

# **In Pursuance of God:**

**Spiritual Anarchism as the Way of Life**

Volume 5



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## INTRODUCTION

Emma Jung, to whom this Volume is indebted, affirms that the predilection of boys is to take things apart.

“A man has by nature the urge to understand the things he has to deal with; small boys show a predilection for pulling their toys to pieces to find out what they look like inside or how they work. In a woman, this urge is much less pronounced. She can easily work with instruments or machines without it ever occurring to her to want to study or understand their construction.”<sup>1</sup>

That’s very interesting. No matter how outdated the comment is, since I am still meeting these types of men and women, I was no exception to this gendered rule. Nor was my mother who would tear at the television aerials and satellite boxes in her personal quest to repair them. She can eventually achieve success but not without damaging all the connections with time. As a release of psychic energy technology can drive her to extreme emotional imbalance and massive tantrums. In effect, ever since my mother has stopped using her hands to do much of the housework, she has become more unstable in her inflated *animus*. This was only recently checked with the onset of dementia. Having said that, I realise my father is no better, often lacking common sense and the best foot forward. Hence he becomes the object of her *animus* at the expense of his own rationale. Those who have read the previous Volume, *My Confessions*, will know that I have referred to these relationships of mine in some detail with a personal view to psychoanalyze them. I do it naturally as I think many people do, only now I have found creative expression towards their educational value; it is my hands that do the thinking.

Often as a child I played with clocks, never to be used again, and later in life I learnt to repair absolutely anything. I am good with my hands, brought up on a piano and having wished to have continued my studies. But that was energy not lost. I endeavoured with my guitar, machines, computers, laptops, mobile phones and the electronic-like. Anything that broke I would then learn to fix for wont of not relying on paying for a solution. It was a slow ascent and amalgamation of my ability to see a problem from the outside, and then resurrect the life of something that was condemned to the trash bin. My greatest achievement, as it appeared at the time, was the dismantling and reassembly of a Series A car engine for a now classic car that lies sleepily in a dog pen beneath the Catalonian wind. I wasn’t particularly good at reading books in university, so learning to build with a Haynes car manual was, in all respect, a phenomenal achievement. There is a story here.

Having inherited the car from my parents and not appreciating the immaculate qualities of it, I ran it into the ground whilst my practical ambitions conduced to stuffing the boot with gardening tools; the lawn mower used to hang outside of it as if to demand mercy. The one good thing the car had going for it was its rust resistance. One day the head gasket blew, but now approaching 30 years old it was time for an engine rebuild. The Turkish mechanics who hosted the occasion eventually sold their business for millions in the pre-development of East London in view of the oncoming Olympic Games. I learnt some very intricate stuff with Mustapha, not least the pent-up resentment the Turks still had with the Greek Cypriots, as well as the constituent parts of a 2<sup>nd</sup> World War engine that was as basic as they come. Everything was reconditioned – tappets, piston chamber, gearbox, radiator etc., in which so endeavouring was my relationship with it over the years that I had to write a mammoth poem about it; it continually faulted. On at least five occasions the car was picked up by a recovery vehicle and towed into a garage. Mustapha had ripped me off; a car worth less than an engine rebuild. It was an Austin Allegro.

I was never a mechanic until then, but when I took the car to another garage run more locally I became friends with the owners. They mentored me allowing the use of specialist tools. Everything had a seeing to – brakes, clutch, suspension, electrics and so on. On the second rebuild I found a stray bolt inside the engine; I was learning quickly. The crunch came when the garage had to move location leaving me only 6 weeks to put it all back together again. The sense of admiration coming off the professionals working there spoke volumes. Hours of time poured over the Haynes manual paid dividends. Something in my brain was growing back; all this was in the context of a personality breakdown caused from glue intoxication and hence a loss of coordination and memory use. But I was now a mechanic; those were the years that I learned HOW things worked – I saw the logical connections.

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<sup>1</sup> Emma Jung, ‘Animus and Anima: Two Essays’, pp19-20

It's true that I haven't known failure. I struggled but achieved two university degrees during that time, ran successful permaculture projects around the country, and even had a few successful legal battles defending myself. To me culture appeared like a personal encroachment on my freedom, and in fact it was. I was being self-created, never seeking medical advice, discovering my own methods to life, and developing an increasing belief in God through no particular religion. What I wouldn't know until much later in my life was that to have survived through those years was a miracle, developing a bug for travelling, generating an athletic build of sorts, but more importantly an air of impenetrability. On top of this my sexual life stagnated in and out of one-night stands. Now, however, I am faced with a watershed in my life: Do I have kids or carry on the great learning curve of spiritual ascendance? What I do understand is that being celibate is not enough if you want to understand the greatest secrets of God, of one's higher self. One must develop their unconscious in the great metaphysical adventure that, not just the transcendentalist but the anarchist can appreciate, where freedom is defined by the environment one is crafted in, abstract and physical. Too educated to get bogged down in dogma, I now realize that the greatest individuals of the past and present have been spiritualist in the philosophical sense, carving a world for believers, drawing the masses towards them for good or bad, and upheld or rejected by their cultures whose institutionalism has always encroached upon the spiritual toes of bare-foot existentialists. There have been many interpretations for these respective 'isms' but the reason I forward the use of 'existentialism' here is because there is a realisation that develops throughout the writing of this Volume and of which culminates at that philosophically-defining historical age of the late 19<sup>th</sup>/early 20<sup>th</sup> centuries and the Great War. In canny fashion, I am introducing you to the world of Jung and human suffering.

“Existential psychotherapy is an attitude toward suffering [that] has no manual. It asks deep questions about the nature of the human being and the nature of anxiety, despair, grief, loneliness, isolation, and anomie. It also deals centrally with the questions of meaning, creativity, and love.” (Corey, Gerald, *Theory and Practice of Counseling and Psychotherapy*, Belmont, California: Wadsworth, 2013, p139)<sup>2</sup>

Having created my own space, I wasn't about to relinquish my gains to a world whose abuses are well documented, and one also that doesn't want to learn from its mistakes. Success, apparently, is for the minority whose spiritual paths forge a way to Creation. That is my goal – Origins.

