy. Apollo however, very benevolently cut the child Asklepios from Coronis's mortal, flaming womb and rescued him. He took the newborn to the centaur Chiron, who raised him and taught him the art of medicine. According to legend, in exchange for some kindness granted by Asklepios, a wise snake licked his ears clean and imparted secret knowledge. This knowledge enabled Asklepios's medical prowess to reach supernatural proportions (bringing the dead back to life for one) and eventually his skills exceeded that of Chiron and even his own father Apollo. Zeus killed Asklepios with a thunderbolt after he brought Hippolytus back from the dead in exchange for gold. Apollo was obvs well pissed off by this, so he retaliated by killing the Cyclopes who crafted Zeus's dangerous thunderbolts. Eventually the two did make it up and Zeus placed the body of Asklepios in the sky, where he became the constellation and astrological inconvenience of Orphiucus (The Serpent Bearer). His most splendid earthly legacies, can be found at the Sanctuary of Asklepios at Epidaurus and The Temple of Asklepios at Pergamon in Aeolis (now Turkey), famed for its sacred spring at the nucleus of the sanctuary. These are both UNESCO World Heritage Centres.

Worship of Mnemosyne

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

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

The Serpent of Sleep

Snakes and serpents have long been venerated by humans, and some of the earliest idols created and worshipped by cultures around the world take a serpentine form. From Bronze Age serpent cults in Canaan and the snake-bite-cures of the deity Horon, even the protection offered by the Egyptian child Horus from 'dangerous beasts'. Snakes are very well documented as having sacred significance, navigators between heaven and earth, the earth and the underworld. The Sumerian serpent guardian—N-ingishzida, the healing bronze snake entwined staff of Moses in the Biblical book of Numbers--Nehustan. The Caduceus of Hermes and the dimorphous tale of the blind prophet of Apollo—Tiresias, who upon discovering a male and female snake entwined on Mount Kyllini (Birthplace of Hermes) strikes the female snake dead, and is punished by Hera and turned into a woman for the next seven years--until he can redress the balance of the masculine and feminine principles.

Snakes having already enjoyed a special reverence and cultural continuity throughout history were unsurprisingly also considered divine messengers by the Greeks, symbols of esoteric wisdom, regeneration,

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

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

Greek sleep temple visitors slept in an area known as an 'abaton' within the temple, upon a sacred skin called a 'kline'—from which we derive the word 'clinic'. Much health-related jargon comes from these sleep temples in fact. 'Panacea' and 'Hygieia' were two of Asklepios's daughters, temple attendants were called 'therapeutae'—and 'The Father of Medicine' Hippocrates and prominent Greek physician Galen were amongst their number. The Hippocratic Oath begins..."I swear by Apollo The Healer, by Asclepius, by Hygieia, by Panacea, and by all the Gods and Goddesses, making them my witnesses, that I will carry out, according to my ability and judgment, this oath and this indenture..."

Roman Adoption

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

Temple at Lydney Park

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

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

Land of Nod(en)

Tolkien, (who was already professor of Anglo-Saxon at Pembroke College, Oxford at this time) was an assistant to distinguished archaeologists Sir Mortimer Wheeler and his wife Tessa as they began excavation on the site in the late 1920s. The work at Lydney is thought to have become inspiration for Tolkien's Lord of the Rings. Even the ring theme itself may have been sparked by the dig—which unearthed a curse tablet inscribed thus: "To the God Nodens. Silvanus has lost a ring. He has [vowed] half its value to Nodens. Amongst all who bear the name of Senicianus, refuse thou to grant health to exist, until he bring back the ring to the Temple of Nodens." Poetically enough the ring did materialise. But it was dug up in a plow field in Hampshire, in 1785. Only Senicianus had a new inscription placed on it: 'Seniciane vivas in deo' (Senicianus, may you live in God). It

can be seen in the Vyne Museum at Basingstoke. The Vyne has decided to keep it, I don't know how their health is.

Tolkien was sure to have been intrigued by the mysticism and folklore surrounding the site, which had been called 'Dwarf Hill' by the locals, due to legends of hobgoblins and little people living within it. The site was riddled with holes and tunnels. It was first an Iron Age fort and then the Romans dug too, leaving open-cast mines, or 'scowles' throughout the hill. This Swiss cheese-like foundation, led to the collapse of the temple at one point which was rebuilt during Roman times. The complex consists of a bathhouse, guesthouse and abaton. The bathhouse and abaton are still very clearly delineated, but the guesthouse is much grown over. The Lydney Park Estate house has a tiny museum in it dedicated to the many findings on the site.

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

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Chapter 11

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

David Luke

I can fully sympathise with Sarah Janes' (chapter 10) poetic and dreamy quest for a temple to sleep in. I've had the 'pleasure' of pursuing my own oneironautical navigations to the one other known Romano-British dream temple at Thistleton in Rutland, and attempted to sleep in a roughly ploughed and lumpy pea field next to an RAF airbase–with no success. I've also had two excursions to the Temple of Nodens at Lydney. On the last occasion we were given permission by Viscount Bledisloe to sleep there for the night, but alas I recalled no dream. On the first occasion though – a merely diurnal peek at the site – I caught a wee nap in that land of Nod and had a possible insight that Nodens was somehow related to the Norse god Odin, a similar fancier of magic, hunting and dogs.

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

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

Serena Roney-Dougal (1988) has also explored the connection between geomagnetic activity and psychic abilities in some depth, suggesting that the magneto-perceptual properties of the pineal gland so affected could

indicate a key psychophysiological component in the genesis of psi. She also further explored the relationship of the pineal with possible endogenous psi-conducive psychedelic compounds like pinoline (now thought not to be psychedelic; Gandy 2015) and N,N-dimethyltryptamine (DMT), which I contributed to (Roney-Dougal, Ryan & Luke, 2013, 2014).

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

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Chapter 12

Dreams, Drugs and the Engines of Creativity

Ryan Hurd

Janes' chapter 10, "A Quest for a Temple to Sleep In," makes for fun reading. Still, hidden amongst the humorous tale of a day trip to Gloucestershire's Lydney Park is a real rebuke of the military-industrial-spiritual-scientific complex of consciousness studies which, as an industry, seeks to externalize and isolate experience into byte-sized data, commercial neurotech and cognitive engineering as a means to aggregating power (Gray 2007).[1] What is often lost is the mystery, the sacred, and the inherent ability of humans to transform ourselves without being first electrically prodded, drugged or cybernetically enhanced. One unfortunate legacy of this tendency is the elevation of hallucinogenic research, and other mind technologies in consciousness studies, over internalized means of altering consciousness.

Now, I actually am a supporter of the huge gains that psychedelic research has made in the last decade in the healing arts; yet as a dream researcher, I have noticed this trend of preferencing the use of psychedelics, or more disturbingly, invasive methods that are supposed to stimulate our ability to dream. Even the popular film *Inception* (supposedly the film that made "lucid dreaming" a household name), is actually about a drug-induced trance state, not dreaming (Nolan 2010). Janes' echoes this point, arguing that while "ethnobotanical wisdom is undeniably hugely important and relevant—lustration, fasting, dreaming, close observance of nature and sensory deprivation offer less magical, [and] albeitly less compelling…routes to endogenously provoking episodes of mind-melting one-ness and divine perspicacity." (See Janes, chapter 10, this volume).

It is true: historians, scholars of religion and anthropologists are quick to point to external sources of visions (especially entheogens) that inspire material culture, while steadfastly ignoring those techniques of ecstasy that are endogenously sourced (particularly, the ritual use of sleep deprivation, dreams and hypnagogia). Look up any major sourcebook or theory about sacred sites, the anthropology of magic, and cognitive

anthropology, and you will scarcely find a citation in their indexes for dreams or dreaming. [*Editor's Note: Some exceptions include Schroll 2016a; and Swan 1990. Although the discussion of dreams and dreaming is not extensive in Swan, he does point out: "there is evidence that people visiting geographical places without prior expectations not only have lucid dreams, but often have dreams which contain consistently similar symbols. These symbols are not suggested by any obvious imagery at the places. This would suggest that these places not only have the ability to ease people's access to the dreamtime, but they actually play an active role in forming the content of the dreams" (Swan 1990: 91-92)*].

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

The Straight Ape Theory

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

In contrast, Janes ponders that entheogens are a recent trend that serves to re-connect us to the source from which we have lost touch. In my extrapolation of a Straight Ape Theory, modern human creativity was

not induced by busting through the gates of the Emerald City thanks to the sketchy variability of a fungus, instantly integrating cognitive toolkits and giving us full-color 360 vision of all the machine elves in the cosmos. Rather, we had the ability to get to Oz and back all along. Spoiler Alert: Dorothy was dreaming! Personally, I am more convinced by and more inclined to support inquiry into the importance of campfire rituals for expanding attention spans: specifically the social appetite for altered states (in conjunction with the benefits of eating cooked food), as campfires are ubiquitous around the prehistoric world and persisted for many tens of thousands of years (Rossano 2009). Also, let us not forget about the power of language on its own merits! The discovery of abstraction through language could also have allowed for the rise of metacognition in all human activities without a lift from psychedelics as McKenna posits, even if metacognition on this level was not the original impetus for the rise of language in the first place (Tattersall 2008). Also, let us not forget about language! The lucky discovery of abstraction through language could also have allowed for the rise of metacognition in all human activities, even if metacognition on this level was not the original impetus for the rise of language in the first place (Tattersall 2008). Perhaps it was not the "new" access to tripping balls, but rather the willingness/ability to socialize extraordinary experience that shifted somewhere in the Middle to Upper Paleolithic. When dreams and visions are socialized, they are shared: spoken, danced, mimed, and drawn. The dream as dreamed becomes the dream text (Tedlock 1991), and these "texts" enter the material record as cognitive artifacts throughout the world's sacred sites: as rock art, sleep temples, cleared out spaces deep in lava tubes and limestone caves, and even the presence of shaman's huts and other sleep-related activity zones discernible on the household level.

Yet, as Janes' suggests, our view of dreaming is still marginalized. Why is that? My guess is researchers regularly dismiss intentional dreaming as a serious altered state of consciousness, because in the west we are passive dreamers. We have a dream. A dream happens to us, spontaneously, uncontrollably and—when it comes to nightmares—unbidden. Secondly, most people vaguely recall their dreams, if at all. They often seem random and boring, and are generally interpreted as weird versions of our waking life, especially in our formative years. There is some solid cognitive science behind these folk assumptions: in fact, most modern dream reports can be seen to reflect the values, concerns and even the thinking styles of the dreamer's waking life (Domhoff 2003, Kahan and LaBerge 2011).

Incubating Big Dreams

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

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

Landscape as Consciousness Modulator

Finally, Janes' contemplation of the ecological for inducing dreams brings her chapter around full circle as we realize that even the "natural" experience of dreams can be externally induced. Here is where a more transpersonally-inclined cognitive archaeology has some promise due to

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

As the distinction between endogenous/exogenous breaks down, an important consideration is that drugs are also used historically to induce sleeping dreams. Drugs that affect the circadian rhythm and induce sleep and dreams are known as oneirogens. Classically derived oneirogens include mugwort, calea zachetechihi and African dream root; and yet there are other psychedelic substances that are microdosed which can have similar effects (Dumpert 2015). So it is not like we have to choose "dreams or drugs" in the pursuit of uncanny knowledge. Rather, in general, dreaming cultures tend to be open to a variety of altered states of consciousness (Laughlin 2011). [*Editor's Note: Additional inquiry into alternate states and dreaming is explored in Luke 2017, this volume; as well as other related investigations of alternate states using entheogens in Walker 2017, this volume)*]. Indeed, in the ethnographic literature of many traditional cultures, it is not important whether something was experienced in dreaming or waking, but simply if it is authentic. These distinctions, "Was it real?" are largely a western preoccupation. Janes plays with these concepts by bringing in the fictional work of Tolkien, whose creation of the mythic world of Middle Earth was influenced by his archaeologist colleagues who took him to Neolithic barrow graves. May I add there is also new evidence that Tolkien was directly influenced by his own big dreams (Hofmann 2014).

Fiction, fantasy, and material reality mix and turn, bringing us down to

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

Notes

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

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Chapter 13

The Contributions of an 11 Year Recurring Dream Toward Understanding the Philosophy of Science Implications of Transpersonal States of Consciousness

Mark A. Schroll

> The day of my Dissertation Defense meeting April 19, 1997, the late Werner Leinfellner (co-founder of the annual International Wittgenstein-Symposium, held in Kirchberg am Weschel, Austria) said in his assessment that my work demonstrated a contribution to philosophy of science—and then clarified this by saying: "not *the philosophy of science*, but his philosophy of science." This clarification was not intended to diminish my contribution, but was meant to distinguish the unique orientation of my perspective.[1]

This chapter provides an inquiry into clarifying the philosophy of science implications of transpersonal states of consciousness. Its inquiry is aided with the metaphoric contributions of an 11-year recurring dream by its author. This chapter seeks to achieve three goals.

One, it seeks to remind us that Euro-American science is a story or social construction. Story in this instance refers to humankind's own inner voice (our personal mythology, or the things we tell ourselves about our life and the lives of others in this world. Two, it invites us to question the limitations of normal consciousness as the basis of Euro-American science. Stories retold from one generation to the next (as we learned in chapter 5) come to be known as myths or paradigms. The story of Euro-American science has dominated our interpretation of reality for 500 years.[2] Like a wise elder Euro-American science is worth listening to and contemplating, yet it is only an interpretation. It is a point of view that feminists' scholars have shown to be Eurocentric, based on colonialism, and defined by men (Achterberg, 1990, 1993; Battan & Schroll, 2011; Keller, 1985; LaChapelle, 1988; and Merchant, 1980. This was also touched on in chapter 2, this volume, and also briefly explored in (Schroll, 2010, 2016a).

Third, this chapter offers the metaphors of an 11-year recurring

dream as a guiding vision of my philosophy of science, and an alternative to Euro-American science. Anthropologists of consciousness have echoed this criticism, choosing to champion the phrase *alternate states of consciousness*, instead of *altered states of consciousness*.[3]

This is why I have chosen to invite us to begin questioning the ways of knowing that Euro-American science has constructed in terms of our normal range of consciousness; the usual states and domains of awareness that we have come to associate with our investigation of the physical world; it is an invitation for us to begin peeling back the layers of our conceptual constructs, to look deep within ourselves, to awaken within us a sense of alarm that will motivate us to begin this process of reconstructing our vision of reality and our existing methods of scientific inquiry.

11-Year Dream Recollection: A Personal Account

Let us begin with a recollection of the dream itself. Understandably those of us who study dreams will engage in the interpretation of this dream as we read it. This dream recollection will be followed by two subsequent sections that focus on its analysis. I want to add that toward the end of a nearly two hour and 30 minute conversation with (the late) Montague Ullman on March 26, 2008 (Schroll, 2016d, 2016e, 2016f), I recalled this dream for him. Unfortunately we ran out of time to discuss it. I had hoped to explore its implications as a story about methodology and philosophy of science in general at our next meeting. Sadly Ullman (1916-2008) passed away Saturday 7th June at 1 p.m. Before leaving his home the day of our conversation he asked me how long I had been working with this dream. I said my analysis of this dream began during a workshop with Stanley Krippner January 22-23, 1984, and I've been deepening my interpretation since that time. In response Ullman said: "Wow, this is one of the longest dream interpretations in the world!" He and I both laughed, then I replied: "Yeah, it was almost like my unconscious kept saying, why aren't you listening? Just wake up and realize that the answer you are seeking is right here."

Nearly twice a month from 1973 to 1984 (or from Junior High School through my Bachelor of Science in Psychology, Sociology and related inquiries) I experienced the following recurring dream; also the descriptions in this dream reflect a real physical place. I arrive in the morning at my Junior High School and go to my book locker, repeatedly trying to open it, but I cannot seem to remember the proper combination

to my lock. After several failed attempts to dial in the correct combination, I eventually conclude I must be trying to open the wrong locker. I then begin to wander through the halls of my school, searching for my locker. Eventually I come to a locker that seems familiar. Dialing in the lock's combination it opens to my thankful relief.

I get out my books and go off to my first hour class. But after sitting a few minutes in this classroom, I come to the conclusion that this is not where I am supposed to be. Excusing myself, I leave to begin searching for the right classroom. Wandering through the halls, I stop at various rooms where classes are being taught. Yet none of these classes is the one that I am looking for. After checking every classroom on the first floor, I continue this journey to find where my class is being taught by climbing the stairs to the second floor. Following the same procedure, I wander from classroom to classroom, listening to the teachers in each of these rooms. After checking every classroom on the second floor, I again conclude that none of them are where I am supposed to be. Eventually I decide to look in the library for my class, where I discover several students who are reading and studying. Witnessing this, I am motivated to begin searching throughout the library for a book that can help further my own quest for learning. But to my dismay, I am unable to find any book that speaks to my concerns or can in any way serve to answer the questions I am asking. Again I am sent wandering.

Because my Junior High School had only two stories, and having now checked every room on each level, including the library, I decide to investigate the rooms of the basement. Walking down the two flights of stairs, I find the doorway to the basement and go in. The basement is poorly lit. Slowly I begin to grope around, struggling to see clearly in the near darkness. I have no idea where I am going because I am totally unfamiliar with everything I am experiencing. I begin to ask myself, is this eerie dark place really where I am supposed to be?

All of a sudden I sense something in the near darkness, which is followed by hearing a faint noise echoing throughout the basement. I discern it is the sound of heavy breathing and footsteps; this noise grows in intensity. I then see a large creature approaching toward me. I do not get a good look at the creature because I am too afraid to look at it. I turn and run to the stairs that lead out of the basement and up to the ground floor. I burst through the doorway and continue running down the hallway. None of the hall lights are on. It is already night and there is no one else in the building. Close behind, still chasing me, is this unknown creature. I continue running for my life. I come to an exit at the end of

the hallway and run outside into a small courtyard, with the creature right on my heels. Its arms are outstretched, trying to grab hold of me. My heart is pounding in my chest, with my mind racing to think of any means of escape. I conclude my only place of safety is to run back to my parents' home. Running as fast as I can I reach my home, go inside and lock the door. The creature comes right up to the door and tries to look into my parent's house through the windows. Thankfully it is unable to get inside and it eventually leaves.

Preliminary Psychological Analysis of This Dream

My initial relief from this nocturnal nightmare came shortly after the weekend of January 22-23, 1984, when I participated in a workshop with Krippner titled "Myths, Dreams and Shamanism," at the Interface Conference Center in Newton, Massachusetts (near Boston). Krippner's method of dream interpretation reflects a Jungian orientation (Feinstein & Krippner, 1988). Jolande Jacobi provides us with a summary of Jung's approach to dreams:

> Jung found that most dreams show a certain similarity of structure. Unlike Freud, he believes that they form a self-contained whole, a dramatic action which can meaningfully be broken down into the elements of a Greek play. (1) *Place, time, dramatis personae*: this is the beginning of the dream, which often indicates the scene of action and the cast of characters; (2) *Exposition* or statement of the problem. Here is presented the central content: the unconscious frames the question to which it will reply in the course of the dream; (3) *Peripety*: this is the 'backbone' of the dream; the plot is woven, the action moves toward a climax, transformation, or catastrophe; (4) *Lysis*, the solution, the outcome of the dream, its meaningful conclusion and the disclosure of its compensatory message (Jacobi, 1962: 80-81; see additional discussion on Jung's view of dreams on pp. 82-88).

During one of the many experiential activities that weekend, Krippner asked us to divide ourselves into small groups and to work with the symbols of any dream we could recall, adding that a particularly powerful source of archetypal knowledge would be any reoccurring dreams we might be having. Krippner then invited us to spend some time taking a

walk on the grounds outside the Center and find an object in nature that represented one of the central elements in our dream. During our walk my attention was drawn to a *sprig of evergreen* that I felt at the time helped to symbolize the continually reoccurring patterns of my dream—by this I mean the evergreens year round greenness represented the year round persistence of this dream's attempt to seek my attention.

Returning from our walk, Krippner asked us to draw pictures of the central images or characters that frequently appeared in the dream we were working with and to give these pictures names. I drew two pictures; one of myself, which I named "the good," and a second picture of the creature, which I referred to as "the demon." We were then invited by Krippner to discuss our dreams, beginning with the people in our small group and later with the rest of the workshop participants.

Once all of the participants had been given an opportunity to discuss their dreams, Krippner invited us to create a healing *mantra* that could help us reconcile any conflicting elements in our dream. For those of you unfamiliar with the word mantra, it refers to a phrase or verbal formula that is to be recited or sung. Mantras are a method of aligning the energies of our individual self with the cosmic energies of the universe and thus a means of coming into harmony or communion with these cosmic energies of creation. These verbal formulas are also capable of establishing a healing resonance within the body. This resonance vibrates parts of the body and activates our natural healing properties. Reflecting on the images I had been working with, I created the following mantra. *The dance between the demon and the good shall bring wholeness.*[4]

Returning our focus to the mantra itself, Krippner then asked us to briefly discuss the meaning of our mantra. I explained, on the one hand, that the image drawn of "the demon" represented the shadow elements within my personality; aspects of me that I did not want to consciously recognize and, thereby, kept hidden in the basement of my unconscious. On the other hand, the image of "the good" represented my conscious ego. The public persona I use to pilot myself through the daily activities of my waking existence. Thus my mantra's emphasis on the dance between the demon and the good is an attempt to synthesize these alternate states of consciousness into a more encompassing awareness of psychic wholeness, while at the same time recognizing their relative independence. This was the kind of awareness that I at least hoped this mantra would help me achieve.

Following this didactic reflection on our mantra's, Krippner invited all of the workshop participants to join hands and, moving in a circle, asked

us to collectively chant the mantra's we had created. This was a very powerful and psychologically moving experience. I felt what seemed to be waves of energy resonating through me and experienced within my body a state of relaxed calm following the exercise.

Deepening the Analysis of my 11-Year Reoccurring Dream: Remembering the Dance of Psychic Wholeness

Throughout the past 30 plus years since this workshop with Krippner, I have continued to deepen my analysis of this perplexing dream. I began to realize that my initial analysis resembled the investigation of matter or physical reality by EuroAmerican science. By this I mean my initial analysis resembled a structural understanding of this dream elements or what Plato referred to as "appearances of reality." *This represents the first part of my journey*. The deeper analysis of this dream *represents the second part of my journey*; an ongoing analysis of self-examination and self-confrontation of its meaning as well as integrating the shadow elements of my personality. This continuing process of inquiry has helped me to distil the dreams solution.

During the final phase of completing this book, I received some feedback on a previous version of this chapter from Beth Macy, PhD (who serves on the Jung Center's Board of Directors in Huston, Texas), who offered this advice:

> I am kind of unsure about whether you tapped into your shadow. As I understand Jung's concept, the shadow is part of the *personal* unconscious and can include both positive and negative aspects of our self that are inconsistent with our self-image and that are usually repressed images from life experience and that are usually projected out into life as a form of avoiding making them conscious. I do not get from your description that the dark creature was something you did not want to acknowledge about yourself, even though the visual image of darkness and of it chasing you [resulted in] making you want to flee. I would wonder if you instead tapped into something more aligned with the *collective* unconscious, perhaps an *archetypal image* that represents something that has been repressed into the collective unconscious and that wants to re-emerge into collective consciousness. That re-emergence represents archetypal wholeness, and that wholeness

> has so enveloped your life-work. In fact, I would think this is a very deep dream that articulates your life purpose. Jung felt that we all have purpose that accompanies us from the beginning (personal correspondence, June 18, 2017).

To further support her re-interpretation of my dream, Macy offered the examples of two dreams that Jung had: one at age three or four in 1879 that he titled "The Man Eater;" and the other he referred to as "The House" dream (Griffin, 2007) that he had at age 34 during his 1909 ocean voyage to the USA to lecture at Clark University with Sigmund Freud (one of many versions of this dream also appears in Jung, 1964: 42-44). Both of these dreams involved Jung exploring the upper levels of houses before exploring the basement. The point is that Jung's reflections on these dreams (particularly the images of the basement) eventually led him to develop his concept of the collective unconscious. I am extremely thankful to Macy for these insights, and yet a complete re-examination and re-interpretation of my dream would make this chapter longer—and also more specialized than its original intended purpose. One possibility (that I will only briefly mention) is this larger collective unconscious awareness wishing to be conscious could refer to the need for a theoretical understanding of psi experiences that I was working on trying to figure out at this time, but had not talked about it publicly due to its controversial subject matter (see Schroll, 2016g; see also Luke, 2016, and Hall, 2016, for their assessment of my account of dream telepathy).

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In the first part of this dream, I arrive at my Junior High School and discover I cannot remember the proper combination to my lock, which leads me to conclude that this is not my locker: sending me on a quest in search of my locker. Translation, I do not have the proper key (or the proper *epistemology*) to gain access into the domain I am wishing to enter. I am instead forced to look elsewhere. Within social science this reflects the continuing methodological debate regarding objectivity, or well established demarcations between scientists and their subjects (otherwise known as etic methods) that most often employ quantitative analysis, versus subjective, ethnographic, participant observation or emic methods—which most often employ ethnoautobiographical means of analysis (Schroll, 2010, 2016a).

In the second part of this dream, having found and opened my locker,

getting out the books needed for my morning classes, I am unable to find my classroom's location. Whereby I begin to search for its location; that is, I am sent on a journey in search of the proper *ontological* domain that I am seeking to study, as well as its *epistemological* means of inquiry. This journey has two phases. During its initial phase, I am sent wandering throughout the rooms and levels of my school asking questions, eventually ending up in the library in search of a book to help further my quest for knowledge. This phase symbolizes our rational mind's investigation of the physical universe. In other words, this phase symbolizes the epistemological methods of inquiry that are associated with our normal, usual or consensus state of consciousness (Tart, 1986), which is also representative of etic methods. This thorough investigation, unfortunately, ends in failure.

It is at this point in my dream that the third phase of my journey begins, when I realize the need to explore the basement. This phase represents our innate motivation and need for recognizing the existence of ontological domains beyond the perceptual threshold of our rational mind, whose exploration is made possible through the use of alternate epistemologies or alternate states of consciousness (Cardena & Winkelman, 2011a; 2011b). This is why in my dream I do not recognize the basement, because my rational mind is totally unfamiliar with these alternative states and stations of transpersonal awareness. We are not only unfamiliar with these uncharted worlds and landscapes of the mind, we are also afraid of them. Because of our fears of the unknown these alternate ways of being and knowing have remained hidden within the subterranean chambers of our awareness. Moreover, because of our prejudice of cognitive familiarity with consensus reality or normal consciousness, we have often characterized these visions as visitations from dangerous creatures and demons that are out to do us in, instead of privileged glimpses into rare transpersonal mindscapes and alternate states of consciousness.

Thus, while the creature in my dream does chase me, it never causes me harm. It merely wishes to come up from the depths into the light of conscious awareness, to become integrated with my public persona and be *remembered*. Upon seeing this demon, because of my fear and mistrust of the unknown, I have always run away. Chased by this creature right to the very doorstep it waits, asking to be invited in for a cup of tea, a warm meal and some honest dialogue. It simply waits to be embraced, to be welcomed home. Uninvited, unrecognized and unloved, it eventually leaves, symbolizing our persona's rejection of the shadow and our fading

memories of these rare glimpses of transpersonal states of awareness (Metzner, 1998).

On October 17, 2007, I dream about working on this dream. I am in a classroom at a small college somewhere. I make several additional connections to the research literature, looking up several definitions. I also make connections to *ecopsychology*, as well as brief comments on *feminism* in chapter's 2 and 3, this volume), and *Maslow's hierarchy of needs model* (Schroll, 2017). Then the bell rings for the class to end. Looking around for my book bag, I discover that someone has taken it and all I have left is the notebook in which I have made these latest additions to this dream. I check around the room looking for my book bag, but do not find it. I go back to the desk where my notebook was lying, but now it too is missing. I leave the classroom with a great sense of personal loss and then I decide to go back to the classroom, hoping that at least my notebook is there. Going in to the classroom I discover a student is reading my notebook. Seeing me standing over him, he gives it back. I take the notebook and leave the classroom and then I wake up. This dream may have been prompted by a trip to San Francisco, California, where I dozed off on a city bus and when I woke up my book bag was gone. In my book bag was a notebook in which I had written several new insights for an article that I was working on. This was a great personal loss to me.

Conclusion

This 11-year recurring dream is a metaphor of my life, mirroring my own exhaustive intellectual journey to understand the history of Euro-American science—and its predominantly rational investigation of nature and the universe. My continuing contemplation of this dream has led to my increasing investigation of methodological issues and the development of my philosophy of science: specifically problems associated with properly assessing, defining, and describing transpersonal states of consciousness. These pursuits are typical of the first half of life, which assist us in defining who we are or who we think we are in this world. These are the pursuits that motivate us to strive toward and reach the top of the mountain (i.e., Maslow's hierarchy, see Schroll, 2017 for a brief discussion). But the fullness of life's meaning—*our yearning and biological urge toward wholeness* that Jung recognized and defined as *individuation*—only truly begins in the second half of life. It is only then the process of individuation is truly recognized as we begin the process

of exploring the basement, confronting and integrating the shadow, which is symbolized as our journey back down the mountain to become a guide for others. This is the hopeful vision I continue to weave into my vision of philosophy of science that I prefer to call transpersonal ecosophy.

Notes

1. Summing up my inquiry, Leinfellner added: "Schroll has identified the coming crisis in philosophy and I am impressed with his courage to have taken on such a huge and difficult problem […] Schroll's thesis is one of the first integrated philosophical treatments of the main ideas behind Bohm's philosophical panholism and its impact on contemporary philosophy. His aim to make this idea of holism assessable to philosophers and scientists who wish to apply it in their own fields of research has been accomplished in his dissertation" (personal communication, September 17, 1996). Ralph Metzner, Kevin J. Sharpe, my peer reviewers Kathleen Granville Damiani., Jan Lee Ande, Debra Tome`, and my referee Joan Ormont all agreed with this recommendation. Throughout the past 20 years since my Defense meeting, my continuing challenge has been how to make these ideas assessable to a broader audience, including those that are unfamiliar with philosophy of science. The briefest way to define philosophy of science is: *how does science enrich us*? Implicit in this brief definition is the shadow implication: *how does science diminish us*?

2. Euro-American science currently equates its story of reality with material phenomena, i.e., subatomic particles, molecules, genetic structures, and their increasing complexity. *Rationality*, Euro-American science's method of investigating these phenomena, has come to be equated with our *usual or normal range of consciousness*. By normal range of consciousness I am referring to the growing corpus of empirical data belonging to the study of cognitive-perceptual, sensory-motor functions we equate with visual, auditory, olfactory, kinesthetic, and other physical senses and the persons' usual cognitive awareness associated with them (Damasio, 1994, 1999; Coren, Porac, & Ward, 1979; Harth, 1983; Ornstein, 1977; and Tart, 1992). Consequently any reference to unusual, anomalous, altered, or alternate states of consciousness are only tolerated by Euro-American science as nominalistic fictions, which, to be valid, must be reduced to an epiphenomenon of the neurobiological information processing of the brain. According to Euro-American science, these alternative states of consciousness are nothing more than descriptive narratives or social facts associated with various religious belief systems throughout the world and/or the consensus reality of indigenous populations whose alternative ontologies, epistemologies and cultural differences are considered prescientific. Similarly whenever psychologists and psychiatrists refer to alternate states of consciousness, they make a distinction between our normal range of consciousness and various kinds of cognitive disorders associated with abnormal behavior. This includes dreaming, as Morris Berman (1986) pointed out, telling us in the late 1970s he heard a lecture by Douglas Hofstadter (author of *Gödel, Escher, Bach*, 1979) at an East Coast university. At the time Berman was: "teaching a course on the historical relations between holistic and mechanistic thought" (p. 43), and one of his students asked his impression of Hofstadter's lecture.

> "Well," I (Berman) said, "I'd be curious to know what Dr. Hofstadter thinks dreams are"…. [To Berman's surprise this student took off, elbowing] his way through the crowd that surrounded Hofstadter, and came back within ten minutes. "I asked him," he said, panting for breath. "Well? [Said Berman] What was the reply?" "He told me that dreams were confused brain patterns" (p. 43).

This is the kind of thinking we are up against. In opposition, those of us seeking a new spirit of science would like to expand the existing parameters of this worldview, which continues to keep Euro-American science in a polemical dither; a worldview that perceives any state of consciousness, which is not within the normal range of consciousness, as abnormal. The need for broader definitions of mental health has been suggested in novels (Pirsig, 1975), textbooks on personality theory (Fadiman & Frager, 1994), and called for repeatedly by persons working in the field of psychotherapy, especially among psychotherapists with an interest in transpersonal psychology (Achterberg, 1988; Feinstein, 1998; Lukoff, 1985, 2011; Lukoff & Everest, 1985; Lukoff, Lu, & Turner, 1998; McLaren, 2017; Podvoll, 1979/80a, 1980b; Singer, 1990, Viggiano, 2016; Viggiano & Krippner, 2016; & Watson, 1994). Among the many authors who have attempted to articulate this point of view is Alan Watts (1961), who pointed out it is becoming: "… increasingly apparent to psychotherapists that the normal state of consciousness in our culture is both the context and the breading ground of mental disease" (p. 16).

3. I am indebted to Larry Peter's article "An Experiential Study of Nepalese Shamanism" (1981) for making this distinction. Peters' tells us it was Norman Zinberg who: "suggested using the term 'alternate' rather than altered, which has a pejorative connotation suggesting that such states represent a deviation from the way consciousness ought to be" (p. 1). The word alternate reduces the polemical tension that has lined up psychologists, anthropologists, philosophers, and others interested in the study of consciousness, on one side or the other of this theoretical debate, and tends to more readily facilitate the implications that a variety of conscious states exist simultaneously (Metzner, 1994, 1996, 2017). Zinberg (1977) elaborates:

> [The term alternate] …stemmed from a conference sponsored by the Drug Abuse Council and the Smithsonian Institution and held on February 16 and 17, 1973, in Washington, D.C. At that conference I objected to the word *altered* because it suggests that these states represent a deviation from the way consciousness should be. I prefer the word *alternate*, which makes it clear that different states of consciousness prevail at different times for different reasons and that no one state is considered standard. Alternate states of consciousness is a plural, all inclusive term, unlike usual state of consciousness, which is merely one specific state of ASC (p. 1).

4. As a brief but related digression, this approach to healing has been investigated by Larry Dossey in his book *Healing Words: The Power of Prayer and the Practice of Medicine* (1993). We do not, however, think of a mantra or healing resonance when we hear the word prayer. I recall Dirk W. Mosig (psychologist and 9th degree black belt in Okinawan karate) telling me in a private conversation in the early-1980s that prayers and liturgies

were (in the early gnostic inspired days of Christianity) word formulas created to evoke particular states of consciousness. Contemporary mainstream Christianity has distorted, trivialized, and transformed prayer into meaning a submissive act of begging or petitioning God to heal us, or in some way show us favor in the form of miracles (Dossey, 1993: 5). This concept of prayer is not what Dossey is taking about and, for this reason I wish he would stop using the word prayer. Dossey actually refers to his research on prayer as *transpersonal medicine* and that its ability to heal is *non-local* (Dossey, 1993: 41-45). For a brief discussion of nonlocality see (Schroll, 2013a, 2016c). Dossey's view of transpersonal medicine supports Krippner and Villoldo's work on *healing states* (Krippner & Villoldo, 1986; Villoldo & Krippner, 1987). The non-local aspects of transpersonal medicine were explored in terms of Bohm's implicate order (Schroll, 2013b, 2016b) in Dossey's book *Space, Time and Medicine* (1982), but he failed to fully discuss this in *Healing Words* (1993). Finally, the idea of a mantra as a healing form of resonance needs to be further examined as a possible demonstration of Sheldrake's concept of morphic resonance (Sheldrake, 1988). A discussion of Sheldrake's work exceeds the limits of this book, and has been taken up in (Schroll, 2013a; 2016c).[5] I also remember Mosig saying that the original prayers and liturgies were in Greek and Latin; unfortunately when these were translated into other languages (such as English, with a focus on the literal interpretation of the words) the poetic-tonal word formula was lost (personal communication with Mosig sometime in 1982 or 1983). It is unfortunate that I do not remember the source Mosig's was referencing about word formulas. Investigating this claim would be an important contribution to understanding transpersonal states of consciousness, especially for those of us interested in gnostic Christianity (see also Needleman, 1980; Pagels, 1981).

5. Tart (1986) also examines a related argument concerning prayer, who argues: "If we see prayer as a way of contacting 'nonphysical' (in terms of our current concepts of what is physical) levels of reality or beings, ESP is the obvious communication mechanism, and some sort of PK [psychokinesis] is the means for changing reality so that a person is 'lucky"' (p. 228). Tart (1986) elaborates on his discussion of prayer as an aspect of ESP on pages 229-235.

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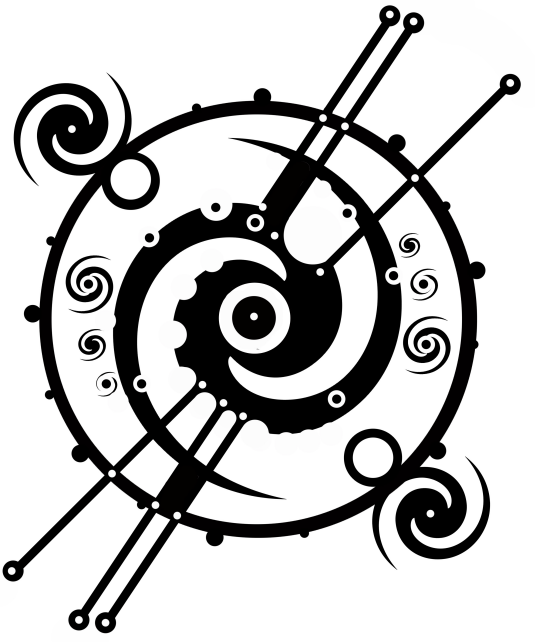
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PART 4

DEEPER INTO OURSELVES, DEEPER INTO REALITY: DISCOVERING THE SOURCE FROM WITHIN



Chapter 14

Clearing up Rollo May's Views of Transpersonal Psychology and Acknowledging May as an Early Supporter of Ecopsychology

Mark A. Schroll, John Rowan and Oliver Robinson
With Contributions from Angela Voss and Brad Adams

Many have been confused as to why Rollo May rejected transpersonal psychology, a question that is addressed and answered in this chapter. In early March 2010, Oliver Robinson initiated a conversation asking (1) "what is spirituality" on the Facebook group "Cosmos and Consciousness." It was agreed that spirituality does represent a more general and less ideologically focused inquiry into religious concerns. It was for this reason John Rowan said that references to spirituality are often so general as to be confusing as to what is actually meant by it. (2) This led Rowan to suggest that references to transpersonal psychology are more precise. Agreeing with Rowan, I added some additional background information on transpersonal psychology and related fields of inquiry. (3) This inquiry led Rowan to bring up May's misunderstanding and rejection of transpersonal psychology, adding that toward the end of his life, May had reversed his position on transpersonal psychology to one of acceptance. This in itself is very encouraging. (4) Amidst this inquiry, Albert Ellis' rejection and misunderstanding of transpersonal psychology is also discussed. (5) Finally, equally encouraging and relevant to this books theme, this chapter will show that May was a supporter of what is here called transpersonal ecosophy.

What is Spirituality?

In a recent article by Aryeh Lazar (2009), he asked "what is spirituality?" He concluded that "there is little agreement in the literature as to what spirituality actually is. However, almost all researchers appear to agree that spirituality is a multi-dimensional construct" (p. 4).

Mark A. Schroll: Before we begin our inquiry into the question, what is spirituality, let me hark back to the Editor's Introduction to this Special Topics section in which I expressed support for the work of:

> Kaisa Puhakka's antidote to the postmodern malaise of experiential deconstruction (Puhakka, 2008: 12), and Jorge N. Ferrer's participatory turn toward "coevolutionary perspectives" that embody "pluralistic approaches to spirituality" (Ferrer, 2009: 142) to help assist in recognizing the "web of life as primary" (Puhakka, 2008: 16). Puhakka and Ferrer's papers do not explore the concept of *ecosophies of communication* and *ecology of mind* based on the legacy of Arne Naess and Gregory Bateson (Bateson, 2010; Drengson, Devall & Schroll, 2011); Bateson and Naess were both addressing these concerns. *Ecosophies* (the wisdom of place and the person's unique relationship to it) and *ecology of mind* (modes of knowing the co-evolutionary experience of Being). (Schroll & Hartelius, 2011: 85).

Transpersonal theory owes a great debt to Ferrer's clarification of the limitations inherent within a diverse "family of interpretive models" associated with the perennial philosophy (models that agree a single universal truth exists "at the heart of the mystical teachings of the world ['s] religious traditions" for all cultures and all religions). Ferrer juxtaposed this view and the postmodern critique of contextualism, which leads to his conclusion that both are flawed, "whereas perennialism leans back to Cartesianism, contextualism subscribes to Neo-Kantian epistemological assumptions about the nature of knowledge and reality" (Ferrer, 2000: 23). Following Tarnas, Ferrer agreed their mutual flaw is dualism, and echoed the assessment: "Thus the cosmological estrangement of modern consciousness initiated by Copernicus and the ontological estrangement initiated by Descartes were completed by the epistemological estrangement initiated by Kant: a threefold mutually enforced prison of modern alienation" (Tarnas, 1991: 419, as quoted in Ferrer, 2000: 24).

Ferrer's (2000, 2009) search to move beyond both of these viewpoints led to his participatory turn and his embrace of co-evolutionary perspectives. Others support this participatory turn, such as Jeremy D. Yunt (2001), who has argued that "conscious participation in relations with others and the world predominates over detachment and calculation —primarily characteristics of technical reasoning. By stressing the inextricable and potentially empathetic link between psyche and nature,

ecopsychology makes development of this participatory reason its primary goal" (p. 109). I, too, have supported this coevolutionary participatory turn (Schroll, 1997), and the need to apply this perspective to methodological inquiry (Schroll, 2010a). I will say more about this methodological inquiry later in this chapter.

Oliver Robinson: A common conversation in the Scientific and Medical Network is, What do we actually mean by the term "spirituality"? It is certainly a slippery concept. Here is a short passage from a chapter of mine that gives one angle on the issue:

> The secular worldview is being challenged by a renewed engagement with the notion of spirituality, beyond the traditional confines of religion and theology. This new spirituality is evidenced in the diverse literature and organizations that consider ways of reintroducing spiritual practice into life in a manner that complements rational endeavor rather than compromising it, and that is not confined to a particular religion or book. The mystical impulse has survived through modernity in many guises, but it has been inevitably squeezed towards the periphery as rationality has attempted to clear the world of unquantifiable or subjective concerns, while giving the object ontological dominance. Modern science posits observable objects and their quantifiable properties as ultimately real, and the world is viewed through the prism of science as a collection of objects governed by laws. However, despite the best efforts of scientists to remove the subject from the world, even going so far as to make the word "I" taboo in scientific articles, it just will not go away. "I" and the "you" remain central to our vocabulary and our interactions despite the best attempts of materialist philosophers to reduce the world to a collection of "it"s. The "I" cannot be observed, for it is always the observer—it is therefore outside of the province of science, which deals only with observable phenomena.
>
> This simple fact has been highlighted by many thinkers including Kant (who referred to the I as the transcendental ego), William James (1890/1950; who referred to the I as the self-as-subject) and contemporary thinkers such as Peter Russell (2005) and Ken Wilber (2006). Here we find ourselves in the territory of

> spirituality, for the subject can be explored through contemplative or reflective practice. The subject is spirit. In the process of acknowledging one's nature as irreducible subject, a person moves beyond a purely material conception of themselves and the world, not through faith, myth, or superstition, but through a realization of their inherent nature. From the exploration of the subject, questions emerge such as: Are subject and object necessarily inseparably and permanently linked? Could the universe itself be both subject and object? Am I just my body? Could I have a "relationship" with the universe, or with nature, in the way I have a relationship with human subjects? Such a "bottom up" approach to spirituality, starting with an exploration of self and other, is not an alternative to grand theological or cosmological conceptions of Spirit, but is a complementary process that is available to all and highly congruent with the inquiring modern mindset (Robinson, 2010).

Schroll: I found the way you wrestled with EuroAmerican science's efforts to reconcile subjectivity, objectivity, and how this concern relates to the larger issue of spirituality, cosmos, and consciousness has much in common with my own inquiry. You mentioned several people that have addressed these concerns, one of which was Peter Russell. I lectured with Russell in 2004 at the International Transpersonal Association conference; my discussion with Russell on the issue of science and spirituality is included in my paper "Toward a New Kind of Science and its Methods of Inquiry" (Schroll, 2010a). In response to my views on methodology, Peter N. Jones compared it to the jazz style of Miles Davis:

> Schroll argues that our present methods fail to provide the means to fully comprehend aspects of consciousness, simply because we are always trapped within our own metanarrative. His suggestion is that we find ethnographic methods that include within their approaches an understanding of methods and techniques that allow us to experientially encounter them. Our becoming transformed and then recollecting our ethnobiographical experiences is the means, he argues, toward a new kind of anthropology. In this sense, Schroll is arguing for the same thing that Miles Davis played so well—we must not only study the physical characteristics of space but also the nonphysical characteristics. We must not only play the notes, or

> experientially encounter aspects of space, but we must also play the space around the notes, allowing ourselves to become transformed by the physical and nonphysical characteristics of space (Jones, 2010: 43-44).