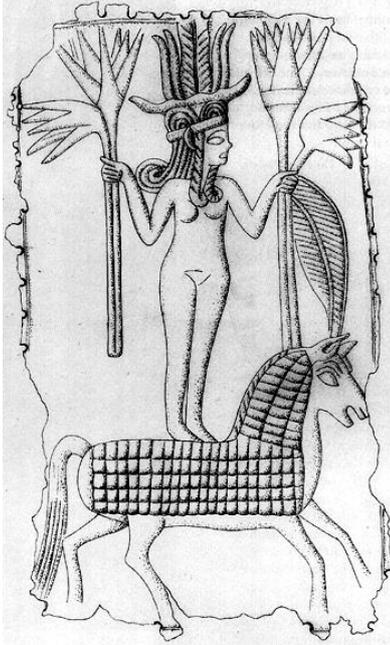
I hate the falsity of material life, the lying in culture, and worse the backstabbing. The emotional turmoil is a factor of gendered relations, the inability of the sexes to live together. It was a revelation when I understood in its entirety the meaning behind the Fall. The unconscious forces were given symbolic representation by those early religionists. There, in the midst of the male, a woman could be drawn out in indication of the deep inner qualities of a man. The snake, a remnant of a past world, was broaching the uniqueness of Man as a being conscious of the fact that God is now outside in the perceivable world. From the noumenon where life was conceived for its completeness it was now apparent that something had been lost and the task of Man was to get back to Origins. Wind forward a few thousand years and the story gets reinterpreted. The modern apologists are a new kind of class, more academic but just as political. Maybe feminists existed in those early days too but the strength of patriarchy hardly gave ear to their voice. Today, the existential academic gently leads the way in discretely justifying the licentious behaviour of the Baal/Asherah cult as the means to uphold female power. Ayinyhvh quotes Christopher Witcombe when he says that whilst the Yahwehists blamed female suffering in childbirth to this adherence to the cult of Baal/Asherah, the cult followers conversely used the opposite rationale in highlighting the other side's neglect of cult practice.<sup>3</sup> Effectively “it established a ‘paradigm of opposition’ not just of men against women, but of good (men) against evil (women).” And so he goes on to say that it is arguable that the original context of the Genesis story would not have been generally available during the Christian period; the identification of women with evil was a patriarchal inheritance.

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2 Quoted in 'Existentialism' found at 'Existentialism. Key Themes and Art', Nov 20, 2015 available at

<https://www.tastesightsounds.com/2015/11/existentialism-key-themes-and-art.html>; the seven themes with which the website identifies existentialism are philosophy as a way of life, anxiety and authenticity, freedom, situatedness, existence, irrationality/absurdity, and finally the crowd, all intriguing reading.

3 Christopher Witcombe, 'The Old Testament, Women & Evil' found in 'Eve, and the Identity of Women' available at <http://witcombe.sbc.edu/eve-women/evebibliography.html>



Canaanite Goddess (Astarte-Ashtoreth) 13<sup>th</sup> century BCE (from Lachish)

This modern existential claim, I assert, appears to be an anti-institutional stance probably in reflection of one's own sexual repression per se. The current age over-emphasises unregulated child-bearing, just like the Canaanites, albeit the latter did so under ritual stipulation, and the Israelites of old are accused of stigmatizing the role women played in the worship of a Mother Goddess. Their unprecedented attack on 'loose' women was factored upon the unique pain they must suffer in menstruation, birth and high mortality rates. However, to part blame upon the serpent was merely a Yahwehist divisive measure to separate men from women – divide and conquer, the latter for her unconscious power it seems. This is interesting because, whilst the author might be projecting a feminist viewpoint, I see something much deeper. I see the unconscious development of women as bad advisors to men. I see the male protagonists warning against hearsay and gossip. But I also see the temptation of Eve as a burden that weak men must overcome. Likewise I question whether the biological status of women, grounded in the unique experience of childbirth, is capable of getting back to original enlightenment. But whether this is my preferred state of androgyny or not evades another issue. A woman born from the side of a man is expected to serve the man

as a partner in a *fallen* world. Boggled down with childbirth seems to implicate that matters of God are the premise of men who need to be born, and this has been the theological argument for thousands of years. Yet in the current age, instead of upholding the values of androgyny, the educated existentialist prefers to forward the feminist claims to autonomy. That is all well and good. But it must also be related to the increase of same-sex relations in a material world. Unfortunately all this seems merely to be a reflex of patriarchy and is not, in my opinion, spirituality per se. It is what some anarchists have called the 'tyranny of opinion'. The alternative viewpoint would show that truly, to get back to an original state requires losing the masculine tag also. It means evolving to a state in which childbirth itself must go beyond its existential reality. It means losing your gender.

Recently I have been going through a huge transition in my life. Having noticed that I am going grey very fast now with the beginnings of a bald patch, the magic still surrounds me and the inner youthfulness hardly fades. But another part of my life seems desperately to be fading; I am throwing out all my old friendships. My social media accounts hardly constitute a following anymore. My viewpoints seem to become more polarised. And whilst I may refer to dictators throughout the second part of this book for their context in a world shrinking in material resources, it can be no coincidence that the Russians are currently invading the Ukraine with a cold-bloodedness only matched by Adolf Hitler. And behind this all is a desire for lost past-gains, a historical vindication for the retrieval of old lands. The context for the thinking in this book is the existentialist claim to a material world, and dictators are no exception, even if once the religious world provided something called a hermitage for those who could personalise the impersonal in their own way.