Hillary S. Webb (Managing Editor of *Anthropology of Consciousness*) has included additional commentary on this paper and subtitled these comments, The Future of a Discipline: Considering the Ontological/ Methodological Future of the Anthropology of Consciousness, Part 1. I specifically discuss my views on science and religion on pp. 4-7. This paper, and my paper "The Physics of Psi: An Interview with Stanley Krippner" (Schroll, 2010b), provide a platform with which to finally go forward with my most extensive research area from my dissertation: the legacy of David Bohm and its relationship to transpersonal psychology. My continuing goal is to offer a theory of psi, cosmos, and consciousness that is consistent with Bohm's transpersonal physics, which may take a few more years to complete. [This inquiry on Bohm and how it relates to the concerns raised in this chapter are now published in Schroll, 2016.]

John Rowan: Perhaps the most productive way to look at spirituality is to divide it into levels. At one level spirituality is superstitious, observing rituals to keep away evil spirits. At another level spirituality is something to be regulated by experts and officials, not to be approached individually, but possibly inspiring and useful. At another level spirituality is what is central to me: I am skeptical of official definitions and feel rather alone with my real self. At another level I am a spiritual being, I am a soul, I can be inspired by deities, angels, nature spirits, I can see the divine everywhere. At another level I have seen through all illusions and question the value of names like spirituality. None of these levels is THE TRUTH.

Schroll: Finding "a truth" or final stage of "awakening" is one of the points that you sought to clarify in your paper "Maslow Amended" (Rowan, 1998). Too often, as you suggest (and as I have come to agree), Maslow's hierarchy of needs views personality development leading toward transcendence as having an end point—hence your suggestion to do away with the triangle (let us save the discussion of Wilber and his "all quadrants, all levels, all lines, all states, and all types" AQAL model for a future discussion). In your paper "Maslow Amended," you suggested substituting a ladder for the triangle. It was 1998 when you

wrote this so maybe you have improved on this idea, and I would like to hear what your latest thoughts are. Regarding the "ladder" alternative, in his book *From Science to an Adequate Mythology* (Sharpe, 1984), (the late) Kevin J. Sharpe proposed a ladder model of cosmos and consciousness in chapter five (Sharpe was one of my former professors). I rejected this ladder model in my early correspondence and conversations with Sharpe. I ended up leaving these conversations out of my dissertation because I never finished working out a complete ontology and epistemology of the transpersonal. I am continuing to work out these ideas.

One alternative I have considered is to view personality/cosmos and consciousness as having no absolute end-point, represented visually as a double helix, Mobius band, light cone, infinity symbol, two inverted triangles, etc. But the map is not the territory as you know, which is why Rowan divides spirituality into two levels. To some extent Rowan's division reminded me of what Maslow (1971) spoke of in *The Farther Reaches of Human Nature* as *organized religion* on the one hand and the *mystical/individual experience* on the other hand (see pp. 343-344). Like Rowan, I see organized religion as "ritualistic symbolism without somatic understanding" that operates at the physical or behavioral level of belief systems, which often excludes an experiential aspect where the person can ground theory in somatic transcendental awareness.

Still (as Rowan's comments elude) there continues to be the question does the mystical experience allow us to cut through illusion (maya) and bear witness to the Tao or truth in itself? No; or to clarify, I do not view mystical experience as a singular experience of visionary insight. This is not because I fail to believe in transcendence or transpersonal domains of awareness. Instead personality development, cosmos, and consciousness are evolving infinitely, and at the personal level we all need each other to continue on our path. By this I mean a collective process of shared visionary experience whereby multiple stories are woven together in order to tell the story of the universe (Schroll & Greenwood, 2011). Transcendence then is not a final state or location or quantitative neural-chemical analog, it is the personal and collective journey that all of us are on. Thank you for helping me remember this, John.

Rowan: I still think the ladder is a useful model, and there is a nice version of it in Figure 2.4 and 2.5 in Wilber's *Integral Spirituality* (Wilber 2006). I also go along with Wilber in saying that the Nondual is not an item on this model, but rather can be represented by the paper on which it is printed.[1]

Schroll: The ladder is a useful model, and does (as you have pointed out in "Maslow Amended") move us away from viewing transcendence as an end point. I will take a look at Wilber's *Integral Spirituality* figure's 2.4 and 2.5 again, and get back to you on this. Regarding "nondual" as not an item on the model but the paper on which it is printed seems in a way to be suggesting, as I have also said, "transcendence/nondual" is not a place or location; it is life itself or our journey through life (Schroll, 2009a). Rowan and I agree on this. (I offer a general discussion of this elsewhere, in Schroll, 2010a, which is primarily a philosophical view of methodology. More could be added to this view of methodology; for example, I did not specifically discuss Clark Moustakes' heuristic inquiry or other specific qualitative or phenomenological approaches. I did briefly touch on personality development, cultural development, cosmos, and consciousness.)

Robinson: For me, to justify using a term and a concept like "spirituality," one has to make sure that it is not:

(1) Redundant by being so diffuse as to be essentially meaningless, and
(2) Redundant by having no unique domain of reference.

Countering the first problem requires finding a common denominator or core that runs through all the manifestations of the idea, or to reject some manifestations and find a common denominator in those that are considered valid. If there is a core to the concept, then we can be sure it is not a "disjunctive category" (i.e., a catch-all). The second issue requires an assurance that spirituality has its own "turf" beyond empirical science, rational philosophy and religion. All claim access to Truth, after all. The search for Truth is a crowded marketplace these days!

Schroll: This is a good point you raise Oliver, that so far in this conversation we have 1) not clearly defined the domain of "spirituality/transcendence," nor 2) have we yet given a clear operational definition of spirituality or transcendence. Rowan rightly suggested that in talking about spirituality we need to define levels, or stages, or states. This assists in our differentiation between mere "belief systems" that operate as a "social fact." People can believe in things that are not real (like the Easter Bunny) which are useful in creating folk beliefs that can become part of a larger explanatory system. It may seem harmless for us to indulge ourselves in folk beliefs as part of holiday celebrations, yet this is why

Maslow held (and I think this was also Rowan's point) that organized/ legalistic religion has the same tendency to create rituals that operate as social facts.

One example is baptism, which can amount to nothing more than slight immersion in water or a mere sprinkling of water on our head, which has now become a ritual that symbolically represents transcendence or transpersonal awareness, whereas holding someone underwater until they are very close to death represents a "thanto-mimetic" method potentially capable of inducing a mystical, or transpersonal state of consciousness. But the technique is difficult because the person could potentially drown (Pelletier, 1978). Here even before we have an operational definition of spirituality or transcendence is the need to clearly differentiate *organized religion* from *mystical traditions* that have specific methods or techniques for inducing transpersonal states of consciousness. The Sufi story, The Man Who Walked on Water offers one way of making this distinction (Shah, 1967).

Demarcating organized religion from the core religious experience (or transpersonal states of consciousness vs. the more general reference to spirituality) became an exercise in proving its crosscultural or perennial philosophical significance. I sought to clarify this point in a conversation on September 29, 1999 in Lincoln, Nebraska with Anizah A. Bakar, a friend visiting from Kuala Lumpur, Malaysia. I realized that besides my discussion of Maslow's (1971) distinction between legalistic and core religion, and my previous comments on the discussion "What is Spirituality," an additional means of getting this idea across to people was needed. Reflecting on this problem reminded me of the Sufi story:

The Man Who Walked on Water

A conventionally-minded dervish, from an austerely pious school, was walking one day along a riverbank. He was absorbed in concentration upon moralistic and scholastic problems, for this was the form which Sufi teaching had taken in the community, which he belonged. He equated emotional religion with the search for ultimate truth. Suddenly his thoughts were interrupted by a loud shout: someone was repeating the dervish call. "There is no point in that," he said to himself, "because the man is mispronouncing the syllables. Instead of intoning Ya Hu, he is saying 'U Ya Hu.'"

Then he realized that he had a duty, as a more careful student, to correct this unfortunate person, who might have had no opportunity of being rightly guided, and was therefore probably only doing his best to attune himself with the idea behind the sounds. So he hired a boat and made his way to the island in midstream from which the sound appeared to come. Sitting in a reed hut he found a man, dressed in a dervish robe, moving in time to his own repetition of the initiatory phrase. "My friend," said the first dervish, "you are mispronouncing the phrase. It is incumbent upon me to tell you this, because there is merit for him who gives and him who takes advice. This is the way in which you speak it." And he told him. "Thank you," said the other dervish humbly.

The first dervish entered his boat again, full of satisfaction at having done a good deed. After all, it was said that a man who could repeat the sacred formula correctly could even walk upon the waves: something that he had never seen, but always hoped—for some reason—to be able to achieve. Now he could hear nothing from the reed hut, but he was sure that his lesson had been well taken. Then he heard a faltering U Ya as the second dervish started to repeat the phrase in his old way.

While the first dervish was thinking about this, reflecting upon the perversity of humanity and its persistence in error, he suddenly saw a strange sight. From the island the other dervish was coming toward him, walking on the surface of the water...Amazed, he stopped rowing. The second dervish walked up to him and said: "Brother, I am sorry to trouble you, but I have come out to ask you again the standard method of making the repetition you were telling me, because I find it difficult to remember it" (Shah, 1967: 84-85).

Telling Bakar this story provided her with the means to understand the point being made in this essay regarding the core religious experience and organized religion. On the one hand, the humble dervish sitting in the reed hut represents someone whose purity of intention has allowed his consciousness to resonate with the source of religion or [David Bohm's] holoflux, giving him the ability to "walk on water." On the other hand, the conventionally minded dervish knows the proper pronunciation of the chant, yet his trappings of legalistic and/or organizational religious methodology are nothing more than "ritualistic symbolism without somatic understanding." Demonstrating and understanding this demarcation between a [soma-significant] tradition of mystical experience and ritualistic symbolism without somatic understanding is the key to understanding the transpersonal perspective—our ability to resonate with

holoflux—[the fundamental unifying principle, or] the source of religion (Schroll, 2005: 65) (See also Schroll, 2016).

I hope this helps us to clarify our conversation and speaks to both Ferrer's embrace of the participatory turn, avoiding dualism, while preserving a fundamental unifying principle that I (following Bohm) refer to as the holoflux. Still the question remains what is our operational definition of "spirituality" or "transcendence," and what is its corresponding domain? This is the real question when we are talking about cosmos and consciousness.

Rowan: It is because of the various meanings and uses of the term spirituality that I prefer to use the term transpersonal.

Schroll: Yes John, I too prefer using the term transpersonal instead of the term spirituality. One of the best examples I can give of how (even at its best) the word spirituality remains unclear is the 1988 paper, Toward a Humanistic-Phenomenological Spirituality: Definition, Description, and Measurement, by David N. Elkins, L. James Hedstrom, Lori L. Hughes, J. Andrew Leaf, and Cheryl Saunders. They defined it this way:

> Spirituality, which comes from the Latin, spiritus, meaning "breath of life," is a way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, others, nature, life, and whatever one considers to be the Ultimate (p. 10).

In this definition of spirituality the question that Robinson raised about having an operational definition is somewhat satisfied. Still, the bigger question regarding its corresponding domain is still ambiguous. Vague references to the "transcendent dimension" do not tell us much, nor does a reference to "whatever one considers to be the Ultimate." Raising this concern prior to reading Lazar (2009), I was therefore surprised when I discovered it was the Elkins et al. definition of spirituality that contributed to Lazar's operational definition for his investigation of spirituality and measures of psychological functioning among Israeli Jews (Lazar, 2009). I am not criticizing the findings of Lazar's inquiry, yet based on his operational definition this was a study of belief systems (or what I might

suggest could be referred to as a *cultural placebo*), and not an inquiry of transpersonal experience.

This is why I agree with Rowan's preference for using the term transpersonal which has a variety of definitions. Transpersonal psychology recognizes that "humanity has both drives toward sex and aggression and drives toward wholeness, toward connecting with and *experiencing the divine*" (R. Hutchins, as quoted in Lajoie & Shapiro, 1992: 87, emphasis supplied). I like this definition of the person because it suggests that personality development has a dynamic quality, instead of placing an emphasis on the object permanence of any particular state of consciousness we might experience, demonstrate, or actualize within our self-awareness. The transpersonal is equally present in states of ecstasy, sensuality, and somatic experiences that are capable of just shaking you to your roots and really waking you up: life encounters that make you come alive and experience the kinesthetic, the tactile, and the erotic. Each of these human drives (and their various nuances) is equally important toward the creation and maintenance of a healthy personality. Nevertheless, no definition of transpersonal psychology should be viewed as a description of some finished or final product of enlightenment. Rather, transpersonal psychology's emphasis is on the continuous process of transcendence and transformation within the realms of the personal, the planetary, and the cosmological.

Here we are on the verge of having an operational definition of transpersonal psychology. *The question that continues to remain is what or where "ontologically" is the source of the transpersonal located?* This is a question that transpersonal psychology continues to be vague about, in spite of the work of people such as Stanislav Grof (1998, 2000). *This vagueness regarding the ontological domain of the transpersonal is, I believe, because the full meaning and understanding of the philosophical legacy of Bohm and its implications for transpersonal psychology continues to remain an unfinished conversation.*

Rowan: The main advantage of using the term transpersonal is that it places the field. It places it as following after the prepersonal and the personal in the process of psychospiritual development. Therefore it is clearly not to be confused with the prepersonal and the personal. Not so with spirituality, which roams all over the place.

Schroll: Exactly, John; hopefully our conversation thus far has helped people to see that the term spirituality does roam all over the place, and that the term transpersonal clarifies this frequently ambiguous discussion.

Moreover, this distinction and discussion regarding spirituality and the term transpersonal provides a reply to the criticisms raised by Albert Ellis and Raymond J. Yeager in their 1989 book *Why Some Therapies Don't Work*: *The Dangers of Transpersonal Psychology*. We will take up Ellis' criticisms of transpersonal psychology in greater detail later in this conversation.

Tangential to these concerns, the British Psychological Society's recognition of a transpersonal psychology section and corresponding journal *Transpersonal Psychology Review* offers a forum to advance this discussion. Still I continue to encounter many psychologists in the UK who are unfamiliar with transpersonal psychology. Awareness of transpersonal psychology is not much better in the USA in spite of its now 40-year history. Indeed the American Psychological Association does not even recognize an independent division of transpersonal psychology, as its APA affiliation comes through its organizational connection with Division 32: Society for Humanistic Psychology of the APA. Moreover it has only been since August of 2007 that humanistic and transpersonal psychology finally officially reconciled their differences.

Likewise, with regard to psychospiritual development, the term transpersonal does place itself after the prepersonal and personal, yet Rollo May never accepted this, as you know, John. After you published the paper, "Two Humanistic Psychologies or One" (Rowan, 1989), May (1989) responded with his paper, "Answers to Ken Wilber and John Rowan," which told us that May not only believes there are at least two humanistic psychologies (one focused on the existential and one on the transpersonal), but that May believed:

> in parapsychology and William James's studies concerning the fringes of consciousness. I am very much interested in the sacraments of the primitive sects of Brazil, for example, and have experienced them personally. When I was ill with tuberculosis I had two experiences with faith healers. All of these I choose to call religion. I am in favor of experiments on the interface between religion and psychology. My objection to transpersonal psychology is that it blurs the distinction between the two (p. 244).

We are left to wonder how May was able to hold such seemingly contradictory positions. How was May able to believe in parapsychology, which kept the APA Council of Representatives from endorsing transpersonal psychology as a separate division within the APA, while

simultaneously continuing to endorse and participate in the investigation of shamanism until his death in 1994? These are unanswered questions that continue to plague the acceptance and development of transpersonal psychology. There are, of course, other concerns and interests of mine that I have raised throughout this conversation regarding the continued development of transpersonal psychology; yet as we have been doing thus far it is essential to clarify these basic issues—answering the critics—and establishing a solid foundation from which to proceed.

Rowan: There is a very interesting dialogue between Jackie Doyle and Rollo May, and a couple of other people, where they argued with him that his rejection of transpersonal psychology was ill-advised, and May eventually agreed; but I cannot seem to lay my hands on it now. Does anyone remember that? I think it was published in the *Journal of Humanistic Psychology*, but I am not sure.[2]

Angela Voss: This is a very interesting discussion. To distinguish scientific from spiritual inquiry, the neoplatonic=theological model of levels of cognition is very helpful. There are literal modes of understanding, allegorical, moral, and finally mystical. The important thing is not to apply one mode to try to understand another, such as a literal, empirical mode applied to the apprehension of the sacred, or revelation. We tend to stay with the literal and allegorical in most forms of knowing, particularly in the discussion of 'transpersonal' experience. This model suggests deeper, more contemplative and intuitive forms of apprehension that eventually culminate in a union of the knower with what is known.

Schroll: Thanks for your comment Angela. I can see how you might have viewed this conversation John and I have been having as a means of "distinguishing scientific from spiritual inquiry." But it is a bit more subtle than this. Maslow actually spoke to a similar concern in his hopes to prove the relationship between science and religion. Specifically Maslow (1964) sought to establish transpersonal psychology as a discipline that would enable EuroAmerican science to: "examine religion in all its facets and all its meanings in a way that makes it part of science rather than something outside and exclusive of it" (p. 20).

Maslow later expanded on this discussion in his posthumously edited book (that Bertha Maslow commissioned Miles A. Vich to do) *The Farther Reaches of Human Nature* (1971). Vich pointed out that there is a very

important difference between organized religion and transpersonal psychology: there is no catechism associated with transpersonal psychology; it: "is not a religion; it has no dogma, no list of precepts, no theology, and no church" (Vich, 1986: 2). As important as this distinction of "scientific" and "spiritual inquiry" is, let alone the need to clarify what it is we mean by "scientific" or "genuine science and essential science" (which Charles T. Tart has taken up in his book, *The End of Materialism,* 2009) versus "spiritual inquiry": all of which I have tried to do my best in sorting out (Schroll, 2010a).

Later in our discussion (as I said before) we will need to be more clear how scholars such as Ellis have misunderstood "spirituality" in all of its diverse meanings that we have talked about here, and what is meant by transpersonal psychology. May made this same error, which we will also attempt to clear up later in this discussion. Likewise, the best way I know to clearly make a distinction between *organized religion* and *mysticism/ transpersonal psychology* is the example I provide with the Sufi story, The Man Who Walked on Water. I hope this helps to clarify this particular point. The rest of Voss' comments are also important, in which Voss has condensed several very difficult ontological and epistemological problems related to "stage theories of consciousness" and/or the "great chain of being." Clearing up these concerns, however, exceeds the limits of our current conversation. Still, it is important here to point out, regarding Ken Wilber (as well as Voss' questions about ontological and epistemological problems related to stage theories of consciousness), that some of this is cleared up in Schroll (2010b) and MacDowell (2010).

Brad Adams: I have been reading everything said and most of the conversation has been psychologically based. I have no college degrees so I will stick to what I know as I cannot quote the many minds that are represented here. So what is spirituality? First, I am not going to debate the term. I am a mystic. This is my perspective. Spirituality is the seeking of the state of being in spirit. As was said, the definition of spirit can be translated as the "breath of life." So what is the breath of life? Who gives life?: God; so spiritual pursuits are ways to be in the knowing of the presence of God. What is a spiritual pursuit? It can be said that it is a way to set aside our self, our ego, our physical constraints; to be open to the presence of God, to be open to receive the spirit, the breath of life. In so doing you find that you are at peace, you are in balance, you find that there is healing here. This state of awareness that I speak of is what the spiritual person is in pursuit of: to be in the constant state of being in

spirit or the knowing presence of God. This would be what some would call enlightenment, or to transcend our physical limitations. This is something I think all humans want. Whether they realize it or would admit it is another topic. I can tell you that it is possible to reach the highest states of human awareness; but the only being who has reached true enlightenment and truly transcended this physical world is the son of God.

Schroll: Tonight while I was eating, I was watching the television program *Supernatural* that I watch for entertainment. Sometimes Hollywood and pop culture surprises us. In tonight's episode, the protagonists of *Supernatural* were confronted with all of the world's "mythical" religious gods and goddesses that are major players in Armageddon. The character playing Kali, the Hindu goddess of time and change (sometimes associated with annihilation, sometimes as redeemer of the universe) said to the characters associated with the Christian myths of Armageddon: "You Westerners are so arrogant, always believing that your world myths trump all others, which you use to justify your wars and your desires for power."

This brings us back to our discussion of "spirituality." As Rowan has pointed out, the use of the term spirituality is imprecise and that the more operationally precise term is "transpersonal." One of the things we have not discussed in our rejection of the word spirituality is if we were to use this term, we would have to ask ourselves, "whose spirituality?" Or what state of consciousness is this spirituality we are talking about coming from, and what tradition does it represent? This is why the word "transpersonal" is more precise, because it does not presuppose any arrogance for one spiritual tradition or another. Its formulation draws equally from all spiritual traditions and recognizes the value of their teaching stories, in addition to their value toward our understanding the human condition. But even more precisely, the word transpersonal seeks to ground the discussion in an operational definition by which we can attempt to investigate states of consciousness that have throughout the world been associated with transcendence.

Clarifying Rollo May's Misunderstanding of Transpersonal Psychology

This brings us to the discussion of May's views of the transpersonal and the paper, The Role of Transpersonal Psychology in Psychology as a Whole (May, Krippner, & Doyle, 1992), which was a conversation between Rollo May, Stanley Krippner, and Jacqueline Doyle. In summing up May's views, Doyle stated:

> Rollo said that his reading of William James (1905/19[61]) had reaffirmed his conviction about the importance of spiritual life, and that he wanted to correct the misunderstanding of his previous criticisms of transpersonal psychology. It is of the utmost importance at this time, Rollo conveyed, that transpersonal psychology be viewed in the proper perspective, within the context of the whole of psychology (p. 307).

This echo's May's views previously cited in this paper (May, 1989), whereas the book that influenced May was James' (1905/1961) *The Varieties of Religious Experience*. Krippner then offered another operational definition of transpersonal psychology:

> For me, Transpersonal Psychology is a psychological perspective or framework which assigns primary importance to experiential reports of concern or contact with entities, beliefs or realms greater than oneself using them as a basis for conducting and interpreting psychological theories, intervention and research. When I say theory I mean development[al] theory, motivational theory, personality theory. When I say interventions I mean psychotherapy, counseling, and education (May, Krippner, & Doyle, 1992: 308).

Rowan: I have a very simple account of the transpersonal, which takes less than five minutes to explain. It follows Wilber's (1980) useful map, given in the early book *The Atman Project*. 1. We start our psychospiritual journey in the prepersonal realm—that is, the whole area of child development, extending up into adolescence. 2. We then move on into the personal realm, where we learn about control, and logic, and role-playing, and the self-image, getting social rewards at each stage. We end

up with a mature ego. At this point society stops rewarding us, and we are on our own. If we proceed, it is often as a result of a crisis. 3. Then comes the realm of the transpersonal, first of all consolidating our achievement of an authentic self, an existential self, secure in a sense of bodymind unity. If we then proceed further, we enter the realm of the Subtle, where we encounter a rich and colorful realm of concrete representations of the divine: gods and goddesses, archetypes, symbols and images, visions, the whole imaginal realm. We may get very interested in mythology, dreams, and spiritual experiences of one kind and another. If we then proceed further, we move into the Causal realm, where there are no landmarks, no handrails, no definitions—the deep ocean of mysticism. We may then start to be seriously interested in the Nondual.

Schroll: This is a very succinct and accurate summary of Wilber's developmental model from the prepersonal to the transpersonal, and Nondual domains of consciousness, John. I, too, read *The Atman Project* (Wilber, 1980), and its companion volume, *Up From Eden* (Wilber, 1981). But it is no longer clear to me where Wilber includes his concept of "involution" that he spoke of in *Up From Eden* (pp. 299-309). Bohm's "implicate" and "super implicate" orders borne (for me) a resemblance with Wilber's discussion of involution, whereas Bohm's "explicate order" corresponded to Wilber's discussion (as Rowan has summarized it) of his developmental model. I make a brief reference to this in my review of *Integral Ecology* (Schroll, 2010c). Still this topic deserves much greater attention than we can give it in this chapter.

Returning to our discussion of May's rejection of transpersonal psychology and domains of consciousness associated with the Nondual, May's (1986) criticism was:

> The problem with the term "transpersonal" in practice is its implication that we can "leap across" the negative aspects of human behavior, the expressions of the "ego" as they are often called. We would then "leap across," for example, the cruelty shown in Zimbardo's "nice" Stanford students in his famous prison experiment. Or the "Eichmann" studies in which Stanley Milgram demonstrated that average people, when ordered to do so by scientific authority, would turn up the electricity high enough to kill the "suffering" person on the other side of the glass. These experiments show that such cruelty and obedience to an authoritarian command are nascent in all of us, German,

> Russian, Nicaraguan, or American, though covered over with a veneer of civilization (p. 2).

This statement is greatly puzzling to many of us that are now (and were then) familiar with the history and development of transpersonal psychology. In fact, Doyle's summary of this criticism by May was not cleared up in the 1992 dialogue between May, Krippner, and Doyle. Specifically, Doyle said that May's 1986 APA Monitor comments were:

> attacking the use, which sometimes occurs, of transpersonal themes and transpersonal psychology as a way to avoid tangling with the real issues of psychology and our day, problems of value such as peace and war and so forth. He said at times these themes are being thrown aside in what becomes an escape into the higher realms. He has always objected to the use of psychology, not just transpersonal psychology as in this case, as a method of avoiding the problems of being human and of living in the world (May, Krippner, & Doyle, 1992: 308-309).

This point was never fully explored in the 1992 dialogue because this point was raised before May showed up, and then the conversation shifted. What needs to be said in reply to May's critique is that, on the one hand, this is a legitimate concern and a tendency of some affluent supporters of transpersonal psychology to have this kind of disconnect. Theodore Roszak noticed this and mentioned it to me in 1993 when he presented at the annual Association for Transpersonal Psychology conference (which was while Wilber was working on his (1995) book *Sex, Ecology, Spirituality*: *The Spirit of Evolution* (Schroll, 2010c). Nevertheless, aside from the misunderstanding of some affluent ATP members in the 1990s, what theory or practice of transpersonal psychology is May referring to that encourages "leaping across" the pathologies of the ego? I can only hope historians can one day tell us that Jesus, Buddha, Krishna, Mohammed, and Lao Tsu were all ordinary men, people like you and me capable of making mistakes and finding ways of correcting them, people whose earthy existential encounters provided them with life-altering experiences that opened their eyes up to the miraculous, experiences (if we can somehow become open to them) that are our birthright as we muddle through life's developmental stages.

But where do these developmental stages of personality end? We have touched on this before in this conversation, and it is another issue that

needs to be cleared up. May (1969; if I understand him correctly) believed the psychological growth of the person ends in becoming self-actualized or achieving one's individuality:

> In my judgment, the existential approach is the achieving of individuality (including subjective individuality) not by by-passing or avoiding conflictual realities of the world in which we immediately find ourselves—for us, in the Western world—but by confronting these conflicts directly and, through the meeting of them, achieving one's individuality (pp. 47-48).

Honing this argument even more sharply in his 1986 letter to the APA (May, 1986), May argued that Maslow's evolving vision of personality development was nothing more than contagious enthusiasm when he pointed beyond humanistic psychology to:

> a still "higher" Fourth Psychology, transpersonal, transhuman, centered in the cosmos rather than in human needs and interests, going beyond humanness, identity, self-actualization and the like (Maslow, 1968: iii-iv).

Now, on the issue of "higher" or Nondual consciousness, plus May's support of shamanism and psi phenomenon, I do think this was cleared up in the 1992 May, Krippner, and Doyle dialogue (which is a point I will return to in a moment). First, however, it is important to point out that right up to the very end of this dialogue between Krippner, May, and Doyle, Doyle continued to focus on the problem of leaping "over the present complexity and jump[ing] to spirituality because development includes and proceeds hand in hand with the all the experiences clients wrestle with in real life" (p. 316). Kirk Schneider (1987, 1989), now editor of *Journal of Humanistic Psychology* and former student of May, repeated this same criticism in an exchange with Wilber.

Summary Intermission

Schroll: To recap, this discussion thread started out with the question "what is spirituality?" This led Rowan and Schroll to conclude that references to "spirituality" are imprecise, and that it is preferred when having these discussions to use the term "transpersonal." Second, there

has been the lingering question as to why May rejected transpersonal psychology (which will be the focus of our next section). Third, I will offer a reply to May's 1986 criticism that Kirk Schneider (1987, 1989) and Doyle (May, Krippner, & Doyle, 1992) have repeated. Clearing this up will leave us with two questions: 1) Where in Wilber's latest models does he include "involution" (that relates to the work of Bohm, and big questions about physics, mysticism, consciousness, etc.)? 2) How today is transpersonal psychology addressing the existential ego consciousness concerns of May, and how are these concerns informed by transcendent or Nondual awareness?

Kirk Schneider's Existentially-Oriented Critique of Transpersonal Psychology

Schroll: The paradigm clash with existential psychology has been lead by Schneider (1987, 1989). To be fair, these ideas were expressed by Schneider over 29 years ago, so his views may have considerably evolved. I wonder if Schneider (like May) took a more extreme position than he might otherwise have taken due to Wilber's polemical style of putting forth his ideas? I enjoyed my brief conversation with Schneider (sitting next to him at Saybrook University's Autumn Residential Event, Westin Hotel, San Francisco, California, August 26, 2013; (we were at a gathering to honor the passing of Eugene Taylor). I would welcome his feedback and those who know his work that can assist in offering amendments to the views expressed here.

The essence of Schneider's critique is first that he doubts that anyone is capable of attaining true transpersonal awareness, that is: "divine consciousness—a totally unrestricted, transcendent oneness with all time and space" (Schneider, 1987: 197). Much to the contrary, Schneider contended that humanistic psychology and self-actualization—or, using Wilber's [1980, 1981] terminology, *the centaur mode of consciousness* lying halfway between the personal and transpersonal bands—is the farthest level of personality development possible. Schneider has admitted he is unfamiliar with the disciplines and practices necessary to achieve ultimate transpersonal consciousness. But then Schneider tried to cover up this lack of experience, saying that he doubts anyone who possesses first-hand experience of transpersonal awareness would also be unable to verify the authentic attainment of this state of consciousness in themselves or others.

Second, Schneider argued that even if groups of people could somehow develop past *the centaur mode of consciousness*, such personality development would be irrelevant and unnecessary. Finally, his third criticism is that a society of transpersonally enlightened individuals would be boring. Moreover, he contends that his argument is supported by recent developments in the philosophy of science; yet, Schneider failed to provide any documented evidence that supports this criticism.

Ken Wilber's Response to Kirk Schneider's Critique of Transpersonal Psychology

Schroll: In reply, Wilber (1989a, 1989b) chose to respond to Schneider's criticisms point by point. Wilber began his rebuttal by first questioning if Schneider has truly understood his definition of ultimate transpersonal consciousness, pointing out that most humanistic psychologists, including Schneider, have failed to understand that transpersonal psychology stresses both a negation or a going beyond former levels of personality development, but also preserving and including "all the basic concerns and needs and joys and pains of the lower levels" (Wilber, 1989a: 460). Thus Wilber contended that humanistic psychologists such as May and Schneider have missed the essence of this important point, because they have mistakenly focused their attention on the "negation" or "leaping beyond" previous levels. John Welwood (1984) has also warned about this danger, urging the need for transpersonal psychologists to establish a well-grounded personality before embarking upon a path "to help liberate us from an imprisoning self-structure" (p. 65), lest the would-be mystic become the victim of spiritual bypassing. In defining what he means by spiritual bypassing, Welwood went on to suggest that within contemporary society it may:

> be particularly tempting for individuals who are having difficulty making their way through life's basic developmental stages, especially at a time when what were once ordinary developmental landmarks—earning a livelihood through dignified work, raising a family, keeping a marriage together—have become increasingly difficult and elusive for large segments of the population. While struggling with becoming autonomous individuals, many people are introduced to spiritual teachings and practices which come from cultures that assume a person having already passed

> through the basic developmental stages. The result is that many people wind up trying to use spiritual practice to meet their personal needs or establish their identity, and this just doesn't work (pp. 64-65).

In addition, Welwood pointed out that:

> Many of the so-called "perils of the path"—such as spiritual materialism, narcissism, inflation, group think—result from trying to use spirituality to make up for the developmental deficiencies in an urban technological culture (p. 65).

Seymour Boorstein agreed with both May and Welwood:

> Transpersonal psychology embraces the traditional psychological systems for the understanding and treatment of emotional problems, and within a spiritual context (for the therapist, and the patient, when possible), seeks simultaneously to honor humanity's highest potentials. Thirty years ago I had hoped that the actual experiences of the spiritual dimension would "undo" traditional emotional problems. Sadly, this has not turned out to be. The spiritual path usually cannot undo problems in the "basement" of our minds, and, in fact, we need to be cautious that the spiritual path not enhance "basement" narcissism (Caplan, Hartelius, & Rardin, 2003: 145).

Schneider, and other critics of transpersonal psychology, would greatly benefit from reading Welwood's article. Moreover, *is it just a linguistic similarity, or is May really saying the same thing as Welwood on the issue of spiritual by-passing?* Welwood certainly seems to be clear enough about the need to first confront life's basic developmental landmarks, and work through them, before attempting to move beyond these needs into the transpersonal. This, however, is May's position also. Why then is May so critical of transpersonal psychology? It can only be as Vich (1986) has pointed out:

> May seems to be confused about what transpersonal psychology is, and at the same time he is concerned that transpersonal psychology confuses religion and psychology (p. 2).

This leads me to conclude that if someone like May is confused about transpersonal psychology, one can begin to appreciate the enormous difficulty in clearing up this confusion within the entire field of mainstream psychology.

Meanwhile, within the broader scheme of things, modernity continues to routinely neglect its nourishment of the human psyche's developmental needs. It was this issue of neglect that was the focus of a workshop presented by Daniel Goleman, Huston Smith, and Ram Dass at the New York Open Center on September 21, 1985. Speaking to this concern, Ram Dass reminded the listeners that the goal of the spiritual path (at least from his own personal perspective):

> is to work on myself, to become an environment in which other people can see their clearest truth. I don't feel I have to teach them in the sense of push them to find the truth, I merely have to create an environment where they can feel safe enough and open enough to explore that truth. I treat other people's attitudes as the work...I don't focus on their predicament, I focus on my reactions to their attitudes (Goleman, Smith, & Ram Dass, 1985: 209).

Second, addressing the charge that ultimate transpersonal consciousness is irrelevant and unnecessary, Wilber replied that Schneider is again mistaken about his understanding of what ultimate transpersonal consciousness refers to. Wilber (1989a) explained that even though transpersonally enlightened individuals have transcended previous levels of personality development, they still contain all those previous levels within themselves as persons. "Therefore, they are often predominantly moved...by a profound compassion for literally all of the world and all of its suffering, precisely because they *have been through it all*" (p. 464, emphasis supplied). This too seems to be what May (1969) referred to in his emphasis on confronting the existential conflicts of life, "and, through the meeting of them, achieving one's individuality" (pp. 47-48).

Wilber's (1989a) third rebuttal addressed Schneider's charge that a society of enlightened beings would be boring. Wilber countered this accusation first by pointing out that Schneider only thinks ultimate transpersonal experience would be dull, because Schneider has admitted that he has never experienced it. Additionally, Wilber demonstrated Schneider's illconceived "outside looking in" view of transpersonal experience, pointing out that mystics do not spend their entire day in

blissed out euphoria. Rather, because transpersonal consciousness is a composite, albeit transcendent, aspect of all previous levels of human personality structure, they are capable of more, not less motivation. Consequently Wilber went on to point out that Schneider has overlooked even the most basic definition of transpersonal consciousness (stemming from the Zen tradition), which is: "How wonderful, how mystical this! I chop wood, I carry water" (p. 466).

I hope with this summary the motivation to create a transpersonal psychology was not, as May, Schneider, and Doyle have argued, inspired by "leaping across" the concerns of the existential journey to understand the self. Its creation was instead prompted by humanistic psychology's limited view of personality development, beginning with Maslow's study of peak and plateau experiences. It is this investigation of the farther reaches of human nature by Maslow and others (such as Wilber) who have followed similar lines of research beyond the boundaries of their "skin encapsulated egos" that has expanded their field of awareness beyond the immediate concerns of humanistic psychology. Humanistic psychology has continued to evolve its perspective.

Albert Ellis' Warning about the Dangers of Transpersonal Psychology

Schroll: Next to May, (the late) Albert Ellis was the most well-known psychologist to directly challenge the views of transpersonal psychology. Indeed, with his powers of persuasion, if the only book I ever read on transpersonal psychology was *Why Some Therapies Don't Work*: *The Dangers of Transpersonal Psychology*, written by Ellis and Raymond J. Yeager (1989), my view would be that it is dangerous; it is for this reason that I felt motivated to briefly respond to Ellis' criticisms. Overall, I agree with the concerns Ellis raises throughout his book; where I disagree is the dangers Ellis warns about that do not represent the views of transpersonal psychology as I understand it. I would have welcomed Ellis' reply (and I invite others to comment who share his views) so that I might better understand how and/or why our views are in disagreement. Similar to May, Ellis' primary criticism is with Wilber's polemical style of communication. Wilber's work has the ability to speak to many people, but not to everyone. Nor does Wilber's work speak for everyone in transpersonal psychology.

> Ellis' initial misunderstanding of transpersonal psychology began in his paper "Fanaticism That May Lead to a Nuclear Holocaust: The Contributions of Scientific Counseling and Psychotherapy" (1986). In response, instead of helping Ellis to understand that he misrepresented transpersonal psychology as a euphemism for cult phenomenon, guru worship, the new age movement, and the paranormal borderlands of science in this paper, the critics merely attacked Ellis.[3] Among the critics of Ellis' paper was Roger Walsh, who summed it up by saying:

> Ellis' article is flawed fourfold: (1) It does not deal with the central, practical issues facing therapists working to prevent nuclear war; (2) it makes grossly inaccurate criticisms of diverse non-RET psychotherapies; (3) the author makes logically and philosophically impossible knowledge claims; and (4) the author falls into the very trap of fanaticism that he warns against (Walsh, 1989: 338).

Ellis did not, as far as I know, reply to Walsh. Granted, Walsh made valid criticisms of Ellis' 1989 paper, yet what was lacking was a positive portrayal of transpersonal psychology in a language that Ellis could identify. Then the conversation went horribly wrong when Wilber (1989c) used satire to bolster Walsh's arguments and his disapproval of Ellis' 1986 paper, a tactic that evoked Ellis' ire and served as a catalyst to launch Ellis' crusade to liberate the world from *The Dangers of Transpersonal Psychology* (Ellis & Yeager, 1989).

The question I wish to raise is this: is there another approach to this discussion that would have resonated with Ellis, and have shifted his thoughts to reconsider if there might actually be some value in transpersonal psychology? This is because I too share Ellis' concern about the potential danger of a nuclear holocaust. It is for this reason that I find it curious that Ellis would state so boldly:

> I am not particularly worried about our leaders or the Russian leaders, nor about the great mass of our people or the Russian people. Virtually all these leaders and citizens are sensible and sane enough about the possibility of atomic reprisal to strongly oppose starting almost any kind of nuclear conflagration (Ellis, 1986: 146).

This comment suggests that Ellis did not share President Reagan's views of Russia as an untrustworthy political adversary. And yet, Ellis (who wrote this paper during the Reagan administration) believed in Reagan's leadership abilities enough to state unequivocally that Reagan's political views on nuclear war did not worry him. Thus it would have been helpful from the very beginning to point out to Ellis that his views were also at odds with humanistic psychologists like Carl R. Rogers. In particular, the question critics should have asked Ellis is: how could he be so confident in his total trust of President Reagan's nuclear policy? Because during the time Ellis expressed these sentiments, Reagan was considering "the possibility of a nuclear war limited to Europe, and Secretary Haig's plan to fire off a nuclear weapon in Europe simply to demonstrate our capability to the Russians" (Rogers, 1989: 446). How it is rational for Ellis to ignore George Bush, Sr.'s maniacal belief that a winner could actually be possible in a nuclear war (Rogers, 1980: 341-342)? Are these not the belief of fanatics? Ellis and Yeager even cited Rogers' 1980 publication yet failed to discuss Robert Scheer's interview with Bush, Sr. More conversation on all of these concerns is needed to sort all of this out. This would be a timely endeavor considering the world's current state of social and political upheaval, murmurs of a renewed arms race, and a welcome opportunity toward clearing up these many misunderstandings.

Conclusion: May's Support for Environmentalism or Transpersonal Ecosophy

Schroll: Returning to this chapter's central question, "what is spirituality," Rowan and I have pointed out throughout this chapter that "spirituality" is a less precise reference to transpersonal psychology. The question then arose as to May's misunderstanding about the relationship between humanistic and transpersonal psychology. Reading the paper, The Role of Transpersonal Psychology in Psychology as a Whole (May, Krippner, & Doyle, 1992), I discovered that May's attack on transpersonal psychology was more precisely an attack on the work of Wilber. May also pointed out that it was his meeting with Wilber prior to writing his comments in the *APA Monitor* in 1986 that sparked his thoughts regarding transpersonal psychology. Thus it has been appropriate to discuss the work of Wilber throughout this paper.

In taking issue with Wilber, May pointed out:

> Ken Wilber (1981) says we are all growing toward Eden. We will be happier and happier. We will be freed from our problems. This is impossible and undesirable. We would cease to be human. This is what I fight against...The idea was that we were growing towards increasing perfection. So all a person had to do was sit tight, and these good things will automatically come about. Well I don't believe it at all! (May, Krippner, & Doyle, 1992: 310).

These misunderstandings with both Wilber's work in particular and transpersonal psychology in general have been discussed throughout this chapter. Thus it is my understanding that May and his students have been confused about the respective focus of both humanistic and transpersonal psychology. May went on to say that:

> It [consciousness expansion] would happen by virtue of our devotion or hard work...[You] see what I am against is the belief that this comes automatically. Higher states are not achieved automatically. And the way that America is effecting the world seems to me to be tremendously significant. For instance, in ten, twenty years, the Amazon will have been gutted. Now I see that as a threat to all of us. The taking of this view, that psychological evolution is going to occur if we simply sit tight, concerns me. The Amazon's being destroyed very quickly. Progress is not automatic; we do not become better every day without effort (1992: 311).

Here again, perhaps affluent members of the Association for Transpersonal Psychology (especially those in California) in the beginning of this movement, had their heads only in the clouds, without having their feet on the ground. But within the literature as I have pointed out in this chapter, Welwood warned about "spiritual bypassing;" Wilber and Ram Dass also clarified their own views that higher consciousness is not merely automatic. Moreover, today May's concerns with the destruction of the Amazon, and so on, is what many are referring to as "ecopsychology," which I have pointed out has its roots in humanistic and transpersonal psychology (Schroll, 2008/2009; Schroll, Krippner, Vich, Fadiman, & Mojeiko, 2009; see also chapter 3 this volume).

Furthermore, I have clarified that I want a more precise term than ecopsychology, and have instead suggested referring to it as "transpersonal ecosophy" (Schroll, 2009b, 2011; see also chapter 3 this volume). I hope this chapter was helpful in clearing up these concerns.

Notes

1. **Schroll:** Since this conversation took place, Rowan (2010) has compared Wilber's stage theory of consciousness to levels of psychological maturity and/or our process of transpersonal growth, whose various stages are reflected in answers to koans.

2. **Schroll:** This sounds like an excellent paper and it is very hopeful to hear that Rollo May reversed his views on transpersonal psychology. I will see if I can track this down and will let you know when I find it. **Rowan:** I have tracked down the Rollo May conversation to 1992, but still no source! It was Rollo May, Jacqueline Larcombe Doyle and Stanley Krippner. Following this information exchange, I wrote to Stanley Krippner and found out that the reference we were seeking was May, R., Krippner, S., & Doyle, J.L. (1992). "The role of transpersonal psychology in psychology as a whole: A discussion." **Schroll:** I heard back again from Stanley Krippner. Due the kindness and generosity of Stanley, and his brilliant research assistant Steve Hart, they are going to mail a copy to me.

Rowan: Good progress Mark!

3. Ellis and Yeager (1989) do provide a more extensive discussion of these various euphemism's of transpersonal psychology. Still, the distinctive vision of transpersonal psychology remains misunderstood.

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Chapter 15

Odin: The Wandering Shaman Seeking Truth Reflections on Reassessing Our Paradigmatic Assumptions of Reality

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The Hollywood films *Thor* (2011) and *Thor*: *The Dark World* (2013) focus on the Norse God of Thunder's exploits (it may interest readers to know that some of the scenes from this second film were, as David Luke told me, shot at Greenwich University). The fantastic blend of computer generated imagery, cinematography, and action scenes are reason enough to watch these films, yet the expediency of having Odin (Thor's father) lose his eye in an epic battle with frost giants in the first film changes one of Norse mythology's important teaching stories. I am a bit surprised this film's Director, Kenneth Branagh (who did such an excellent job of bringing Mary Shelley's original vision of *Frankenstein* to the screen (1994)) would alter this. Therefore, in this chapter, we will learn that Odin had three paths to knowledge: 1) *Self-Sacrifice*, or hanging himself on the world tree *Yggdrasill*. 2) *Drinking from Mimir's well*, that (in addition to its significance for gaining knowledge), is also how Odin came to have only one eye (see Snorri Sturluson, 1954). And 3) *The mead of inspiration* (which is such an epic tale that a scene from it graces Sturluson's cover). The broad implication of this third way of knowing resonates with *opening the doors of perception*, and *waking up from our cultural amnesia*. Eventually (in the Appendix) the mead of inspiration and expanded knowledge leads us to an exploration of *Albert Hofmann's epistemology*, which is followed by a metaphor that helps to shed light on the difficulty involved in examining our personal and cultural paradigmatic assumptions.