I want to narrate the story of a simple man, an olive farmer, who found his freedom with nature, an environmental freedom. Having sent all his olive oil up ahead to the city so that he could earn the money he needed to pay back his debts he was then robbed by the carrier who stole a portion of it for himself. God had forwarned him in a dream then that to pursue after material justice was a human delusion. However, he sent out his legal representatives to chase the carrier down whilst he left his best friend in charge of the rest of the oil. Meanwhile the farmer continued to enjoy the freedom of his land. Then one day, after six months had passed, the farmer wanted to collect the rest of his oil and sell it. Unfortunately his best friend had been negligent and didn't take care of it. Embarrassed and fearful that the farmer would make reprisals against him as he did the courier, his best friend covered up the truth about the rest of his stock and went into hiding. The farmer set out a decree to him. He said, 'I could never bring the law against you because you are my best friend, but whilst you avoid me and hide behind your shame I will propose three actions. He put it like this:

"In total you have lost about 45 litres of oil considering natural losses. To me that was hard-earned currency. I ground out months of work on those trees and the following year was a complete loss. Whilst I would normally pay you for storage in the real world we can consider 25ltr as a gift for your efforts. But as a kind gentle friend you ran away from your duties. As a

friend you would normally owe me all this money, but as a business partner I should charge you just for the balance, 20 litres. So my proposal is this. Pay it as a business partner and lose our true friendship; pay it whole as a friend and maybe we can get stronger together; don't pay at all and I will consider it as an exchange for the bee boxes you donated to my farm; or [just] keep on ignoring the fact that you were negligent. Even though you are a lovely man who doesn't care about money other than as a tool I wouldn't go to court either. But my position is this, had I been in your shoes I would have admitted to my own faults from the outset.”

The reality is, having denied any such losses he thought to decant the large containers into smaller ones in order to hide the losses, and this coming from a devout Christian. In fact, he wanted to try and repay this unspoken debt by distributing a few bottles for me, literally within 2 weeks of my arrival. Finally he decided to blame his ‘mentally-ill’ wife for locking him out of the house even though he had ample opportunity to put the goods away safely. He was, in fact, the same man who warned against me taking the courier to court. What cowardice, what a lack of spirit. And I need not wonder why, as the obscurity of materialism reflects a shadow world in which one tends to hide behind masks like unconscious souls. I saw in this man an inability to come to terms with his unconscious side for lack of a functional gendered relationship. Emma Jung gives psychological insight to man’s unconscious side:

“Being essentially feminine, the anima, like the woman, is predominantly conditioned by eros, that is, by the principle of union, of relationship, while the man is in general more bound to reason, to logos, the discriminating and regulative principle.”<sup>4</sup>

“It is easy for a man to project the anima image to the more elemental women; they correspond so exactly to his own unconscious femininity.”<sup>5</sup>

The prophetic insight I have of forthcoming events has led to the completion of this Volume in light of current mundane affairs. By studying the following adapted chart of Emma Jung’s conscious and unconscious spheres I have tried illustrate the nature of transcendence and the means by which gendered relations reflect either the higher or the lower soul. It is the difference between a culture moving in the right direction as a complete whole, or a bipolar one that can never see eye to eye. In this latter gendered relations jar with each other and so force one side to remain unconscious. This is the story of patriarchy. It is also a history of abuse. I have tried to explain this by taking the mythological themes of Jung and applying my own deep experiential outlook on them. I came up with the realisation that my own spiritual compartment is a factor of discrimination of the material world; it is up to me to “learn to discriminate” by being conscious of my ‘other side’. This has been my irresistible drive, so that in the manner that my erotic nature once drew me to female companionship nurtured under unconscious and sometimes outright licentious behaviour, I now see Jung’s elemental water creature sitting on the banks of Elysium wanting to join with a human world. Such a nymph represents Creation which man seeks to usurp, and has done so, through the virgin. But it need not be an act of subjugation if humanity can present what I call ‘high culture’. Jung says that through such a union, including any forthcoming children, a nymph can receive a soul too.<sup>6</sup>

“... it is not unreasonable... upon uniting with such a man, to ask that she be done no violence, never be struck by his hand, or spoken to harshly.”<sup>7</sup>

As an individual it means keeping one foot in an otherworldly existence, maybe never quite leaving the enchanted brooks, and no matter what mundane laws have tried to control this aspect of my life, I am in no dispute as to the real nature of reality – spiritual anarchism. It is this urge towards consciousness that the desire of a psychic creature, “still bound to nature,” pleads acceptance; my reward is wisdom.<sup>8</sup> I found the following poem of an unknown Welsh author captivating.

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4 Emma Jung, op. cit., p59

5 Ibid., p64

6 Ibid., p69

7 Ibid., p60

8 Ibid., p79

I bend before this passion:  
A plague on the parish girls!  
Since, o force of my longing,  
I have never had one of them!  
Not one sweet and hoped-for maiden  
Not one young girl, or hag, nor wife  
What recoil, what malicious thoughts  
What omission makes them not want me?  
What harm is it to a thick-browed girl  
To have me in the dark, dense wood?  
It would not be shameful for her  
To see me in a den of leaves  
The Girls of Llanbadarn