My initial motivation that laid this chapter's foundation was inspired by reading Ralph Metzner's book *The Well of Remembrance*: *Rediscovering the Earth Wisdom Myths of Northern Europe* (1994), which (as I read it) reminded me of reading such Nordic tales in my early to late adolescence.[1] This particular story of Odin is the Nordic version of memory's importance in consciousness studies and transpersonal

ecosophy. My attention was called back to this story of Odin twice while editing issue 8, volume 1, 2017 of *Paranthropology*. First by association while reading Sarah Janes' wonderful recollection of *Mnemosyne* (the Greek Titan of memory) in her article (now chapter 10): "A Quest for a Temple to Sleep and Dream In" (2017); and second, I had additional memories of Odin reading Luke's provocative reflections on "The Big Dream and Archeo-Geo-Neuro-Pharmaco-Parapsychological Theories" (2017; see also chapter 11, this volume). All of which prompted me to revisit reading these myths, and their influence on my life.

The World Tree and Odin's Self-Sacrifice

In Norse mythology the conceptual map of the multiverse is called *Yggdrasill*, and is represented as a tree whose trunk, various branches, and roots connect us with different ontological domains. It is with chapter ten of the *Well of Remembrance* where Metzner begins to unravel the first strand of Odin's "three great paths of knowledge," whose trilogy of interrelated meaning (which Metzner proceeds to demonstrate) represents his most significant contributions to transpersonal ecosophy. A trilogy that begins with Metzner's discussion of Odin's painful self-sacrifice, consisting of hanging himself nine days and nights on the world tree *Yddrasill*, which results in his discovery of the runes; what is the meaning of this discovery, Metzner asks? In reply to this query, he explains: "Odin is freed when he recognizes the inner meaning of natural forces and processes and how they impinge on his life. He learns the secret language of nature" (Metzner, 1994: p. 195).

The meaning and importance of the runes, however, goes beyond its individual system of ideographic representations of person/planet interdependence; because systems such as the *I-Ching* can provide the person with the same kind of reflective insight (Metzner, 1971). My first inclination—as I continued to read about the runes in Metzner's book—was to learn more about how to use them; that somehow using this system would provide me with a more genuine reflection of the answers I seek about nature and myself. So I posed the question to the *I-Ching* (using Reifler, 1974): What do you think of the idea of me wanting to study the runes? In reply I received two hexagrams. The first was 44, *Temptation*, with a moving yang line in the third toss, changing this hexagram to 57, The *Penetration of the Wind*. This reply requires little interpretation; first, I am reminded not to give in to the temptation to explore other systems, and second, that the answers I am seeking about

nature and myself can be found by penetrating and deepening my current understanding of the *I-Ching*, a divinatory system (like Runes) that provides the practitioner with a symbolic way of understanding the self. Similarly Metzner has taken the time to pause and deeply reflect upon the meaning of the Runes, suggesting they can be understood more universally as a metaphor that "…indicates the relationship we have with the many worlds of nature and the universe" (Metzner: 1994: 198).

This understanding of the metaphorical meaning of the runes pointed Metzner to the deeper insight, that of Odin's self-sacrifice: ". . . [which] symbolizes the power to move between the different worlds of reality, upper and lower, of the living and of the dead, of the gods and of humans" (Metzner, 1994: 198). Demonstrating what this strand in Odin's three paths to knowledge means led Metzner to the additional insight, that this: ". . . places shamanic otherworldly practices at the very heart of the religious worldview of the ancient Germanic people" (Metzner, 1994: 198-199). This path to knowledge (discovered through the wisdom wrought by the pain of self-sacrifice) is, nevertheless, only one of the three paths that Odin sought as a means of understanding his personal relationship with nature and his body.

Drinking from Mimir's Well

At the roots of Yggdrasill "that leads to the land of the frost giants" (Metzner 1994: 219) is a well or spring guarded by the giant Mimir, whose ability—and resulting wisdom—is that of the rememberer of primordial knowledge. My opportunity to both remember and re-examine this important teaching story about Odin giving up an eye for wisdom also reminded me of my initial efforts to contemplate this story. Seven months before *The Well of Remembrance* was published (having been influenced by Metzner's article "Germanic Mythology and the Fate of Europe" (1990b), I was immersed in thinking about this mythic tale and its relationship to the creative play of human consciousness. Eventually I decided to call Metzner on May 10, 1994, to ask if it was appropriate to describe the well that Mimir guarded as "the well of remembrance." In response to my question, Metzner at first paused and then replied in a rather bewildered tone: "That is the name of my forthcoming book, and I have not told anyone its title. How did you know what it was?" In reply, I said to Metzner: "Oh, it just seemed to be a good way of summing up the importance of what this well represents. I guess this means my

thinking is moving in the right direction." "Yes Mark (said Metzner), good luck with your writing" (personal correspondence).

The significance of this well to the life of Odin—and that of Mimir—is summed up by Metzner, who tells us:

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

Thus instead of losing an eye in an epic battle with the frost giants (as *Thor* 2011 depicts), it is Odin's decision to give up one eye as payment to drink from this well. Metzner illuminates this act of giving up one eye by telling us it represents a "metaphor for direct experiential knowledge", and, in this way, points to various methods that allow us to remember our primordial origins (Metzner, 1994: 216).[2] Metzner goes on to add that we might suppose Odin "gave up some of his ability to perceive the outer world in exchange for heightened ability to perceive inner world realities; he gave up binocular vision in exchange for heightened clairvoyance and in-sight" (Metzner, 1994: 223). It is for this reason (and many others that we can learn by reading *The Well of Remembrance*), that Metzner refers to Odin as the wandering shaman seeking truth. In a summary statement on the importance of this book to his own personal development, Metzner tells us:

> A series of dreams and visionary encounters impelled me to explore the shamanistic, animistic mythology of my pre-Christian Germanic ancestors. This required clearing, in my own mind, the racist obfuscations laid over that mythology by Nazi ideologues. In my search for the historical and prehistorical contexts of that mythology I was inspired by the groundbreaking work of the archaeologist Marija Gimbutas. She became my cherished mentor and friend and wrote a forward to my book on Nordic mythology [that I previously cited]. In the course of studying and writing on these amazing mythic stories and poems, it

> unexpectedly became clear to me that they contained coded references to divination practices (such as "drinking from Mimir's well") that could still be used in a spiritual manner in our times (Metzner, 2017: 81).

In addition to his clarification of the mythological significance of Odin giving an eye for wisdom, and sorting out the socio-political-historical misunderstandings associated with Norse myths, Metzner goes on to suggest a practical consequence associated with contemplating this myth:

> "Drinking from the Well" exemplifies one of the imaginal psychic tools we can use for memory divination work. We can also "look into the well," and with a similar double movement, bring the memory pictures back into the present field of awareness for integration. There are hints in the poetic *Eddas* that the Nordic seers used "immersion in the well," where one is completely absorbed in the thoughts, images, feelings, and sensations of the past experience. This is called an "absorptive trance" in hypnotherapy; or in German, *Versenkung*, a state of "being-sunk-down-in" (Metzner, 2017: 190).

Opening the Doors of Perception: Revisiting the Multidimensional Concept of Consciousness

Readers will remember our discussion of the multiverse in chapter 7 in our review of the film Dr. Strange, with its winking nod to Aldous Huxley's (1963) book *The Doors of Perception*; and we now find ourselves embarking on a very similar path as we explore Odin's drinking from Mimir's well, who was granted knowledge about the past (stories) and the ability to see the future (inner vision).[3] It was this image of Odin the shaman-seer, with half "his attention directed inward and half outward," that reminded me of the artistic representation of a fully integrated human featured on the cover of Felicitas D. Goodman's (1988) book *Ecstasy, Ritual, and Alternate Reality*. Goodman suggests that the defining characteristic which makes us human is our ability to become fully integrated with reality as a whole, by learning to perceive both the usual (normal or ordinary) state of consciousness and alternate (non-ordinary) states of consciousness.

Featured on the cover of Goodman's book jacket is an artistic representation of this kind of fully integrated human being, possessing the ability to look in one direction and see the usual (original) state of consciousness and turning the other way contemplate alternate states of consciousness—a small terra-cotta statuette unearthed in Tlantico, Mexico, whose origin dates back to the year 1300 BCE. Goodman describes this statuette as a:

> ...delicate woman with tiny breasts, two finely shaped mouths, two pronounced noses, and three large eyes, for the two faces share one eye (Goodman, 1988: 44).

The statuette has unfortunately influenced Goodman's cognitive constructs about ordinary and non-ordinary reality in a way that has limited her ability to understand the problem of consciousness. That is, unless I have misunderstood Goodman's point of view because of a poor translation of her thoughts on these matters (Goodman, 1996), she continues to simply talk about consensus reality and some kind of alternate reality. While I do not have a problem with the idea that there is "a" consensus reality and "an" alternate reality, I am suggesting (in support of Metzner's theory of personality (Metzner, 1990a, 1996, 1998)) that there is not merely "a" reality and "an" alternate reality, but that there are a plurality of realities or worlds. Consciousness is not simply two dimensional, but multidimensional—whose only limitation is our narrative construction. It was in recognizing this that Thomas Berry suggested that humankind needs to be reinvented at the species level (Berry, 1988).

There is also an eerie similarity between the statuette Goodman describes and the Roman (and possibly earlier Etruscan) deity *Janus* who, as Metzner tells us, is "associated with doorways, gateways and passageways" (Metzner, 2009: 36). Metzner elaborates:

> His image with two faces in opposite directions could be found above the doorways to a house or temple, or on coins of the realm. His name is embedded in the roots of the English words *janitor* and *January*. Janitors are gatekeepers and Janus was the gatekeeper of the gods (and humans) (Metzner, 2009: 36-37).

Like Metzner, I choose to argue for a view of consciousness that is multidimensional, composed of many worlds, states, domains, or levels of reality. The purpose of exploring these worlds, or expanded states of consciousness, is to bring the healing insights and energies of those realms back into this world. It is also important to point out that Metzner has continued to reflect on the meaning of Odin's visit to this well since completing *Well of Remembrance* in 1994, who reminds us:

> The ever-questioning Odin sought to drink from the Well of Remembrance, and paid the price of one eye—an indication of the high value placed on ancestral and historical knowledge by the ancient Europeans. I have come to interpret that story to mean that if we want to understand our past, we have to sincerely *pay attention* and *pay respect* to the guardian spirits of the cycles of time (Metzner, 2017: 122).

Waking Up From Our Cultural Amnesia

There is also an added point to this recollection and confirmation (to myself at least) that I read Gayley's (1939) book *The Classic Myths in English Literature and Art* in 1970, as this also coincides with my memory of making skull heads out of clay in my seventh grade art class, and covering one of them with a green glaze. I also remembered using fluorescent paint to create the image of a green skull on top of a pedestal, with flames leaping up the sides. Had my art been influenced by reading these Norse myths?; I've contemplated this question and its resemblance to the legend that the Vanir had cut of the head of the wise giant Mimir and sent it back to Odin; and how Odin had kept the head alive with herbs and magic spells, consulting it on occasion as an oracle (see Metzner, 1994: 224-226). Metzner adds in his interpretation of this myth, saying that: "Memory (Mimir) decapitated is a metaphor for amnesia….Without the guidance of ancestral and evolutionary remembrance, we are cut off from the source of true understanding, of knowing our roots and our destiny (Metzner, 1994: 225-226).

This continuing reflection on amnesia, and the importance of remembering led me to ask: Is the problem of fragmentation (whose progressive decay of coherence and meaning continues to erode our sense of wholeness) born of conscious agency, or does its source lie within our unconscious? Or we can also frame this concern as a bit of

both: initially it originates from our estrangement to a deeper wisdom within us and our dissociation from nature (this aspect is unconscious and operates upon our psyche in an implicit or intuitive manner). Eventually, however, this process of estrangement or dissociation becomes codified into the fabric of our fundamental conceptual proposals holding together science and culture (this aspect is conscious and operates on our psyche through our rational intellect).

I first tried to express this idea in a chapter titled "Developments in Modern Physics and Their Implications for the Social and Behavioral Sciences" (Schroll, 1988), by calling for the need to wake up from our cultural amnesia:

> ...we must first begin [this process of awakening] by consciously realizing that many of the so-called "facts" we use to construct our paradigm are not "facts" at all, but socially constructed shared assumptions, consensus reality, and agendas for research. We adopt these agendas for research through the process of enculturation that is, *cultural amnesia*, becoming "hypnotized" by consensus reality and begin acting toward our cultural assumptions as "social facts," which later manifest themselves as social psychological pressures (pp. 317-318, italics added).

A reference to cultural amnesia has been used in a similar way in the (1989) book *Earthmind*: *A Modern Adventure in Ancient Wisdom* by Paul Devereux, John Steel and David Kubrin (p. 123). Inquiring about the meaning of this reference to cultural amnesia, Warwick Fox commented:

> ...the term "cultural amnesia" suggests that we have *forgotten* something as a culture, but, if this is the case, *when* did we know what it is we have forgotten? Does this commit you to the view that there was some sort of Golden Age at an earlier time? Do you want to be committed to such a view? (Personal correspondence, January 2, 1992).

Fox's observation of the shortcomings associated with the belief that returning to some idyllic Golden Age will miraculously solve all of the world's troubles is well-taken. This is not quite the view that I am putting forward. In fact, I find much truth in Terence McKenna's statement: "The only escape is a forward escape" (1988). Saying this, McKenna is

not suggesting that we continue pressing forward with current technology going full steam ahead, but that our only means of escape is a *transformation of consciousness*. Morris Berman (1981) and Jurgen W. Kremer (1992, 1994) hold the same view. I agree; the modern mind cannot free itself from its current habits of cognition by simply backing-up and adopting a pre-modern worldview. We instead need to awaken from our cultural amnesia. This led me to ask: "What are the social factors that cause us to forget this primordial state of consciousness?" (Schroll, 2009: 49). The long, more complete answer to this question is taken up in the Appendix, whereas the short answer in response to Warwick Fox's question: "When did we know what it is we have forgotten?," this avenue of inquiry might be granted a greater possibility of being explored by asking: How do we become aware of *the need to remember*? It is this need to remember or awaken from an amnesia concerning humankind's loss of wholeness (our dissociation from nature) that leads us to the line of inquiry Metzner has so thoroughly pursued in the *Well of Remembrance* (1994).

This brings us to the myth Metzner refers to as "the revenge of the Vanir and Mimir's head," and the question he posed: What is the meaning of the Vanir cutting off Mimir's head?" (Metzner, 1990b: 23). Metzner's (1994) answer is worth quoting at length:

> I have come to believe that the significance of this myth can only be appreciated in the light of our new understanding of the long, prehistorical struggle between the agrarian earth-goddess cultures of Old Europe and the aggressive invading Indo-Europeans. This story reflects the Old European resistance and the revenge of the Goddess, and parallels the Green myth of Gaia's revenge against Uranus. The Vanir are offended by the arrogance and superiority expressed by the Aesir [(sky gods)] in their choice of emissaries [during a ritual of reconciliation]: they get only a silent thinker [Hoenir], who is useless without the wisdom of the ancient tree-giant Mimir. The Vanir themselves had offered their two most powerful gods and their wealth, perhaps reflecting the generous reception offered, at least sometimes, to the nomadic invaders by the aboriginal people. Memory (Mimir) decapitates is a metaphor for amnesia; as the sky god Uranus castrated is a metaphor for ungrounded infertility. *Without the guidance of ancestral and evolutionary remembrance, we are cut off from the sources of*

> *our understanding, of knowing our roots and our destiny* (pp. 225-226, italics added).

Transpersonal ecosophy represents my effort to heal this amnesia. Thus the concept of cultural amnesia, its relevance to the present chapter and its overall relevance toward reminding us to free ourselves from our habits of cognition are neatly summed up by Joan Price:

> As the air and river spirits give up their secrets, as bridges are built, dams are constructed and elaborate cities are laid out, sophisticated pre-literate knowledge becomes codified and so complex that intuitive experience becomes isolated, invalid within rational organizations that depend on rigid collection of data. All too often the individual mindscape becomes dissociated from the landscape; the relationship of the ever flowing, every changing nature to *organic structures is forgotten*, and the concept of mind becomes mired in institutional structures (Price, 1989, italics added).

Rituals of Reconciliation: Kvasir's Blood and the Mead of Inspiration

Referring to Kvasir's blood evokes a ghoulish or vampiric image of the undead, whereas references to mead are frequently reduced (even among scholars of paganism) to discussions of alcoholic drinking fests and the exploits of Thor, who was revered for his legendary beer drinking capacity. Neither of these possibilities have anything to do with the focus of this section and Odin's third path to knowledge, which is related to rituals of reconciliation. In chapter 12 of *The Well of Remembrance* (1994), Metzner describes the:

> ...story of the wisdom that comes from the reconciliation of previously warring opposites...a metaphor for a peacemaking ritual...[Indeed,] in a world torn apart by national, ethnic, and religious conflicts, the way of reconciliation surely has much to recommend it for our serious consideration (p. 230); similarly this includes rituals of reconciliation with nature, such as the Council of All Beings (p. 237).[4]

I take up a discussion of rituals as they relate to creating and maintaining transpersonal ecosophical consciousness (that includes activities such as the Council of All Beings) in chapter 5 (this volume), whereas in this present discussion of a peacemaking ritual Metzner points out an assembly of members from each group involved in a conflict would pass around a vessel, and allow each member to spit into it. This sounds repulsive when we first hear about it, yet Metzner notes that: "The practice of inducing fermentation by human saliva is documented for several ancient European and Asian cultures, and honey was always added to various plant concoctions to prepare the drink known as mead" (p. 237). From this practice their emerged the myth of the gods creating a human "so wise there was not a question he could not answer" (p. 231) named Kvasir. Metzner adds: "The name *Kvasir* is related to the Norwegian *kvase* and Russian *kvas*, both referred to fermented drinks" (p. 231). Sadly the myth of Kvasir goes on to tell us that he is killed by two dwarves, his blood drained, and then collected in three vessels: hence the name "Kvasir's blood" is a coded symbolism for the *inebriating* beverage known as mead, whose consumption (it is said) resulted in poetic illumination. But this reference to an inebriating beverage still evokes confusion with alcoholic intoxication, or a dulling of awareness, instead of an enhanced or expanded state of consciousness.

It was the German anthropologist Christian Ratsch who was able to bring greater understanding to the properties associated with mead (in his research with the Lacondon Maya in Mexico). Specifically Ratsch made a connection between both the ceremonial practice and the chemical composition of a beverage brewed by the Lacondon's called *Balche`* with that of mead; and Metzner made a further connection between *Balche`* and the empathogen MDMA (Metzner, 1999: 16-20; Ratsch, 1994a). Nevertheless this discussion was deemed so controversial that all references to entheogens and/or psychedelics were deleted from my review of Metzner's 1999 book *Green Psychology* (Schroll, 2000). In particular I am referring to experiences that shift the emphasis of warriors and eco-warriors away from war and destruction (or eco-sabotage) to that of eco-ecstasy, eco-empathy, eco-compassion, eco-unity, which Metzner has pointed out represents the kind of transformation of consciousness that can take place following experiences with MDMA and other empathogenic substances (Adamson, 1985; Adamson & Metzner, 1988; Metzner, 1985, 1999, 2017).

During my initial reading of this work I also read an article by Charles Grob, et, al, titled "Harbor-UCLA MDMA Research," this investigation,

based on preliminary data using SPECT (single photon computed tomography) scans, suggests that MDMA (3-methoxy-4, 4-methylene dioxyphenyl isopropylamine) increases the cerebral blow flow and brain neurochemistry. If further data can support this research, there is a significant possibility that people suffering from ". . . neuropsychiatric disorders associated with measurements of low blood flow, including Alzheimer's Disease, HIV Dementia, Major Depressive Disorders and Chronic Cocaine Abuse. . ." (Grob, et al, 1995; and Handyman, 1995). Upon reading this preliminary report on MDMA research, I was reminded of some ideas related to human evolution that Krishnamurti and Bohm had explored in several of their dialogues (Krishnamurti & Bohm 1973, 1985). In particular, I began to develop the postulate that Grob, et al's, preliminary data suggests (from a purely biological or medical standpoint) that MDMA could provide our brains with a redistribution of blood flow, which would not only increase the brains neural activity but would also allow cells (and the patterns of their neural networks) that seldom receive such nourishment, to grow. This report on MDMA also reminded me of the work of Terence McKenna (1988a, 1988b, 1991, 1992); McKenna and Toms, 1992), who suggested that human evolution was influenced by the mutagenic properties of psilocybin.

Eventually this line of inquiry led me to pose several additional questions whose investigation exceeds the limits of this book. They are offered here as the potential starting point for future research. What are the factors that produce established synaptic structures within the brain? Conversely, what are the factors that disrupt the established synaptic structures within the brain? Were these disruptive factors responsible for humankind's increasing brain size? Would bringing about a transmutation of our brains synaptic activity eventually produce an evolutionary transformation of consciousness? If so, this could possibly provide the biological basis for a transpersonal ecosophy. In contemplating these questions, however, it is important to remember that this line of inquiry goes well beyond Grob's existing research data. I had the opportunity to discuss these questions with Grob at the "Worlds of Consciousness" conference, held at the University of Heidelberg. Grob did consider these questions to be very interesting ones, adding he supports the view of neural plasticity. But at the same time Grob asked me to hold off exploring these questions due to their controversial nature (personal conversation February 22, 1996); Rick Doblin was hanging a poster up behind a bulletin board at the time and overheard our conversation, later

saying to me (after Grob had left) how exciting these questions are. I said to Doblin, "yes, they're so far out and exciting that Grob does not want me even talking about them or at least writing about them!"

The next day by fortuitous accident in Stadhalle's atrium I met up with (the late) Alexander Shulgin, repeating to him my previously stated questions, which including Grob's acknowledgement of their possibility (given the brain's neural plasticity). Shulgin (who was at this time politely declining his wife Ann's invitation to eat a sandwich) looked at me inquisitively, and then asked: "Have you considered any negative consequences of this postulate you are putting forward?" In response, I said: "From a purely biological perspective, if someone was predisposed to a brain aneurysm, the increased blood flow could cause a hemorrhage. But (I added), this would be a form of genetic evolutionary selection that benefits persons who can adapt, while preventing persons with this predisposition for aneurysm from participating, or in this case from evolving." Shulgin responded with a single elongated sounding reply: "Fascinating" (reminiscent of Dr. Spock from the Star Trek series) (personal conversation February 23, 1996).