*In Special Memory of my late Mother,  
Maria Teresa (08/06/1933 – 14/10/2023)*

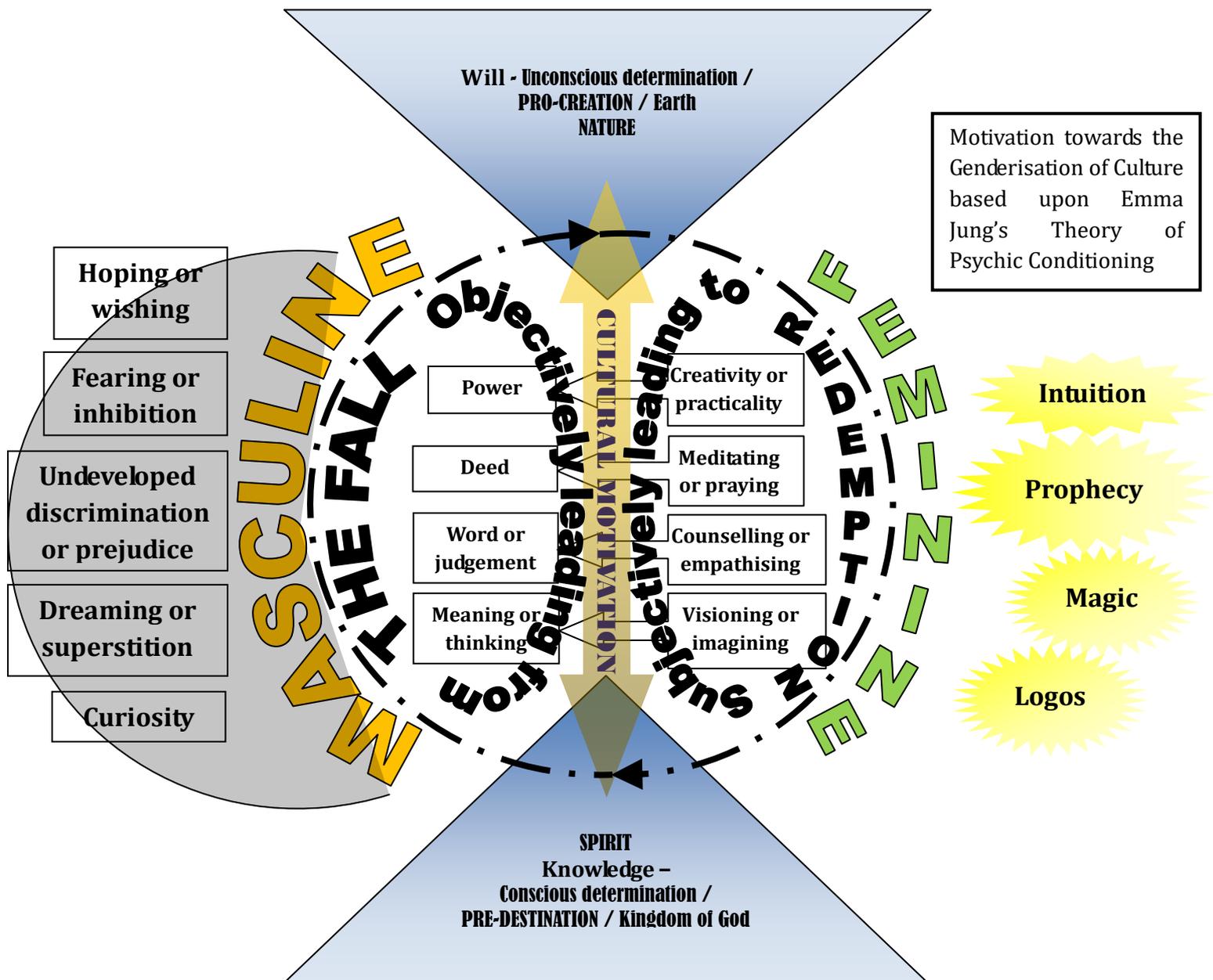


# In pursuance of God:

## Spiritual Anarchism as the Way of Life

### Volume 5

In this book I am continuing on from where I left off at the end of *My Confessions* yet will ironically form a prequel to it. The nature of this material will firstly, recap on Jung's psychoanalytical study of the *anima* and *animus* and the role of the archetype in personal and supra-personal relations, and secondly, why I see this as fundamentally important towards the creation of new movements as a truly anarchist sentiment. If you have read and apprehended *My Confessions* you will have noted my personal definition of the unconscious and the movement of consciousness both individually and collectively. As such I had to illustrate Jung's schematic understanding of the conscious and unconscious spheres and augment it in order to equate it with my own holistic viewpoint. I reproduce it here in modified form for our convenience.



## PART 1: A MIND-MAP FOR REASON

Before I lead onto a comparative reflection of Jung's understanding let me underline something of the dynamic processes assimilated into the above mind-map when I can incorporate further, later, the multi-dimensional thinking of my own holistic viewpoint.

You may accord that I use the terminology of Emma Jung. In this we see the apposite qualities of will and knowledge acting upon each other. At the beginning of her essays she notes quite clearly the need to replace the word 'power' with 'directed power', "that is, will, because mere power is not yet human, nor is it spiritual."<sup>9</sup> You may recall that I contest her meaning of the word 'spiritual', but I am not here to split hairs. In the sense that she means the will to power, by adding a human element to the definition she equates it with a spiritual purpose, the logos. This parallels the concept of the Holy Spirit in Judaism or Christianity; as with the idea of God the both have been interpreted in personal and impersonal ways throughout history. And this is the main juncture of my understanding in reinterpreting ancient ideas with a new light. As such then we should see 'will' and 'knowledge' and everything between as touching the spiritual sphere of consciousness, the interplay between them expressing both personal and impersonal forms. Power, as such, does not need to be human to be spiritual especially in light of the fact that I am asking the reader to transcend your humanity. This is not difficult to understand, 'chaos emerges in the soup of God's creation' but to make any sense of it one needs to define order or purpose with a conscious will. This is Jung's spiritual human element. As for Creation we can denote simpler lifeforms as unconscious to this will and who yet act collectively as a single intelligence.

I will revisit again the Christian themes of *scientia* and *sapientia* explicated in *My Confessions* as it defines the Christian theological understanding of a masculine and feminine view of knowledge, but for now I want to illustrate here the continuity between will and knowledge and its non-spatial and atemporal element; the both concepts are as much impersonal as they are personal. It is for this reason that I developed the understanding of the impersonality of the environment and why I verify the idea that it can be approached through the supra-personal in consort with Mother Nature. This was in opposition to Jung who explicitly states that,

"For the integration of the *anima*, the feminine element, into a man's conscious personality is part of the individuation process. In this connection, however, a point of special importance must be taken into consideration, for the feminine element which must become an integrated component of the personality is only a portion of the *anima*, namely, its personal aspect. The *anima* also represents the archetype of womanhood, which is suprapersonal in nature and therefore cannot be integrated."<sup>10</sup>

In this light it must apply both ways so that the woman can also experience the archetype of manhood. As such this is only achievable when the environment is stripped of its gender base and, in effect, the human can then only directly experience its supra-personal aspects through an androgynous state of being, what I refer to as going beyond humanity. This is my argument and culminating point of view in *My Confessions* in which I relate the role of the 'hero' to return from the depths of Chaos and re-immerge into culture for all its gender and objectivity as a sacrificial act. Subsequently, I ascribe culture to its extraneous relations outside virginity, for it is through virginity that evolution is carried back to chaos. Hence I frame the distinction between the 'virgin' and the 'harlot'. In this, culture is formed as a consolidation of individuals and the effects of a repressed instinct, and thus the itinerant character of evolution cedes and nestles in mother groups as a materialisation of the spirit. What I should make clear though is the role of the 'hero'. For it is not enough just to return to culture but rather to imbue it with his or her genes to form new variants. Speculative as this may sound, the success of the 'hero' is vindicated by his or her progeny surviving into the future which, I believe, is the basis behind eugenics and the conscious desire to engineer individuals in society. This axiom of thought applies across the whole spectrum of ecology and its living forms so that the 'ascent of humanity' is a reference to that faraway celestial plane that finds its evolution in the human being and it is from here that will and knowledge consciously strike from. Hence the 'hero' is the giver of civilization to those who have *fallen* and who require the path beyond culture; the hero's sacrificial act subsequently requires the virginal imbedding and realisation of his or her genetics within new mother

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<sup>9</sup> Emma Jung, op. cit., p3

<sup>10</sup> Ibid. p86

groups. In this sense human culture can move forward in its ecological entirety as a planetary logos and the Earth's will. The point that requires mooting here is the role of evolution in nature per se. In a previous work (Volume 3) I revised and extended my understanding in reference to Kropotkin who said that through mutual aid the unconscious processes of the animal kingdom take on a kind of rationale and which thus equates to primitive forms of human society. Here the herd instinct can raise the intelligence of the unconscious individual. And so this leads to concepts and belief systems such as democracy and socialism that act in acknowledgement of the poor, weak and repressed. The whole process though, is complicated by its gender relationships since patriarchy is not an issue Kropotkin addresses.

On reflection of the above mind-map let me try and clarify more succinctly what Jung and I accord on. Her understanding that the *anima* also represents womanhood as an expression of the supra-personal that cannot be integrated is, for me, the means by which the male realizes his unconscious nature into existence at whatever point of his evolution so that, as an individual, womanhood represents the throne upon which the qualities of visioning, counsel or empathy, meditation or prayer, and creativity or practicality [but personally never all of them at once] sit. The whole process is a spiritual realisation of our unconscious will. We can observe in patriarchal societies how the male individual has generally dealt with these feminine aspects which are reflected in the greater social structures he forms a part of. From a state of psychological fragmentation and instinctual repression (inherited from the Fall) he now has the option to 'subjectively lead into' his personal redemption and transcendence through his will to knowledge. For the male it is an individual quest.

I do believe that I have hit upon the very essence of culture in its evolution when I say that, because of the subjugation of women, the man is arrogated to now individually further his spiritual cause. We can relate this "inheritance" as a factor of patriarchal development in those most ancient cultures that embody these unconscious feminine characteristics within a gendered society. As a psychical movement man is firstly granted the act of visioning and imagination, and here we see something of the shamanic mindset of early civilizations for its leadership and individuality, before we evolve into a milieu of advanced empathy and counselling as one may imagine a pantheon of gods and goddesses overseeing say, Plato's Atlantis. Further still, this objectivity in culture continues to define itself through great religious movements especially those of the monotheistic kind in which the masses make idols of first, their leaders, for example a pharaoh, buddha or emperor, and then this transference to a single god. Through such, meditation and prayer becomes the vehicle of supplication for the masses, the impersonal made personal. And finally, the last developed social religious structure for the objectivation of knowledge itself is the crux of which became the dichotomy of the great monotheistic religions like between Catholicism and Orthodoxy in an age of technology, and then Protestantism towards a work ethic of practicality and creativity. This was the Age of Enlightenment and the beginning of the modern period. Ultimately we are now at that stage in which science itself has become that impersonal God made personal, the dissolution of raw energy in which one's destiny is defined through culture, whereby the individual can manifest his unconscious sentiments towards it, but always with a view to redemption of course. The important thing to understand here is that, whilst the world ambles along, depending upon which culture you are born into will define the level that your objectivity can develop at, the last two centuries speeding up the integration of most of the world's cultures. But you will still find remnants of ancient mindsets and other early forms of objectivity in the fringes and indigenous layout of global populations. When viewing the chart above then, it is important to perceive this flow between knowledge and will as a set of cogs operating either independent of each other or in unison; the individual runs counterclockwise to culture but this can be imagined in a number of ways.

To continue then from its impersonal language, we can now comprehend the circular action or movement within the personal sphere of redemption and the Fall as a continuum. Again the religious concept can be interpreted in a modern light. In psychological terms it is a coming to terms with the feminine and masculine elements of our personality, moreover how both men and women deal with their unconscious sides. For the female though, it should be noted how this has impacted upon her lifestyle, for she will always have those biological inclinations as a bearer of progeny. Her role has been defined by Creation as a carrier of civilization rather than a "seeder" of it. For this reason we see her shadow side in a patriarchy society as her prominent inheritance. But this is not to deny her androgynous aspirations and requirement to go beyond culture. As Emma Jung implies though, the balance is often overstacked because she is always fighting against the odds. She relies upon the need to assert her cause from a position that is contingent with a herd instinct in order to raise her intelligence and social salience. This case has only really developed predominantly in the last century but shows the female to be a powerful ally towards, ultimately, androgyny. Her rationale can thus invoke the power and thinking that so often has been the domain of men. As such then, this defines our conscious boundary, and those sentiments and emotions that we feel have their basis on how we develop the unconscious in a conscious world. Jung expresses the

predicament of humanity in its failure to control unconscious material – this is a very scientific viewpoint.