Fourteen years later at the 40th Anniversary Association for Transpersonal Psychology conference, "Spirituality in Action: Bringing Transpersonal Psychology to a World in Crisis," held at Menlo College, Atherton, California, I had the opportunity to lecture with Grob during the panel "Singing to the Plants, Ayahuasca Shamanism and Transpersonal Psychology," reminding him of our 1996 Heidelberg conversation, and repeating my questions to him. In response (and without much hesitation) Grob replied: "Mark, we're not there yet." Doblin meanwhile was sitting in the audience right in front of me with a big grin on his face (personal conversation February 14, 2010). Grob's reply "we're not there yet" is dismissive of the urgency in Metzner's assertion: "given the gravity of the planetary crisis in which we find ourselves, aids to the evolution of consciousness such as these substances (i.e., MDMA) will be [sic, need to be] thoroughly explored, and applied to the solution of the immense human problems that confront us" (Metzner, 1985: 6; see also Walker (2017) for a review of Metzner's and Kathleen Harrison's observations on how psychedelics contribute to our nature awareness). Likewise saying "we're not there yet" was an easy way for Grob to dismiss this line of inquiry which, understandably, goes beyond his area of expertise, and has only been explored to some extent in comicbook lore: such as the *X-Men*: persons born with genetic mutations that give them extraordinary abilities. *X-Men* are the creations

of Marvel Comics author Stan Lee, yet millions more people have gained awareness of the fantastic possibilities of mutation and human evolution through the film *X-Men* (Singer, 2000). Unfortunately a complete discussion of the *X-Men* exceeds the limits of this chapter, and this book. It is an area of inquiry that invites further exploration by others (in particular see Kripal's inquiry of mutation as it relates to the *X-Men* and comicbook lore (chapter 4, 2011).

Conclusion

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

Notes

1. On August 13, 1997, I had the opportunity to pay a visit to my junior high school library, where I found the book *The Classic Myths in English Literature and Art* (1939) by Charles Mills Gayley (whose chapters 27-29 on Norse mythology) had influenced my thinking. Amazingly this book was still in the same location on the shelf, yet even more amazing was the fact that the index card with my name and due date of November 2, 1970, was still in the book! Equally surprising is only four other people had checked out Gayley's book in the 27 years since I had. I regret now not taking the time to photo copy this index card to verify this. Also this was the first time I had been back to this

library in 24 years, and it was very opportune for me to do so, as it was just a year after this that the building was torn down.

2. See Schroll & Polansky (2017), and in chapter 5, this volume, for a discussion of various methods that assist our investigation of primordial remembrance (i.e., transpersonal states of consciousness); see also Schroll, 2016a.

3. In addition, it is relevant to point out that one of my first insights into the relationship between shamanism and transpersonal psychology came to me through the work of David Zeller. Zeller has focused on the use of the prefix trans, as employed in the words *translucent and transparent, meaning a going through*. Zeller goes on to say regarding the word transpersonal, that the experience of the "transpersonal is something from beyond the personal, which is brought down through the personal in order to manifest" (Zeller, 1984). One slight catch that may hang up some of us is Zeller's spatial reference to the transpersonal coming down and through us that seems to suggest the transpersonal originates from some otherworldly higher dimension. Contemplating this spatial oriented language, we must remember that our language came into being and reached perfection in a Euclidean or flatland universe. Similarly shamanism also refers to upper, middle and lower world journeys. Likewise support for Zeller's reference to the transpersonal as something which is beyond the personal, that is brought down through the personal in order to manifest, can be found in Goodman (1988), as we shall learn in the body of this chapter; and which is also explored in Metzner (2009, 2017).

4. The Council of All Beings was developed by John Seed and Joanna Macy in which, as Metzner (1994) tells us: "a group of people assemble in a circle and allow themselves to give voice to the spirits of animals, plants, ecosystems, and bioregions in a kind of experiential evolutionary remembering" (p. 237). Metzner developed his own version of the Council of All Beings that I was able to experience under his direction on August 27, 1993 (Metzner, 1993), and again with Metzner and Tom Pinkson May 29, 1994 (Metzner & Pinkson, 1994).

Appendix C:

Aha, it's a Metaphor:
A Conversation with Hofmann on Epistemology

On February 22, 1996a, at the "Worlds of Consciousness" conference, University of Heidelberg, Heidelberg, Germany, I had a brief conversation with Hofmann following the panel presentation: "What Is the Farther Reaches of Consciousness Research" (Hofmann, 1996a). The intent of this conversation was to point out to Hofmann the limitations of his epistemology that he presented during the aforementioned panel; specifically his view that we need to explore the horizons of our thought

with the mind of a child. I knew what Hofmann was attempting to express: he was seeking to convey the need to be continually watchful of the power our presuppositions have in creating the conceptual narratives of science. Indeed, it is important to remember that the theories guiding our scientific investigations are only presuppositions, or conceptual narratives that we ourselves create. This thought harks back to the discussion of *cultural amnesia* and *social facts* in the body of this chapter.

I agree with Hofmann's epistemological stance, but, due to the barrier of language, I failed to find the necessary means to communicate the need for a minor refinement of this analogy. Hence, in accordance with Pasteur's maximum that "chance favors the prepared mind" (which combines technical knowledge and intuition), it is important to proceed with our scientific inquiry using the mind of a child. Finding the means to communicate this refinement became my personal koan throughout the next four days.

On February 25, 1996, I was given a second opportunity to discuss Hofmann's view of epistemology with him. Handing Hofmann a lighter, I explained I wanted to follow-up on our previous conversation with the aid of a brief thought-experiment. With the lighter in his hands, I asked Hofmann to show me how it worked. Try as he might, with his large thumbs fumbling helplessly, he found it impossible to make the lighter work. The look of desperation was very apparent on his face. Finally I told him it was a "child proof" lighter, and that someone who approached life with the complete naïveté of a child lacks the basic technique to make it work.

Hofmann's eyes opened wide, and then exclaimed: "Aha, it's a metaphor!" He was beaming, like someone who had just seen a vison or had just solved the riddle of a koan. He then asked if the lighter was for him. I said it was my only one and he handed it back. Seeing the look of disappointment on his face, I felt around in my pocket, discovering another child proof lighter (this one with a semi-naked woman on it), which I gave to him. Hofmann smiled and commented on her beauty. I walked out of Stadhalle (where the conference was held) with him to where his taxi was waiting. He got in. I then tapped on the window (which he rolled down) and said: "The lighter is a metaphor for *the techniques of consciousness*, which will be one of my next essays." He nodded, repeating my phrase. I did not realize that this understanding (which Hofmann grasped in an instant) would require several years to articulate to others.

Observing Self and Object Self: Why Both Are Necessary for a Complete Epistemology of Consciousness

Hofmann's reference to "the 'inborn faculty of visionary experience' [that] we all possess as children but lose as we mature" (Horgan, 2002: 155), or the epistemology of the "child's mind," is what Arthur Deikman has referred to as the observing self:

> [The observing self is the transparent center…[It] is not part of the object world formed by our thoughts and sensory-perceptions because, literally, it has no limits; everything else does…[The observing self cannot] be observed but remains forever apart from the contents of consciousness…The observing self is featureless; it cannot be affected by the world any more than a mirror can be affected by the images it reflects…the observing self has no elements…It is not a question of a searchlight illuminating one area while another is dark, but [is an undifferentiated aspect] of the light itself…It follows that a different type of knowing is involved, one we must designate as intuitive, or direct, knowing—knowing by being that which is known. We *are* awareness, and that is why we cannot observe it; we cannot detach ourselves from it because it is the core experience of self (Deikman, 1982: 94-103).

But this epistemological perspective has its limits. If, for example, Hofmann had not learned the basic techniques of chemical titration and analysis—tool use—he would never been able to eventually discover LSD. Hofmann realized the limits of this epistemology through his failure to know the basic technique to operate a childproof lighter. This need for technique—to know how to manipulate the physical objects of this world—is what Deikman has referred to as "the object self."

> Initially, the object self is necessary for psychological as well as physical survival. Indeed, failure to establish a sense of one's own boundaries leads to retarded development and psychosis. However, the object self, once created, does not give up control and finally dominates consciousness. The tyranny of the object self has unfortunate consequences, for we are more than objects

> and have needs the object mode cannot fulfill (Deikman, 1982: 71).

It is therefore the tyranny of the object self that Hofmann is concerned about, seeing the need for us to free our consciousness from its grip; because (as Deikman reminded us) once created the object self dominates us and refuses to give up control. This is why psychedelic experience is so essential—we must use heroic methods like LSD to free ourselves from the dominance of the object self. Mainstream science tends to try and avoid this discussion, because addressing it invites serious questions regarding the limits of reason (which we had an opportunity to reflect on in chapter 13), and it also opens up the question regarding the nature of physical reality. Begging the question,

What Is Reality?

This question is rhetorical in the same way the bumper sticker slogan "question authority" is rhetorical. People drawn to the slogan question authority most likely do not possess any kind of authority. How many authors or leaders of any group do you know would proclaim, doubt everything I am saying? Thus the "question authority" slogan implies a fundamental contradiction—question authority—until the views that represent the belief system and dogma which the non-dominant group believes becomes part of mainstream consensus reality: then stop questioning. Likewise, "what is reality" is a question that invites a rhetorical process of self-reflection regarding the infrastructure of ideas that hold our paradigmatic assumptions in place and which holds them together. In other words, I am inviting us to raise questions about the fundamental assumptions that Euro-American science holds as true about the nature of reality.

A more specific way of initiating this rhetorical process of self-reflection would be to ask: how many of you believe in quantum theory? How many of you believe in spirits? How many of you believe in the Easter Bunny? All of these are questions that help us to create belief systems. One of these questions is derived of empirical facts, that may or may not, be experiential. One question includes experiential facts that we have not as yet been able to confirm empirically, and one question is based purely on a folk belief that is composed of social facts, which can be studied using objective or etic methods of rational analysis. Do you

know the difference? People can believe in things that are not real, like the Easter Bunny. This makes them what Emile Durkheim referred to as a "social fact," which are useful in the creation of folk beliefs that can become part of a larger explanatory belief system, but this is totally different than a physical fact. It is also the difference between superstition and empirical fact. The empirical facts of observations in physics led to theories about subatomic particles, and yet the physical detection of subatomic particles exceeds the threshold limitations of sensation and perception in humans. Shamans tell us they can journey to a spirit world, but this spirit world has yet to be confirmed empirically.

Why Psychedelic Experience Is So Essential: An Analogy Demonstrating How Presuppositions Prevent Our Perception Of Alternative Worldviews

We are now prepared to examine a more detailed reiteration of my lighter analogy whose inquiry will enable us to answer the questions Hofmann's epistemology raises. 1) How do the assumptions and presuppositions we hold about the nature of reality restrict humankind's ability from perceiving alternative worldviews and a multiverse of cognitive perspectives? And 2) Why is psychedelic experience so essential?

Let us begin by assuming that all-disposable butane lighters work by requiring us to turn a notched metal wheel with our thumb. This requires the following technique. The turning of the wheel grinds a flint, producing sparks, which ignites the butane. People that are familiar with using butane lighters soon learn the flint-stone lasts longer than the butane. Thus, if someone repeatedly turns the wheel, producing sparks, and the butane does not ignite, we can conclude (based on past experience) that the lighter is out of butane and that it is time to replace it. Similarly, if the wheel that grinds the flint-stone does not turn, we will conclude (based on past experience) that this mechanism is broken and that it is now time to throw the lighter away.

Childproof lighters, however, require additional technical knowledge to operate. For most of us, our initial encounter with childproof lighters produces an experience of slight irritation and befuddlement, such as the example demonstrated by Hofmann. In other words, we are inconvenienced; our time is being taken up without any conclusive results from our efforts. But more importantly we are forced to reexamine our previous paradigm assumptions (our *Weltanschauung*) in order to acquire

the habits associated with learning this new technique. In addition to the previous procedures necessary to operate a butane lighter, some childproof lighters require us to press a button or turn a switch, which opens a valve that temporarily releases the butane. If we attempt to operate the childproof lighter based on our previous presuppositions, the wheel grinding the flint-stone will still work; that is, repeatedly turning the grinding wheel with our thumb will produce sparks, but because we have not opened the value to release the butane, we are unable to produce *fire*. Therefore, based on our previous presuppositions of how butane lighters operate, we will conclude that the butane has been used-up and it is now time to throw the lighter away. This conclusion is, however, incorrect, and requires an expanded or revised paradigm to understand.

Alternative variations to this example include other models of childproof lighters that have slightly different mechanisms (and require slightly different operational techniques), where we cannot simply turn the grinding wheel with our thumb, but must first push the wheel down in order to strike the flint. This is the kind of lighter that Hofmann found so difficult to operate *because he lacked the necessary technique*. Based on our past experience with butane lighters, we will conclude that the grinding wheel mechanism is broken, and that the lighter now needs to be thrown away. Here again, this conclusion is incorrect, whereby we can see that childproof lighters present a challenge to our previous paradigmatic presuppositions, or, as I said earlier, our *Weltanschauung* about how lighters operate.

Therefore, in sum, to properly operate a childproof lighter we must learn a new technique (break free of our previous enculturation, conformity, or complacency), which necessitates a paradigm shift in our knowledge. Learning this new technique necessitates breaking our *habits of cognition* associated with the proper operation of a lighter. Breaking our cognitive habits requires insight, which is a function of consciousness associated with the observing self.

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Chapter 16

Nature Awareness and Psychedelics: Report and Commentary on a Presentation by Ralph Metzner and Kathleen Harrison

Heather Walker

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

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

The main intellectual purpose of this talk was to explore what Harrison referred to as a "largely undescribed deeper rooting into awareness of nature itself" that the psychedelic movement has fostered over the past 60 years in contemporary Western culture. Harrison noted that while the topic of self-transformation has been a subject of focus throughout the psychedelic movement, enhanced nature awareness and its effects have not been adequately addressed. The two-hour talk consisted of both presenters first speaking individually, then dialoguing with each other, and then opening the conversation up to the audience. Both Metzner and Harrison presented a concept of nature that was inclusive of paranormal beliefs and experiences.

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

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

consciousness awakening"]. As unrealistic as such a sentiment might seem, does not the exigency of the ecological crisis call for such dramatic measures?

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

Summary of this Report's Central Themes

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

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

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

Elucidating Enhanced Awareness of Nature

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

Harrison described a psychedelic experience of enhanced nature awareness she had with friends while backpacking in the Sierras in the1980's on psilocybin mushrooms. At the peak of her psychedelic trip she encountered with awe a mayfly and then watched with astonishment as a fish abruptly swallowed it. She said she gleaned from the experience the importance of paying close attention and greater appreciation for the brevity of existence, the fluctuating nature of reality, and the constancy of change. Her story reminded me of some of my similar experiences of psychedelic increased awareness when I realized that my own consciousness was in relationship with and played its own small part in the flickering light of the unfolding moment. As my consciousness shifted to a deeper more attentive level of awareness, this relationship seemed stronger. This realization has also seemed to create a shift in my consciousness that endures decades later. For example, I often feel a

passionate motivation for deep, attentiveness to what is. It has increased my optimism and motivation regarding my ability to engender transformation of myself and world. For example, I think it has led me to have a stronger sense of our collective and individual potentials to create sociopolitical change.

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

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

Metzner also elaborated on the sharing that happens in association with the ingestion of other species in the context of digestion, "right down to the cellular level your body adjusts to the different foods and drinks that you eat all your life long, ongoing dialogue with your metabolisms and metabolism of things you take in, has to be that way otherwise you wouldn't stay alive."

Psychedelics and Perceptions Beyond Materialistic Philosophy

Metzner and Harrison addressed two ways in which psychedelics support perception beyond materialist philosophy. The first is through enhanced perception that points to beyond physical reality. Metzner said, "we have to be aware of all the realities and all the kinds of beings that exist in our world with which we can and should be communicating!" and "psychedelics force that issue into the open." Metzner also said, "there's an affinity between consciousness expansion and seeing extraterrestrials, nonearthly beings, UFO's." (see Schroll & Mack, 2012; see also chapter 4, this volume). Secondly, the speakers addressed how psychedelics enhance awareness of limiting thought patterns. Describing his first psychedelic experience more than 50 years ago when conducting psilocybin research at Harvard with Timothy Leary, Metzner noted how along with experiencing ecstasy/bliss, he began to notice automatic thoughts that were directing and limiting his awareness. He heard a voice in his head that said "don't look at the garbage" as he passed a garbage can, at which point Metzner said to himself, "'wait a minute, who said that?!' I realized there's a recording in my mind!" Metzner said this realization lead to his continuous examination of his "preconditioned pre-imprinted automatic thought pattern behaviors" and to his recommendation that everyone be selective about which thoughts or beliefs to keep and which to release and to be willing to "change the program." (see Schroll, 2017; see also Schroll chapter 7, this volume). Metzner said, "I want to encourage you to think about experiences that don't fit in your worldview. This is a time when we should be questioning our worldview. Our existing worldview has brought us into catastrophe. This civilization might not survive the next 200 years!"

Metzner asked audience members to raise our hands if we'd seen what could have been a UFO or extraterrestrial during a psychedelic session. I was one of 18 or 20 people who raised our hands. Metzner noted how it is more dangerous to the reputation and job security of an academic to confess to seeing extraterrestrials or UFO's, than it is to confess to taking drugs. Metzner explained the long history of blocking expression of perceptions outside the bounds of material philosophy in European descended cultures, "to talk about spirits has been taboo for a very long time and associated with punishments, burning at the stake, torture. Then people stopped talking about it." Metzner's comment reminded me about how such social conditioning must have a profound effect on what we are

aware of and cannot see in our everyday states of consciousness and how it might be best to continually maintain space in one's sense of awareness for the unknown.

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

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

Metzner noted the significance of time in nature to adult creativity and inspiration. He retold the story of Albert Hofmann's discovery of LSD, relaying that when Hofmann accidentally dosed himself he "was reminded of childhood mystical experiences of oneness with nature while walking in the hills—ecstasy. He had said to himself, I'll never be able to describe this or draw this, I think I'll become a chemist and try to understand." Metzner concluded, "the inner wise being that guides his life (each of our lives) gave him the initial impulse which 40 years later put him in the position, working for Sandoz pharmaceutical company." This part of the dialogue led me to re-contemplate how childhood experiences of nature aren't only important for child development psychologically and on an organismic level, but also because experiences in nature are opportunities for relative freedom from social stimuli/conditioning,

which might support the perception of beyond physical reality. This connection between nature immersion and beyond physical perception blurs the conceptual delineation between natural and supernatural.

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

Guidelines for Optimizing Psychedelic Realizations

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

Both speakers disagreed with a more recent development in the psychedelic movement, to valorize plant substances and devalue synthetic substances such as LSD. Harrison said she believes "it is more about unfolding evolution of our awareness than it is about specific practices or species." She also noted that in the wake of increasing emphasis on psilocybin and ayahuasca "there's been a trashing of our youthful LSD days and supposedly artificial or not as authentic aspect of LSD. I don't go along with that. There's a big flow in history and we're not the only ones deciding what happens. LSD arose out of that need for us to know to look deeper and shake up our structure and become more alive. I

credit LSD with setting off the revolution that moved a bunch of us to the country, to desire natural food, to go back to natural childbirth, to be open to how many alternatives we have, to see what resonates, what is even that concept of what resonates." My own first experiences were with LSD and these profound experiences for which I am deeply grateful, permanently expanded my awareness.

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

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

An audience member asked the speakers to suggest guidelines for cohering and recalling psychedelic experiences. Harrison said, "in terms of really understanding what my path is, what the next step is, what is called for now, what I can let go of, what I need to mourn, what I need to celebrate and what I'm grateful for, I think that's all really most accessible when you have some kind of container/vessel you can make for yourself." Harrison described her "tried and true method" of intending to hold onto "three clear understandings that come from the experience that gives me an armature of a structure. There's all sorts of stuff and it's flowing feelings, thoughts, observations. Every so often a moment, an aha

moment when things spin together, I understand something I didn't before and even in that swirling state there's a way if you intend it ahead of time your observer, which I think is always there, can always be there, watches out for our bodies when we get into danger, can notice and instruct mind to wrap that observation in pearl. Three is a reachable goal."

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

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

Unjustified Legal Status of and Current Approaches to Researching Psychedelics

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

Metzner elaborated on how researching psychedelic substances requires a model other than the "malignant structure of a double-blind placebo controlled study, which is not about knowledge or science, it's about drug profits, not a discovery process." Metzner addressed the complexity of researching the effects of psychedelics since the effect "depends on set and setting, particularly the set. They are nonspecific awareness amplifiers. Depends on what you're aware of." Metzner said, "we need to develop a science of the interior, not just the exterior." He continued to say, "that's what's done in Eastern traditions, Hinduism, Buddhism, elaborate cartography of different states, kinds of consciousness. Metzner said there is yet much to discover regarding the best use of psychedelics and spoke of current explorations with micro-dosing with LSD to improve focus in daily life or during athletic performance and the need for more such explorations.

Concluding Reflections on Psychedelics and the Application of Enhanced Nature Awareness

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

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

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

and then say what can I/we do to just participate not control in the re-weaving of whatever this is going to become in the future."

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

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

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Epilogue

Sufi Stories and Zen Koans

Mark A. Schroll

All our dazzling computer technology seems to have increased actual work time in the U.S. rather than reduced it...Yet peoples commonly labeled as hunters and gatherers seem to have worked three to fifteen hours per week—enough time to self-actualize with stories, crafts, ceremonies, love-making, ecstasies, and so forth. (Kremer, 2002: 17)

A scavenger, walking down the street of the perfume-sellers, fell down as if dead. People tried to revive him with sweet odours, but he only became worse. Finally a former scavenger came along, and recognized the situation. He held something filthy under the man's nose and he immediately revived, calling out: 'This is indeed perfume!' You must prepare yourself for the transition in which there will be none of the things to which you have accustomed yourself. After death your identity will have to respond to stimuli of which you have a chance to get a foretaste here. If you remain attached to the few things with which you are familiar, it will only make you miserable, as the perfume did the scavenger in the street of the perfume-makers (Shah,1970: 143)

In a sprawl smart house, no level of conspicuous consumption is directly related to your bank balance. (Firesign Theatre, 1999)

This chapter provides examples of how Sufi Stories and Zen Koans can assist humankind toward beginning to reflect on, and question the paradigmatic influences on our attitudes and behavior that manifest into *eco-crisis-symptoms*; and, with this new perspective, learn to perceive, be, and act with a *person-planetary paradigm*. This way of being has of course been a message throughout this book, and a goal this chapter seeks to build on. But, on the other hand, the critics of this chapter (and this book) will be correct in pointing out the obvious contradiction of criticizing the ero-

sion of humankind's quality of life via technology as I write this on a computer using artificial lighting, then sending it to be edited, and making its publication available using the Internet, all of which are powered by electricity. Therefore to clarify, it is not technology I am calling into question; instead it is the influence on our approach to knowing that has resulted in the cultural manifestation Roszak referred to as *technocracy* (Roszak, 1969, 1973). The importance of Roszak's contribution was called back into my awareness while editing Drengson's (2011) article "Shifting Paradigms: From Technocrat to Planetary Person", who provides us with a clear definition of technocracy, and its stark influence on our lives.