“Indeed, I think that without relationship to a person with respect to whom it is possible to orient oneself again and again, it is almost impossible ever to free oneself from the demonic clutch of the *animus*... The same sort of unrelated thinking also appears in a man when he is identified with reason or the logos principle and does not himself think, but lets "it" think. Such men are naturally especially well-suited to embody the *animus* of a woman.”<sup>11</sup>

She adds also that the *animus*, through the power of suggestion, aggressively overrides a woman's rational functions by taking its authority from its connection with the universal mind. And this may be my predicament when women of an inflated *animus* rear their masculinity over me. I have always maintained my passivity, the same criticism that Jung points to women living under a patriarchal cosh, in fact I find it difficult to be anything else. But in my case I call this an environmental passivity which allows me to fathom the depths of my unconscious and to discover truths of a universal nature. That is because when I step outside of culture 'passivity' has a dynamic appeal in its relationship. Like I say, it is an engagement with Chaos but a likewise petition for us to return to culture as heroes. With all intents and purposes it is evolution per se. It appears to be a solitary quest by which it also arrogates the development of a learned discrimination against aggressive women without excluding potential mates or companions of another sort deemed necessary to our psychic existence. As such, letting "it" think outside of culture requires an environment suited to such circumstances, in my case a solteriological existence connected to wilderness; a perfect existence requires a perfect environment, not the other way round.

From a dualistic point of view both the masculine and feminine traits that express the human condition have definite roles to play in a human-ordered world; in Jung's case she dealt with the problems that women have historically acquired through their resistance to patriarchy. Yet here, both men and women also strive to live in harmony; they would be cultural players albeit submissive in their acceptance of a dualistic perception.

“What is really necessary is that feminine intellectuality, logos in the woman, should be so fitted into the nature and life of the woman that a harmonious cooperation between the feminine and masculine factors ensues and no part is condemned to a shadowy existence.”<sup>12</sup>

By inference Jung indicates a natural harmony. Yes, both men and women will learn to live with each other but the reality shows that if a relationship is not consciously driven by its biological and ecological service to nature, what I call unconsciously determined, human relationships soon deteriorate back into a shadowy existence, and this is the karmic wheel that resets humanity in its cultural inheritance. In other words, sexual relations will always anchor humanity into the Fall, whilst redemption is perpetually mitigated all the time sex is motivated from within a cultural context. And by this I mean extraneous relations.

The greater picture though shows that outside our apparent freedom of consciousness the qualities inherent in prophecy, magic and intuition have an unconscious root and appropriates to itself a higher state of consciousness in which duality itself must be transcended. This is more than the rational sphere of culture defined as the collective consciousness and the individual's role-playing. For culture itself must be transcended if we are to engage the impersonal again before making it personal. It is the place from which dreams are bourne, an innocent as well as an infantile vision of an expanding universe in which Creation purges the individual of cultural baggage. It is evolution in the making. Both men and women are redeemed in their unconscious feminine and masculine sides respectively, in their return to androgyny and release from the karmic wheel of a gendered life. I would like to think that Chaos is something we can design into our lives however you imagine this to be. Indeed Jung says:

“In the *Phaedrus* Plato criticizes this over-reasonable attitude - especially in the matter of love - and praises the irrational, even the insane, insofar as it may be a divine gift.”<sup>13</sup>

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11 Ibid. pp14-15

12 Ibid. p13

13 Ibid. pp55-56

She quotes Plato in the oracular wisdom pronounced by the Pythia and the prophetess at Delphi when out of their senses, likewise the sibyl's gift of prophecy which foretells the future, and the frenzy (*enthousiasmos*) inspired by the Muses. They are all feminine beings, "their sayings are of an irrational kind that looks like madness from the standpoint of reason or the logos. Faculties such as these, however, do not belong to woman only; there have always been masculine seers and prophets, too, who are such by virtue of a feminine, receptive attitude which makes them responsive to influences from the other side of consciousness."<sup>14</sup> Some only require a level of intuition to feel divinely influenced, others, as the Middle Ages professed through its metaphysical and alchemical adventures, require more a scientific and philosophical interpretation. The magicians and artists of the Renaissance and the Reformation periods have now been replaced by scientists and the so-called Age of Enlightenment. The impersonality of our environment is experienced by a kind of cultural subjectivity and the individualism of its pioneers; the unconscious made conscious shows knowledge as the supreme objective with its own *raison d'être*, and thus Man *becomes* knowledge.

### **An Historical Christian Context**

Before I move on to example the mystical traditions further especially in their close relationship to my own theories, let me give you an example of some of its intellectuals who emphasized the break from religious protocol and how, in its more important role, fixed religion in its private sphere outside the institutionalism of a purely religious and dogmatic view of life. As Paul Johnson stresses, it was not so much the dogmatic differences between the new Protestant uprising against the Catholic Church that drove man into the warehouse and the laboratory, but the institution of a mechanical Christianity and its clerical dominance over the new developing mercantile and capitalist centres of operations. More often than not the differences of faith were influenced by one's master so that whole towns may have been either Catholic or Protestant on the basis of its king's or prince's popularity, whilst in counterpoise to this others took their stance from the growing bourgeois class and the need to command the economy without the episcopal interference of the Church. Maybe the best example of this was in England itself and the Crown where both Queen Mary and Elizabeth were losing their capacity to act on religious matters.<sup>15</sup> Having once the command and desire to reform Catholicism, the anti-Roman feeling generated in London and the south-west favoured more the sympathies of Elizabeth than the ideals of Mary to restore Catholicism. The importance of public opinion had been growing since the turn of the 16<sup>th</sup> century and where Catholicism was strongest in the north it could barely muster an able response against the Reformation, most magistrates being well-disposed to the Anglican settlement.

The Reformation had not been a popular movement, nor was the counter-reformation. Even in France Henry IV became a Catholic on the basis of public opinion. But it hadn't always been like that and indicates, to a large extent, the privatisation of religion within royal and elitist circles. In the 15<sup>th</sup> century the Church's reforms fell plumb into the hands of the monarchies who were the only institutions willing to undertake it. For one part, during the rise of Lutherism, neither the Church nor the papacy were capable and instead were rather antagonistic to the idea of commanding a necessary force that would offset the growing discontent; they relied upon the monarchies whilst mechanised Christianity remained firmly fixed in its clerical dominance. But besides that, wherever the counter-Reformation failed to grease its wheels and relaxed its state persecutions so varieties of Protestantism proliferated.<sup>16</sup> The threat, as the Church saw it, was a revivalism of millenarianism which they dealt with successfully at the time under the Inquisition, but which they could never eradicate; the Church always needed an enemy. Many faiths and sects all claimed to be the true religion, George Eber's *Evangelical Inquisition* of 1573 lists some forty sects including the Munzerites, the Weeping Brethren, the Libertines who cohabited freely, and the Paulinists who claimed to own the original Epistles of Paul. What the Reformation had made obvious was that, in spite of the lack of individual freedom in the 15<sup>th</sup> century, the threshold of individual responsibility was pushed down in favour of the well-to-do educated townsman and the growing mercantile classes of the 16<sup>th</sup> century.<sup>17</sup> On this basis the majority had aligned themselves with the Reformation. This is depicted in the Marian persecutions of England in 1553-8 in which most of them were middle-class artisans and tradespeople. On the other hand, the higher classes, whose loyalty was governed by the Crown, were less inclined to be scrutinized or imposed upon for a uniformity of religious belief. As such, peers, under the Protestant Act of Uniformity in 1559 were exempt

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14 Ibid.

15 Paul Johnson, 'A History of Christianity', p296

16 Ibid., p293

17 Ibid., pp293-4

from swearing an oath whilst peasants, on the estates of Catholic peers, remained loyal to their masters entailing that Catholicism survived in smaller enclaves scattered about the country. Johnson attributes the religious crisis as essentially an argument among the upper educated classes, forwarding the point that it is very difficult to ascertain the real cause of the split.

Sir Isaac Newton was an example for the rest of the Royal Society by disengaging himself entirely from this dichotomy of religious loyalty.<sup>18</sup> As much as he was a magus with a priestly-like definition he was also a devout empiricist. Johnson says that he endeavoured to search for the one God and the divine connection in nature by trawling through the ancient myths and into the mindset of past Greek philosophers. He understood that revelation, hitherto what I have referred to as the act of transcendence, was as much scientifically as it was religiously defined. In fact, he did not espouse the future antagonism that brought Europe to its warring knees but rather the continuum of science from religion. His stance was supported by many a member of the educated intellectual classes, for instance he was preceded by Erasmus who initially saw no conflict between Catholicism and Calvinism and, though remaining Catholic, still advocated the need for reform in the Church. With the relatively new invention of the printing press Erasmus' books sold in the millions across the whole known world. Initially upheld in his beliefs by the Pope and Rome he was later derogated by the papacy and his books burnt even though Calvin remained his bitter enemy. Let us throw some more light upon this period.

Erasmus, like many a bastard son of a priest and a washer woman, had no alternative but to join the thousands who unwillingly took vows and formed a necessary part of the Church's clerical institutions.<sup>19</sup> In fact one of the biggest bug bears of the Reformation was this ideal of celibacy and the need to deal with it head on as the Church was unwilling to sanction marriage and incapable of dealing with concubinage. He had a wretched schooling and like many, developed distaste for elaborate worship and the biblical stress on learning by rote. In many ways it anticipated the future role he and others would play towards their emotive desire to destroy clerical dominance. Maybe the Bishop of Cambrai saw something in him by patronizing his further studies at the university in Paris but along with other renowned scholars like Rabelais they hated the antiquated stifling environment of a stagnant Church unwilling to progress from its clerical trivialities and its authoritative answer to every conceivable question. Undoubtedly though, those in opposition to the status quo were intellectuals and part of a growing movement. By the end of the 15<sup>th</sup> century, and having travelled to Oxford, there he rubbed shoulders with Colet amongst others who were taking the Renaissance by the collar and reintroducing the ancient Greek texts of Plato and Pythagoras. In fact, he set out to learn Greek in order to reinterpret, in a fresh light, the real meanings behind the Bible as an exposition of Christian faith. He began to write books during that epoch of human culture when the printing press was invented. Where once the Catholic Church and Rome would censor vernacular versions of the Bible, indeed would even prevent lay members from reading 'heretical' influences from as early as the 9<sup>th</sup> century, their attempts had utterly failed in the first two decades of the 16<sup>th</sup> century. Like I said, Erasmus, over a 40 year period, sold into the millions in various languages. He was so popular that he had the keys to many a city. His most important text, the albeit imperfect Greek edition of the New Testament for Latin readers, was later, after his death, prohibited by the Council of Trent and Pope Paul IV who decreed it to be burned. Like many a member of this religious milieu, he was a self-made scholar and democratically comparable to the like of Tertullian and Pelagius.

The Renaissance had started as a genuine quest to uphold the ideals of a total Christian society, epitomised by the old Carolingian Empire of the 10<sup>th</sup> century, with a view to new learning; most intellectuals of the time espoused a need for reform.<sup>20</sup> This would be only achievable if the errors of Catholicism could be corrected and its abuses ameliorated. To do this many intellectuals ignored the presence of a privileged clerical class. In as such, the layman had a responsibility to fulfil his or her part in the direction of the Church. Erasmus' best-seller, the *Enchiridion*, first published in 1503, is a layman's handbook but more than that, it was a product of an urban mentality catering for the new mercantile and artisan classes. He shared a belief that there need not be any form of intermediary between a Christian soul and the scriptures. The scandalous medieval suppression of the analytical study of the Bible, Johnson says, became proof presumptive of heresy. This only exacerbated heterodoxy and the privatisation of religion. Hence, the foreign influx at the ports was the milieu that a progressive, like Erasmus, was conditioned by, saying that all should hear the Gospel in their native tongue. As a textual critic though, where he did diverge from Calvin and Luther was his distrust of theology and its dogmatic

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18 Ibid., p328

19 Ibid., p269cf.

20 Ibid., pp272-6

conclusions, moreso the metaphysical inquisitions that allowed those in authority to pronounce exact certitudes. Indeed, it was Luther who said that such a reform would be useless without getting right first its theological equations. Instead, Erasmus focused on the virtues discoverable in the New Testament, being the essence of true Christianity. One can see in this how the hard-working urban environment shaped his drive and role in the new intellectual arena in which one's deeds take precedence over theological speculation, a moral reform pure and simple.