> Carried to its logical end it seeks to turn the world into a controlled and manipulated artifact. Nature is only a resource to be processed. This process in turn becomes self-perpetuating and self-justifying; and in time it must also bring human social activities under technological control. This in turn involves behavioral technology and social engineering. Humans must now be "designed" to fit the technological mold and matrix, since they are fallible in their normal form, and they might disrupt the technological and economic processes (Drengson, 2011: 15; see also chapter 5, this volume).

Technocracy's behavioral and social engineering influence on humankind can be summed up in the phrase "conformity is our commodity" (Schroll, 2005: 61)—whereby we are controlled, managed, packaged, processed, and programmed. Our smartphones, credit cards, Facebook pages, in fact all our transactions on social media is consumer data that is mined, traded, sold and, as Drengson adds: "The corporation orders business and government [whose ultimate goal allows]...productive efficiency and monetary considerations to play a dominant role in shaping major policies, and in measuring progress" (Drengson, 1995: 184).

Harking back to this chapter's introduction, and in opposition to the dominant discourses promoting technocracy, this critique argues that teaching stories—specifically Sufi stories, Zen koans, and Norse mythology (see chapter 15, this volume)—offer paths toward remembering other ways of knowing, and that these ways of knowing provide us with a countercultural antidote to the technocratic influences on our way of being. I do not mean to suggest that Sufi stories, Zen koans, and Norse mythology are exclusive paths to this way of knowing.

They are instead three diverse cultural traditions that I have chosen as examples, and another example is comicbook lore by Schroll and Claire Polansky (see chapter's 5 & 6 this volume). This chapter's focus on Sufi stories and Zen koans argues that the value of teaching-stories provides multilevel cognitive strategies as a means of freeing our consciousness from immersion in a media-saturated cultural environment that is so pervasive it makes our criticism of it seem to be a symptom of madness.[1] I am assisted in making this assertion with the Sufi story "When the Waters Were Changed":

> Once upon a time Khidr, the Teacher of Moses, called upon mankind with a warning. At a certain date, he said, all the water in the world which had not been specially hoarded would disappear. It would then be renewed, with different water, which would drive men mad. Only one man listened to the meaning of this advice. He collected water and went to a secure place where he stored it, and waited for the water to change its character. On the appointed date the streams stopped running, the wells went dry, and the man who had listened, seeing this happening, went to his retreat and drank his preserved water. When he saw, from his security, the waterfalls again beginning to flow, this man descended among the other sons of men.
>
> He found that they were thinking and talking in an entirely different way from before; yet they had no memory of what had happened; nor of having been warned. When he tried to talk to them, he realized that they thought he was mad, and they showed hostility or compassion, not understanding. At first he drank none of the new water, but went back to his concealment, to draw on his supplies, every day. Finally, however, he took the decision to drink the new water because he could not bear the loneliness of living, believing and thinking in a different way from everyone else. He drank the new water, and became like the rest. Then he forgot all about his own store of special water, and his fellows began to look upon him as a madman who had miraculously been restored to sanity (Shah, 1970: 21).

I interpret this Sufi story to convey the meaning that the "water" being talked about is a metaphor for consciousness. Khidr's warning to hoard "special water" is a metaphor that represents ancestral wisdom grounded in experiential knowing of transpersonal states. The "new water" is a

metaphor representing technocracy's influence on our way of being. I believe the pervasive influence of technocracy has existed in one form or another in many cultures since the emergence of tool use (a hypothesis worthy of its own research to clearly document) (see Batteau, 2010; Drengson, 1995; Fromm, 1968). The act of drinking the new water represents our loss of ancestral wisdom, it represents a loss of what Huston Smith calls the "primordial tradition" (Smith, 1976), and it represents what I have referred to as *cultural amnesia* (See chapter 13, this volume).

Similar to cultural amnesia, yet more specifically focused on science, is what Charles T. Tart tells us is referred to as *scientism*:

> I was recently credited with coining the word scientism, but this is not true. Back in the early 19th century, sociologists were talking about scientism when they recognized that for a lot of scientists, the practice of science was no longer a method for trying to refine our knowledge about reality. It became an arrogant agenda where we basically figured out everything important and we could ignore all of the worldviews that did not fit (Tart, 2009: 6).

Scientism (which continues to limit the actual practice of science), cultural amnesia, and technocracy may all be considered similar in their meaning and equally responsible for the cultural malaise that wandering dervishes have whispered about in tea houses for centuries in the Middle East and re-told as Sufi stories. These murmurs of discontent also found voices of expression in Russian author Yevgeny Zamyatin's novel *We* (written between 1920–1921) (Zamyatin, 1972). *We*, like the more well-known novels *Brave New World* by Aldous Huxley (1932/1969) and George Orwell's *1984* (1949), provides vivid portrayals of social engineering that Roszak aptly summed up and referred to as technocracy. The machine-like precision, lack of individual identity, and total compliance of conformity is summed up in *We* and referred to as the Table of Hours:

> Every morning, with six-wheeled precision, at the same hour and the same moment, we—millions of us—get up as one. At the same hour, in million-headed unison, we start work; and in million-headed unison we end it. And, fused into a single million-headed body, at the same second, designated by the Table, we lift our spoons to our mouths. At the same second, we come out for

> our walk, go to the auditorium, go to the hall for Taylor exercises, fall asleep...(Zamyatin, 1972: 12).

This uniformity and control of our lives is the message in Orwell's novel *1984* about totalitarian control of society; in this society there is an endless war going on that no one really understands, and it becomes commonplace for rockets to land in the city and blow people up; the government is always watching, and people have to attend mandatory events such as a pep-rally known as the two minutes of hate that involves shouting angrily at the enemy. If the reader is calling to mind eerie comparisons of *1984* and the world we are living in now, then this confirms again in your own experience why I have written this book. Likewise the social conditioning from advertising is reflected in this passage from *Brave New World*:

> "We condition the masses to hate the country," concluded the Director. "But simultaneously we condition them to love all country sports. At the same time, we see to it that all country sports shall entail the use of elaborate apparatus. So that they consume manufactured articles as well as transport"' (Huxley 1932/1969: 15).

This passage calls to memory the advertising of off-road trucks used by many people to overcome nature as they tear through mud and other obstacles (yet in the process the awareness of nature's beauty as well as the damage to nature driving through it is totally disregarded in favor of its total dominance by human actions). Similarly cell phone commercials advertise that "nature is too quiet" and what people really need to relax is "soothing city sounds" while people are camping. All of these examples represent the variety of influences that have come together to form the resistance movement that Roszak called *the counter culture*.

The Counter Culture: Remembering Other Ways of Knowing

In his 1989 book *Imaginary Landscape*: *Making Worlds of Myth and Science*, William Irwin Thompson suggests one of the reasons scientists, philosophers, and people from all walks of life have become fascinated with the "narration's of world formation" and cosmology is a direct consequence

of modernity's social fabric coming apart at the seams. Thompson's assessment continues to be a relevant description as the 21st century unfolds. Echoing into this century are the counter culture's cries of concern that find expression through Internet conversations I have with people on every continent. One of the many ways I have expressed both my existential anxiety and a need to connect with others who share my concern about wanting to create a better world is through my poem "I'm an Alien (Youth)" (that I wrote in 1997):

> Nobody asked if I wanted to be born here.
> I'm tired of feeling like an uninvited guest.
> Stop trying to steal my individuality.
> Stop trying to transform me into something
> That you can understand. Stop trying to change me.
> Because I am here waiting in this city, and other cities like it
> Wandering and searching for others like myself.
> Being driven mad by the silence.
> Being driven mad by the loneliness.
> Being driven mad by the confinement.
> Bored and driven to the streets
> Seeking to satisfy the aching and the hunger for communication.
> Feeling dissected, feeling disrespected, feeling disconnected.
> I'm an alien, I'm an alien, I'm an alien.
> I'm searching for a place that I can call home.

This search for home, a way to make sense of modernity's social fabric coming apart at the seams and our reaching out for a sense of direction, was addressed by Thompson in his book *Pacific Shift* (1986). He wryly asks: "Is the human being simply a catalytic agent secreted by Gaia to transform the subterranean oceans of oil into a moving gas in the earth's atmosphere?" (p. 74). This brainteaser is Thompson's effort to awaken our unconscious as an ally for paradigmatic change; he points out cultural transformations are not "registered" and reported on a conscious level, instead they find a resonance within us through the mythos of a culture and its artists. The point Thompson is making is that we find ourselves facing the eco-crises not because technology has failed humankind—we are instead facing the crises because of its success. Thompson argues (paraphrasing Gregory Bateson) that missing from this technological agenda is "the pattern that connects…the personal pattern of friendship,

as well as the larger cultural pattern of transformation" (p. 73). In particular, this chapter's goal seeks to assist our ability to register with the deeper sense of wisdom within us through the use of Sufi stories, Zen koans, and other literary mediums.

Echoing the sentiments expressed in my poem, Charlene Spretnak (1991) eloquently sums up our present situation in her book *States of Grace*:

> The spirit of modernity shed the wisdom traditions [some call them the great religions, the perennial philosophy, or the primordial tradition—] in whatever society it took root because of faith that the truth of "value-free" science and the power of technology would break new ground in social wellbeing and carry along in its momentum, ethics, morality, and culture—all remade according to the impetus of progress...The assumptions of that worldview have led us to widespread ecocide, nuclear arms, the globalization of unqualified-growth economies, and the plunder of Third and Fourth World (indigenous) peoples' cultures and homelands. The psychological costs have been heavy, as well: loss of meaning beyond consumerism, loss of community and connectedness with other people, and loss of a secure sense of embeddedness in the rest of the natural world. (p. 3–4)

Spretnak's perspective of immeasurable loss through our present worldview is embodied in the character Sonja Hofmann (played by Liv Ullmann in Fritjof Capra's film *Mindwalk* [1991]) as she says, "What we need is a new vision of the world" (see chapter 2, this volume, for a review of *Mindwalk*). This need for a new vision of the world is the need for a new world interpretation, a new world orientation, in other words, a new worldview or mythos (Schroll, 2011). The Greek word mythos means telling a tale. Thus we are searching for a new way of speaking, a new way of telling our stories, a new way of framing our questions (Tart, 2009). Using the word mythos in this way allows us to find a sense of common ground with storytelling. According to Elaine Wynne (1987): "If we want to change the way that other people think about us, and the way that other people treat us, the first step is to use our imagination to change our stories" (p. 482). Story in this sense refers to our own inner voice, our personal narrative, the things we tell ourselves about our life and the lives of others. Utilizing the construct of mythos as Wynne articulates not

only allows us to re-conceptualize our cultural stories and how people treat each other at the broadest of levels, but it allows us to:

1. Reinvent our individual selves, because our lives are made up of stories. To transform our self into the kind of person we want to be. Wynne explains, "stories are the glue, the essence that holds a people together...a family, a community, a nation, a planet" (p. 486). Deena Metzger (1992) neatly sums up the importance of storytelling toward the creation and maintenance of a healthy personality, thereby creating and maintaining a coherent culture, by reminding us: "Stories heal us because we become whole through them...We restore those parts of ourselves that have been scattered, hidden, suppressed, denied, distorted, forbidden" (quoted in Glendinning, 1994: 146).
2. It also points us toward the importance of visionary experience, because visions tell us about our future. Visions give us inspiration and hope (Schroll, 2007).

The practice and importance of storytelling has, however, become a lost art within our Euro-American scientific worldview; which has become so completely focused on the rational, intellectual process of analysis that we have forgotten the importance of Eros as a way of knowing.[2] The importance and value of other ways of knowing—knowing from multiple perspectives—is illustrated in the Sufi story, "Never Know When It Might Come in Useful":

> Nasrudin sometimes took people for trips in his boat. One day a pedagogue hired him to ferry him across a very wide river. As soon as they were afloat, the scholar asked whether it was going to be rough. "Don't ask me nothing about it," Nasrudin said. "Have you never studied grammar?" "No," said the Mulla. "In that case, half your life has been wasted." The Mulla said nothing. Soon a terrible storm blew up. The Mulla's crazy cockleshell was filling with water. He leaned over toward his companion. "Have you ever learned to swim?" "No," said the pedant. "In that case, schoolmaster, all your life is lost for we are sinking" (Ornstein, 1972: 49).

One of the best summaries describing storytelling's importance as a way of knowing and perceiving from a multiplicity of perspectives and domains of consciousness has been written by Idris Shah (1968), whose thoughts on this are worth quoting at length:

> The teaching-story was brought to perfection as a communication instrument many thousand years ago. The fact that it has not developed greatly since then has caused people obsessed by some theories of our current civilizations to regard it as the product of a less enlightened time. They feel that it must surely be little more than a literary curiosity, something fit for children, the projection, perhaps of infantile desires, a means of enacting a wish-fulfillment. Hardly anything could be further from the truth of such pseudo-philosophical, certainly unscientific, imaginings…. So little is known to the academics, the scholars and the intellectuals of this world about these materials, that there is no word in modern languages which has been set aside to describe them…
>
> Real teaching-stories are not to be confused with parables; which are adequate enough in their intention, but still on a lower level of material, generally confined to the inculcation of moralistic principles, not the assistance of interior movement of the human mind. Unlike the parable, the meaning of the teaching-story cannot be unraveled by ordinary intellectual methods alone…. The closest that we can come to describing its effect is to say that it connects with part of the individual which cannot be reached by any convention, and that it establishes in him or her a means of communication with a non-verbalized truth beyond the customary limitations of our familiar dimensions (p. 95–96).

In resume, this brings us to a clear and simple means of describing the importance of the process and benefits of finding our path to the transpersonal, or to what Shah has referred to as the "non-verbalized truth beyond the customary limitations of our familiar dimensions." In other words, this is the relevance of inviting this knowledge into our conscious awareness so that we can create the kind of place we want the world to be and the kind of self we wish to become. This brings us back to the points we discussed earlier about how stories impact the self. The Zen story, or Zen koan,[3] "What Are You Doing, What Are You Saying"

illustrates this point that while important as a memory device, our reliance on any text as a primary source of enlightened vision is really a hindrance to our ability to directly experience the transpersonal:

> The Zen master Mu-nan had only one successor. His name was Shoju. After Shoju had completed his study of Zen, Mu-nan called him into his room. "I am getting old," he said, "and as far as I know, Shoju, you are the only one who will carry on this teaching. Here is a book. It has been passed down from master to master for seven generations. I have added many points according to my understanding. The book is very valuable, and I am giving it to you to represent your successorship."
>
> "If the book is such an important thing, you had better keep it," Shoju replied. "I received your Zen without writing and am satisfied with it as it is."
>
> "I know that," said Mu-nan. "Even so, this work has been carried from master to master for seven generations, so you may keep it as a symbol of having received the teaching. Here.
>
> They happened to be talking before a brazier. The instant Shoju felt the book in his hands he thrust it into the flaming coals. He had no lust for possessions.
>
> Mu-nan, who never had been angry before, yelled: "What are you doing!"
>
> Shoju shouted back: "What are you saying!" (Reps, 1998: 80–81).

Another way of viewing the intended meaning of this Zen story is to say it is a means of clearing up the confusion between symbol and reality, as Alan W. Watts (1970) points out: "the peculiar and perhaps fatal fallacy of civilization [is] the confusion of symbol and reality...All too easily, we confuse the world as we symbolize it with the world as it is. As semanticist Alfred Korzybski used say, it is an urgent necessity to distinguish the map and the territory" (p. 5). This too is a description of both the path and the relevance of cultivating the transpersonal perspective. Similarly it is important to clarify that myths, metaphors, and storytelling are what preserve or keep alive the transpersonal perspective in our daily lives. Reiterating once again that this is what I mean by an act of remembering to become whole. Nevertheless, the full process of how I have hypothesized

cultivating the transpersonal exceeds this chapter's limits and has been taken up in Schroll (2010) and Schroll (2016).

Transpersonal Ecosophy's Relationship to Indigenous Wisdom

> What no home now?
> It's not the same.
> It's not there anymore.
> Don't know who the fuck to blame.
> They say that home is where the heart is.
> What do you do when it's been ripped in two?
> They say that home is where the heart is.
> When you've got nothing what would you do?
> What would you do if I were you? (Tim Masters, 1998)

Whenever I listen to Tim Masters's song "Home", my imagination creates scenes of war-torn nations, shattered families, broken relationships, people struggling for social justice, and the need to remember my own fragmented genealogical origins. Jurgen W. Kremer (2000) sums up this loss of home in his article "Millennial Twins: An Essay into Time and Place", whose thoughts on this matter are worth repeating:

> Since the middle of the 2nd millennium, we find an increasing prevalence of what is now called ethnic cleansing. The murderous forces, which were in large part Christian-church dominated, perpetuated genocide not just against indigenous peoples in other countries but against the holders of indigenous knowledge within their own boundaries, including women who were killed in witchhunts. Genocide in the service of the Eurocentered story continues relentlessly planetwide, primarily through the various forms of economic globalization, also known as Americanization (the destruction of sustainable economies and the creation of dependency in the name of progress and civilization). While we may be tempted to soften the shock of this process by calling it cultural genocide, it can be considered to be the genocide of cultures and cultural identities. People are murdered as the indigenous persons they are, even though they may resurrect themselves as persons of

> Eurocentered minds. Pervasive ecocide and sexism are corollaries to this story (p. 33).

In an attempt to begin healing this genocide (see Schroll & Walker, 2011, reprinted in chapter 3, this volume), Kremer (2000) reminds us of the essential importance that remembering the indigenous names of places, plants, and stories of all cultures has upon our psyche. Kremer points out that it has been humankind's cultural amnesia of this indigenous wisdom that has created the psycho–historical space where the currently dominant social, economic, political theories, polices, and practices have been allowed to grow, thereby allowing humankind's most powerful and wealthy to feed their grub-like egos. (This is actually not a fair comparison to grubs, yet this analogy is suggesting a practice of mindless consumption for consumption sake). These gluttons (and they know who they are, yet it is doubtful any of them are reading this book) live in a total state of denial about the consequences of their addiction to ever increasing profits and increasing consumption of all the life-sustaining energies of the Earth (see chapter 5, this volume, a better analogy of this mindless consumption is the character of Galactus).

Remembering Our Indigenous Pathways to Knowing and Understanding

What would our science be like if its methods of inquiry
Resembled the life-promoting rays of our sun,
As it shines onto the unopened bud of a flower,
Coaxing it to open, and unfold itself? (Mark A. Schroll, 1995)

We can continue to think more deeply about the implications of this methodological question and our personal engagement with the transpersonal perspective with the help of the Sufi story "The Grammarian and the Dervish":

> One dark night a dervish was passing a dry well when he heard a cry for help from below. "What is the matter?" he called down. "I am a grammarian, and I have unfortunately fallen, due to my ignorance of the path, into this deep well, in which I am now all but immobilized," responded the other. "Hold friend, and I'll fetch a ladder and a rope," said the dervish. "One moment,

> please!" said the grammarian. "Your grammar and diction are faulty; be good enough to amend them." "If that is so much more important than the essentials," shouted the dervish, "you had best stay where you are until I have learned to speak properly." And he went his way (Shah, 1970: 193).

Besides the recognition that humor is good medicine for healing a way of life that has gone to pieces, what is the relationship between this Sufi story and humankind's ability to remember our indigenous pathways toward knowing and understanding? Overall this story is making reference to the dark night of the scholar, which Kremer (1992) has described as ". . . a descent into the darkness and chaos thus far excommunicated from the field of legitimate inquiry" (p. 169); this descent is represented by the grammarian falling into the well. The grammarian represents the received epistemological paradigm of Euro-American science, whose analytic orientation has become so all-consuming that it has become an end in itself. It is this ignorance of the epistemological path or our pathways to knowing that has resulted in the grammarian's misfortune of falling into a dry well from which he cannot escape (see chapter 13, this volume, for another means of viewing the differences between rational analytic and transpersonal ways of knowing). The dervish in this story represents those of us who are wandering through the darkness in search of deeper and more highly integrated patterns of wholeness. Here it is worth pointing out that language often reveals its limited Euclidean orientation when we seek to explore and discuss various states and stations of consciousness whose spacetime orientation is nonlocal: when I refer to "deeper," this suggests a resonance with humankind's collective unconscious and it is also meant in the shamanic reference to lower world journeys. Whereas when I refer to "higher" I am referring to progressive stages of personal development, shamanic upper world journeys, growth and evolution. Returning this discussion to the here and now, this search for wholeness is also the search for a sense of personal identity and belonging (a place to call home), the search for relationship, the search for family, and the hope of keeping a marriage together.

The grammarian is unable to free himself from the well because he refuses to abandon the quest for truth and understanding as it has been defined by Euro-American science. The grammarian represents the kind of person that refuses to believe that *human-caused global climate change* is a crisis and that all the nations of the world, especially the industrial nations, need to be doing something about it. People who are oriented

toward the grammarian's worldview have lost sight of the essential meaning of the philosophy of science: how does science enrich us? Grammarians (especially those influenced by scientism and technocracy and who are suffering from cultural amnesia) seem to be oblivious to the essential problems facing us in our everyday world. Telling us that before we may begin to deal with any of these essentials we must first correct our grammar, that is, we must first demonstrate without a doubt that the scientific data being collected to support human-caused global climate change are statistically significant. Arguing from this point of view, the grammarian continues to say that the scientific data being collected to support human-caused global climate change are insignificant to the overall geological timescale.

In the meantime our continuing search for a place to call home: personal identity, belongingness, relationship, family, keeping a marriage together, and the dervish way of life is intertwined with the archetypal myth that we have been split apart. This realization that without relationship we live in a state of alienation or exile constitutes the first necessary step toward finding a true sense of community and a true sense of communion with our earth-body. Throughout our evolutionary history we have known this as our search for our lost half and the story of star-crossed lovers, such seen in the myth of Isis, Osiris, and his enemy-brother Set. Jealous of his brother's wholeness, Set cuts Osiris into pieces and scatters the fragments of his dismembered body all over the world. Coming to his rescue, Isis sets out on a quest throughout the world seeking to find the dissociated fragments of her psychic other, her lost sense of wholeness, and her original self. Eventually Isis succeeds in reassembling Osiris's fragments: ". . . except that his generative member could not be found. So Isis fashioned a new one and impregnated herself by it" (Metzner, 1998: 104). Using the language of Western psychology and within the context of this chapter, Set is a metaphor that characterizes our shadow-self and represents our addiction and the Grammarian worldview.

In referring to this search for our lost half we often tend to believe it means finding a lost physical part of our self that we have become divided from that represents our cosmic twin. This is the personal mythology I once had about finding my lost half. Through my experiences with love, loss, and human relationships, I have continued to revise my thinking about this search for our lost half. I now believe that this search refers to finding that person or persons who, through our interaction with them, assist us in discovering and remembering the

unconscious characteristics of our personality that we could not otherwise actualize into our conscious awareness. These are the people who help us become whole, assisting us in remembering the lost constellations of our self. These are the people who help us heal our psychic fragmentation, who assist us in freeing ourselves from our dismembered state of consciousness. These are the people who "know where we are coming from" and with whom our dynamic interchange and dialogue serves to create something new together.

In Search of Our Chosen Relations and a Family-System Model of Culture

Finding a book with pages bent and brown
Wandering through the ruins of a city of old
The young man wasn't sure of what he'd found
And so he stopped to read the ancient story it told.
Of people in power deep in their ways of war
It was an endless fire raging out of control
Blinding them to what would be lying before
They never stopped to heed one last desperate call.
Towers of steel in the sunshine glisten
Many will hear but few will listen
Wrapped in their working lives
Unaware that something is wrong.
Signs all around us, nature is warning
Some are protesting, many are scorning
Soon you will realize they cannot come along.

Leave all the lowlands, run to the mountains
Underground springs and natural fountains
Will help you survive the madness you must go through
Move from the cities, run to the country
If there is still time you might just get free
There will be refuge for only the chosen few.

You who have gazed on this ancient story
Standin' in what's left of our technical glory

> You are again from the garden forbidden
> In you the seeds of tomorrow are hidden.
> Prophets and pastors and political masters
> Were all swept away when the damage was done
> Still from their laughter a choice of disasters
> Looms in the distance for those who live on.
> (Keith Volquardsen, "Towers of Steel", 1986).

Some of us reading this poem (or listening to these song lyrics) will have negative associations with Volquardsen's reference to "the chosen few", believing it to be an exclusionary statement suggesting that only "God's" chosen people are going to be saved from the collective crises that are threatening the future existence of humankind. This is not how I interpret this song's message. I like to think of "the chosen few" as those of us who decide as a consequence of our own efforts and experiences to awaken and become part of a group of like-minded seekers that are wandering in search of deeper, more integrated patterns of wholeness. In his book *The Unfolding Self* (1998), Metzner writes that this search for "the chosen few" has:

> Been beautifully expressed in the following paradoxical saying by the great thirteenth-century Chinese Zen Master Ekai, also called Mumon.
>
> > When you understand, you belong to the family;
> > When you do not understand, you are a stranger.
> > Those who do not understand belong to the family,
> > And when they understand they are strangers.
>
> The first line refers to our ordinary situation—accepting conventional social reality and experiencing the acceptance of belonging to a "normal" family. But, as the second line states, one who awakens, who experiences inner realities and questions previous beliefs, will feel like a stranger in the conventional world. The third line tells us that those who seek and question, searching for knowledge and enlightenment, find then that they are part of another family, the family of other alienated seekers, others "who do not understand." They are for him or her what Goethe called the *Wahlverwandschaften*, the "chosen relations." As

> the fourth line states, these alienated seekers understand only that they are strangers in this world, and because they understand this, they do, in the eyes of the unawakened, become strangers. This is why in so many cultures there are traditions of the "holy fool," the "wise idiot," the eccentric, quirky person who turns out to be the wisest and most enlightened one of all (p. 253-254).

Nasurdin (in the Sufi stories I have previously included in this chapter) is representative of this quirky, yet enlightened person. Likewise as we (the real world counterparts of Nasurdin) experience our own transpersonal ecosophic awakening—this leads to our becoming actively engaged in the questioning of the overriding emphasis on conformity. This awakening alienates us from people whose social-psychological adjustment, enculturation, and cultural amnesia has transformed them into unquestioning members of the herd. In her review of this chapter, transpersonal psychologist Zelda Hall reminded me that Tart (1975) referred to this herd mentality as "consensus reality":

> The prejudice that our ordinary state of consciousness is natural or given is a major obstacle to understanding the nature of mind and states of consciousness. Our perceptions of the world, others, and ourselves, as well as our reactions to (consciousness of) them, are semiarbitrary constructions. Although these constructions must have a minimal match to physical reality to allow survival, most of our lives are spent in *consensus reality*, that specially tailored and selectively perceived segment of reality constructed from the spectrum of human potential. We are simultaneously the beneficiaries and the victims of our culture. Seeing things according to consensus reality is good for holding a culture together, but a major obstacle to personal and scientific understanding of the mind (p. 33).

Continuing to revise his descriptions of consensus reality—the habits of cognition from which we need to free ourselves—are examples of what Tart (1993) refers to as the psychological defense mechanism known as *consensus trance*:

> I describe ordinary consciousness as a state-like trance in the pejorative sense of a loss of vitality and initiative, combined with

> a mechanicalness of thought, feeling and action. The adjective "consensus" is to remind us that the particular form of trance is strongly influenced by the particular culture we are raised in, the implicit and explicate social consensus on what is real and important (p. 167).

It is not a mandate from some other-worldly God, but our own alienation and aloneness that motivates us to seek out our like-minded "chosen relations" with whom we can begin to create a new sense of community. Thus in an effort toward reconciling our philosophical and transpersonal ecosophic search for self with our practical concerns for family and diversity, Schroll (2009) has pointed out:

> One way to reconcile how to learn from this variety of paradigmatic models is to view their apparent differences as a "Family Systems Model of Culture" or "Systems Model of Ideas and Their Genealogical Origins." Here I am suggesting that we trace the family histories of different ideological systems back to whomever it was who gave birth to them and their offspring (of course, this is not always easy to do and may not always be possible where domination, [colonization,] or other forces have produced knowledge loss). Then, like understanding one's own genealogical family tree, we can begin to see with whom we are directly related, and who comes from another family. We might then be able to figure out how different ideological families could marry each other and/or at least become friends. In this way we might have a new mode or method of approaching and reconciling the problems of paradigmatic diversity and cultural diversity. This Family Systems approach can also be viewed as a map of ideas and their cultural origins (p. 54).

Creating this Family Systems map of ideas, combined with their Cultural and Genealogical Origins would be a major interdisciplinary undertaking (a Masters' Thesis culminating as a Doctoral Dissertation), and involving philosophy of science, sociology of knowledge, cultural and physical anthropology; employing both Kremer's ethnomethodology and hermeneutic analysis as research methodologies.

It is also important to ask if there is anything we can say about Volquardsen's message that we are "again from the garden forbidden?" Is this a cryptic message about humankind's exile from Eden? Most likely it

is, however, Volquardsen adds a strange twist by saying "in you the seeds of tomorrow are hidden," which invites another possible interpretation. One of the most powerful legends of indigenous northern Europe, as Metzner (1994) explains, is the eschatological myth of the *Ragnarok*, that: "is usually translated as the 'twilight of the gods', but more precisely means "final fate of the gods" (p. 244). For many of us this evokes the Judaic and adopted Christian myth of Armageddon where the forces of evil destroy the world, leaving the Earth a barren and uninhabitable place, necessitating a new kingdom of heaven that is sent down to Earth by God following the arrival of the Messiah. One of many possible thoughts on this is offered by June Singer (1990):

> According to some teachers of Judaism, the Messiah would not necessary arrive as a person, but more likely as a state of mind, an awakening of a people, an enlightenment. That an individual might have some role in the coming of the Messiah was accepted as a possibility. Such a person, or persons, would serve the function of a midwife bringing a child into the world: she or he might be the agent of the event, but not its cause (p. 110).

The complexity of discussing this process of awakening exceeds the limits of this book. Those of us who are interested in a deeper inquiry into this process can refer to the work (just to name a few) of Metzner (1998, 2017), Pagels (1981), Singer (1990), Smith (1976, 2004), Spretnak (1991), Tart (1986), and Wilber (1983). On the other hand, I too have pointed out:

> Ragnarok in Norse mythology is not the same as the view of Armageddon found in Western monotheistic religion, that implies our time on Earth is limited, that there is a linear progression from creation to destruction and that events are leading to a "final end point" beyond the ability of humans to influence with our decision making process. This myth has served to foster a fatalistic attitude whereby we tell ourselves that we are powerless to change course. The myth of Armageddon serves to erode our sense of hope for the future, instead of what I believe is its intended meaning: to awaken within us the need to create a transdisciplinary paradigm that unites matter/spirit, brain/consciousness, transcends the limits of human arrogance

> and technocracy, that I am calling transpersonal ecosophy (Schroll, 2017: 5).

This view of transpersonal ecosophy harks back to the perspective Metzner offers regarding what the Ragnarok is trying to teach us. Metzner (and Smith, 2004) draw our attention to the fact that this final battle does not involve all of the gods or humankind. Much to the contrary, the final fate of the gods is "where the forces of nature (storms, climate change, earthquakes, volcanoes, floods, etc.) battle the sky gods (human arrogance personified/the tragic hero as ego maniac, the gods of war, pestilence, fear, greed, etc.), and cancel each other out" (Schroll, 2017: 5). Following this battle, as Metzner (1994) explains, is: "a renewal of the Earth and a new beginning of life, with a new generation of gods and humans telling stories and remembering ancient knowledge. 'A new green Earth arises..." (pp. 249-250). Consequently the peace-loving nature gods and a new generation of humans who were absent from this battle are left to inherit the new green earth. Thus the lesson here is that the grub focused solely on management and consumption of the immediate material world needs to metamorphosis. In other words, the archetype of the peace loving Silver Surfer within us needs to be actualized. The outcome of this *worldview in metamorphosis* (which is as much a psychological struggle as it is a social, political, and economic clash of cultures) will result in a re-inheritance of our co-evolutionary participation with the Earth, and Cosmos—thereby embracing a transpersonal ecosophy.

Conclusion

In sum like the wandering dervish, those of us who have become concerned about human-caused global climate change and many other related eco-crises would like to tell the grammarian that if our strict adherence to the worldview of Euro-American science is more important than the essentials of getting out of the well, then he will have to stay where he is until we have learned to speak properly. However, unlike the story of the grammarian and the dervish, we cannot walk away entirely. This is because the growing numbers of eco-crises are not localized problems that simply impact one person: they affect all of our lives, consequently there is nowhere on Earth that we can go to escape them.

Notes

1. Likewise I want to encourage scholars to provide us with further examples of teaching-stories from other cultures that provide antidotes to technocracy.

2. See Batten (MacDowell) and Schroll, 2011, for a definition of Eros, and its relationship and differentiation from Logos.

3. Earnest Wood (1957) defines a koan as: An exercise for the mind, beyond thought, presented by a Zen Master, and of such a nature that it violates the postulates of logic. It is as though one should be presented with a canvas on which many different marks had been made together at random and were asked: "What is the meaning of this?"... In a secondary way the koan is a kind of test of the enquirer's enlightenment, since he may or may not "catch on," and show in some way that the koan has had immediate effect (p. 65 & 67).

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Appendix D

Revisiting the Meaning of Chief Seattle's Speech, Distortions in the Representation of Black Elk and the Contemporary Saga of Rolling Thunder

Mark A. Schroll

This Appendix is included to clarify three points of concern. One is to clear up the historical inaccuracies of Chief Seattle's speech. Originally I included this information in my doctoral dissertation (Schroll, 1997, and later reprinted it in my now out of print book *Toward a New Green Earth*: *The Call for an Integral Science* (2001). I do not have an answer as to why so many people have repeated the historical inaccuracies of Chief Seattle. I can only wonder if it is because those of us who want to have a coherent culture are ashamed at how horribly all Native American's were treated in the USA. Whatever the reason that so many people cling to the Chief Seattle story, to overly mythologize Native American's (like Chief Seattle) is not the kind of help that humankind needs to create a coherent culture. Two, it provides a brief clarification of distortions in the representation of Black Elk. Three, in an attempt to provide a more accurate, and more contemporary representation of Native American peoples, I have included a summary of the story of Rolling Thunder.

The Truth about Chief Seattle's Speech

Perhaps the most well-known attempt of Euro-American culture to create and endorse a romantic vision of Native Americans is the myth of Chief Seattle's speech (Stevenson, 1993a, 1993b). According to historian David R. Stevenson, in 1987, a German scholar named Rudolf Kaiser revealed that the speech of Chief Seattle was, in fact, updated by Ted Perry for the 1972 film *Home* about ecology. The purpose of Perry's embellishments was, on the one hand, to especially condemn the abuse of

the physical environment that has taken place since the European colonization of the Americas. On the other hand, Perry's embellishments were an attempt to create the mythic image of a person who embodied an ecological ethic that people living today could emulate.

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

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

Perry's creation of the Chief Seattle myth may, to a certain degree, be the product of an unconscious denial regarding the savagery perpetrated on these indigenous cultures by European colonizers. It represents a deeply wounded ancestral memory in Jurgen Kremer and Donald Rothberg's assessment of the contemporary Euro-American *collective shadow*:

> Collective shadow material may be acted out brutally in repression, wars, massacres, and genocides. It may also hide under the often attractive cloaks of missionary activity, "civilizing" the natives, (re)education (including mandating the use of particular languages), commerce, modernization, progress,

> and globalization. As is the nature of all shadow material, whether individual or collective, its existence and influence may be pervasive without being obvious....The collective shadow manifests outwardly in atrocities, persecutions, physical suffering, sickness, malnutrition, alcoholism, rape, poverty, the crime conditioned by poverty and desperation, the death of cultures, and the myriad other ways in which individual and collective human potentials are blocked (Kremer & Rothberg: 1999: 2).

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

Similar Concerns Revealed About Black Elk

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

> The book, *Black Elk Speaks*, by John Neihardt, was first published in 1932. Reprinted often, it had a very wide influence in the 1960s and early 1970s. Many considered it the definitive statement on Native American Religion. When I [LaChapelle] read it—back in 1968—I was very suspicious of the emphasis on the "Great Spirit"; but I felt it was due to Neihardt's Christian influence. Only recently has the full story come out. It turns out that Black Elk was, for all his life, a Roman Catholic catechist. That's not quite a priest but the next thing to it. A catechist is one who teaches his people the Catholic doctrine and gets them

> ready for baptism and other sacraments. According to modern Pine Ridge Sioux elders, Black Elk is remembered "primarily as a Roman Catholic catechist, not as a Lakota holy man."... While we need not throw out all that Black Elk tells us about our particular Indian ceremonies, we must be very cautious when it comes to statements about the roots of "the sacred" in Indian life (LaChapelle: 1988: 124).

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

A Brief Introduction to the Life of Rolling Thunder

What constitutes healing? Is it as simple as the patient's belief in the abilities of the healer; and as a consequence of this belief is the patient's immune system and/or our powers of self-healing activated? If this is in fact what healing is all about, then shamanism is such a belief system and a pathway to healing. Provided this assessment holds true, at the very least shamans and medicine men (such as Rolling Thunder) are skilled in diagnosing the psychological needs of their patients to initiate a process of healing; leaving us with the question, are psi abilities involved in this healing? (See also Walsh, 2007: 223-234). This is one of the many unanswered questions about shamanism, and in particular Rolling Thunder's legendary life and accomplishments. Those interested in learning more will find several accounts of anomalous healing, psychic ability, and other unusual aspects of Rolling Thunder's life in the book *The Voice of Rolling Thunder* (Jones & Krippner, 2012, from which the summaries in this Appendix were gleaned; it is important to mention that since its publication a sequel has also been written, *The Shamanic Powers of Rolling Thunder* (Jones & Krippner, 2016); but RT's anomalous abilities described in this 2016 book have not been summarized in this Appendix.

The Mist Wolf

In Chapter 3, Stephen A. Schwartz recalls a healing ceremony he witnessed at the Association for Research and Enlightenment (ARE) that

Rolling Thunder conducted to treat a young boy. During Rolling Thunder's ceremony, Schwartz observed "a white, mist-like form" that coalesced into the figure of a wolf, and remained for 30 minutes until it finally dissipated (p. 45). Moments later Schwartz and other observers inspected the wound of the boy and found it was completely healed. After a short break, Rolling Thunder began a second healing session for another boy; the mist appeared again, yet never fully formed into an image. After four attempts, Rolling Thunder announced that he was unable to heal the second boy.

Commenting on Schwartz's account, Krippner suggests Rolling Thunder's (RT's) "ritual may have provided the stimulus for the boy's self-healing mechanisms to kick in, releasing the bodily chemicals that are part of the immune system" (p. 49). Nevertheless this does not explain the "mist wolf " figure Schwartz witnessed or the speed of the healing, which remain unsolved anomalies. Several other accounts of Rolling Thunder's healing abilities are described in Chapter 3, as well as throughout *The Voice of Rolling Thunder* (2012). In addition to providing us with accounts of RT's healing abilities, this book includes valuable diagnostic concepts woven throughout Krippner's commentaries to assist us in the assessment of anomalous phenomena. Many readers will enjoy reading about Rolling Thunder's entertaining magical mystery tour (including his association with former Grateful Dead drummer Mickey Hart), whereas anthropologists who read this book will learn useful ethnographic skills applicable to future studies.

Environmental Awareness and Activism

Those of us interested in practical applications of shamanism will find solidarity with Rolling Thunder's discussion of electronic pollution (p. 17), as well as his passionate message calling for humankind's responsibility to the Earth (p. 80). Emphasizing this concern, Krippner recalls a 1972 lecture at the University of New Mexico he gave with Alan Watts and RT. During this lecture, RT reflected on the importance of humankind's awareness of our co-evolution with nature, which received nodding approval from Watts (p. 80) (see also Watts, 1970, 1972). In Chapter 6, Krippner elaborates on this co-evolutionary perspective, telling us: "There are spirits in a landscape, and this 'spirit of place' is felt to be so strong that it enters not only the current inhabitants of a location but future occupants as well" (p. 84). (See also James Swan's work on sacred places in nature 1988, 1990, 2010; see also Schroll, 2016).

Social Activism

Throughout Chapter 11, those with an interest in social activism will learn of RT's involvement in social justice, particularly as it relates to Native Americans and indigenous cultures worldwide. RT sought to cultivate a nurturing community in Carlin, Nevada (which is the focus of Chapter 15), that he named "Meta Tantay," where he sought to heal the variety of cultural wounds associated with modern civilization. Both Meta Tantay and Rolling Thunder were an inspiration to Tom Laughlin, who produced and also starred in the films from the 1970s *Billy Jack*, *The Trial of Billy Jack*, and *Billy Jack Goes to Washington*. In a scene in *The Trial of Billy Jack* that loosely reflects a shamanic vision quest, it is Rolling Thunder (as a stunt stand-in for Laughlin) who is actually bitten by rattlesnakes. In fact, reflecting on this and other instances, RT "claimed to have gained the power of the diamondback rattlesnake in this process" (p. 305).

Emerging From the Shadow of Carlos Castaneda

Finally, nearly every time shamanism and indigenous healers are mentioned—just like the proverbial bad penny or object of scorn that keeps showing up—someone recalls for us the dubious legacy of Carlos Castaneda. This mention of Castaneda occurs (for better or worse) in several chapters throughout *The Voice of Rolling Thunder*. Carolyn Fireside tells us in her Foreword that: "Because the Castaneda books were of dubious authenticity, there was a need on the part of many spiritual seekers to encounter an actual native shaman in face-to-face settings. Rolling Thunder met this need, especially in Europe, where Native Americans were considered to be more 'exotic' than they were in the United States" (p. xiii). The bizarre twist of fate is that without the popularity of Castaneda we might not be learning about Rolling Thunder (see also Nevill Drury on this point, 1989). In the article "Castaneda's Controversy and Methodological Influences" Schroll pointed out on p. 4:

> [Stanley] Krippner believes [Douglas] Price-Williams' research provides clear evidence that Castaneda consistently and significantly 'borrowed ideas' from Douglas without ever asking and without acknowledging their source. But, in a strange ironic twist, if Krippner's suspicions prove to be true, then Price-Williams should be proud Castaneda chose to exploit him.

> Because the counterculture in 1968 was ripe for Castaneda's tales of a seemingly uptight middle-class Latino whose encounters with an old Mexican Indian unveiled a non-ordinary reality, a numinous state of consciousness, and a corresponding way of life that provided a serious challenge to rational secular science. (Schroll, 2010; this is reprinted in chapter 11 of Schroll, 2016).

An equally important point to make:

> I think Price-Williams will understand where this statement is coming from; it was more believable to a rebel generation for Castaneda to tell these tales than to hear the message from a white establishment anthropologist. Considering the importance of raising both public and scientific awareness of shamanism, if Castaneda had not bestowed this discussion with his charisma, colleagues such as Michael Harner might have had to invent him (See Harner, 1980, 1993). The double irony is that it was a white establishment anthropologist who had some unique insights into the clash (that has been increasingly acknowledged) between the worldview of indigenous people and our scientific view of the world. (Schroll 2010: 4; this is reprinted in chapter 11 of Schroll, 2016). (See also Schroll & Greenwood, 2011).

Add to this the enduring confusion regarding shamanism and sorcery mentioned in Schroll (2010, 2016), and investigated in greater detail by S. V. Beyer (2009) *Singing to the Plants*: *A Guide to Mestizo Shamanism in the Upper Amazon*) and "Expanding Western Definitions of Shamanism: A Conversation with Stephan Beyer, Stanley Krippner, and Hillary S. Webb" (2013). Likewise I hold the view that our scientific definition of reality is an obstacle to our reclaiming the mind of our prehistoric and pre-industrial ancestors; this assertion is worth further inquiry.

In conclusion, there is always more that can be learned about shamanism in general and the life of Rolling Thunder in particular. In that regard, I highly recommend *The Voice of Rolling Thunder* to those seeking to further the inquiry and understanding of the difficult path associated with the acquisition of such knowledge.

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Biographies

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I have also participated in a variety of direct action projects, some of which are discussed in this book's Preface. Others include my election to serve as the 1990-1991 Nebraska State Coordinator for the Student Environmental Action Coalition (SEAC), October 6, 1990. This election took place at *Catalys*t: The 2nd National SEAC conference at the University of Illinois, Champaign-Urbana, Illinois, October 4-6, 1990. My duties as Nebraska State Coordinator included building a network of communication

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in turn enriches the next dream cycles. You can try the first instalment for yourself here: https://www. youtube.com/watch?v=vFdiG6hcCzY. Email: sarahjanes@hotmail.com.

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