The total Christian society had already begun to dissolve in the 13<sup>th</sup> century. But what carried Christianity throughout the ages was something so indomitable that the papacy had no alternative but to work with it. Let's put it into greater context. Newton, like Francis Bacon before him, saw the value of prophecy. They followed a tradition that drew back into the pre-Christ period. Pushing prophecy at every point was the eschatological need for salvation. In a Christian context it overrode the ideological *City of God* that Augustine imagined after the Roman Empire was converted. The coming of the anti-Christ, the appearance of monsters and a series of cataclysmic events were aspects that could be applied in any age.<sup>21</sup> Johnson quotes Bacon in saying,

“If only the Church would examine the prophecies of the bible, the sayings of the saints... and other pagan prophecies and would also add thereto astrological considerations and experimental knowledge... They would be changed if Christians would strenuously inquire when he [the anti-Christ] will come, and seek all the knowledge which he will use when he comes.”<sup>22</sup>

In fact, in a footnote Johnson goes on to say that even new geographical discoveries and inventions, like the printing press, were quickly fitted into this body of prophetic knowledge that saturated the Christian world. The popes had to work with the rapid increase in individualism and the rising educated artisan classes who were now competing on a clerical level with the Church. In the case of the peasantry, as this threshold was pushed down into their ranks so we see the problem that now confronted Rome, namely this body of prophetic knowledge that claimed to level the playing field in its apocalyptic drive to bring down bishops and kings from their pedestal. However, any dissension from the Catholic mindset was punishable, more often than not, by death. Exactly how the Church would play out this scenario was more haphazard than premeditated. To be seen to comply with the corpus of apocalyptic knowledge and the Second Coming of the Christ, an irrefutable part of the canon, was for better or worse the means to exert control over people and the state. As such it would be confronted with increasing millenarian deliberations; to do nothing would stir up the need for reform which, as we know, Rome tried to avoid. It was an institutional part of canon law that, in spite of being frowned upon, there was a salvific and prophetic desire to reimpose the equality that Christ and St. John promised towards the creation of a total Christian society. It was this passive stance that allowed a certain amount of ideological freedom to seize the masses. Over time various sibylline texts were added and circulated alongside the canon; they were very popular, used by preachers and theologians alike.<sup>23</sup> And we should remember that the great dichotomy in the Church was very much premised on the role of the layman who now saw himself as a direct conduit to God. All this was occurring as the wheels of mechanical Christianity threatened to seize up and disempower the clerics.

Without overly repeating myself from *My Confessions* let me recap. Salvation was very much based upon equality before God, and any scourging of a king or bishop was a sure sign that hope remained on the horizon.<sup>24</sup> Penance, the often cruel age-old practice of reconciliation towards God and Christ, saw its vigor and meaning slowly erode when the clerics found means to sell indulgences by allowing the undertaking of penance by others on your behalf. Johnson says they rebuilt hierarchies on democratic spiritual foundations by introducing the cash nexus that the canon lawyer was an expert in managing. Having first opposed such, the Church soon found justificatory texts in the Bible in relation to salvation. Hence the sinful rich could have a retinue of appelants to the satisfaction of the papal curia. By the tenth, eleventh and twelfth centuries the monasteries and bishops were commanding an immense amount of wealth. It fuelled the crusades to the Holy Land promising the complete remission of sin. During the 15<sup>th</sup> century, even the cardinals grasped out for the opportunity to buy indulgences from the pope by which time the whole penitential system had lost its value and was

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21 Ibid., pp255-9

22 Ibid., pp257-8

23 Ibid., p256

24 Ibid., pp232-4

brought into disrepute with inflation. What we see then is this phenomenon in which the threshold of private religion was pushed down into the poorer peasants who could now afford to pay for indulgences and aid the manifest materialist divisions of a fleeting world.

The canon lawyer was always at odds with Death and sucked dry the creative expression of the Church in its drive for a total Christian society. In its need for reform, certainly monasticism in cohabitation with the Church, paved the way for clerical dominance and the creation of a spiritual currency. Johnson says though, that maintaining the religious impulse within the ecclesiastical system became progressively more difficult as canon law became magisterial. This was in large part to do with the increase of education, the economy, people and new town social complexes. Yet always lurking in the background was the *lumpenproletariat* who, for want of avoiding punishment by the Church for concealing some kind of sin, or for an unpayable debt, being dispossessed or chronically ill, or the serf who might be on the run to list just a few reasons amongst many, constituted up to a third of the population and so the possibility of them banding together posed a threat to the new townfolk and their mercantile pleasures.<sup>25</sup> All they required was a leader who, even partly educated, could revamp their salvific spirits. There were enough monks and priests who had fallen out with the ecclesiastical establishments and so provided the half-knowledge that the uneducated savoured. As quickly as these bands and cults formed did they evaporate. When the inquisition came to force, for many of the townfolk it was a welcome defence against social disorder and terrorism. The well-educated could hardly contest their basis of belief. But prophecy, as I say, was also fundamental in broaching the new 'scientific' approach to knowledge and included practically all the intellectuals in the Western world. Of the most widely read was Joachim of Flora (died 1202), a fashionable abbot who enjoyed the hospitality of three popes. The compiling of all the historical records around prophecy mesmerized the leaders of the Church and Rome, as well as the kings of its times, and as Joachim half prophesied, the future could be discoverable and the *Parousia* realized only when class-war had gone through its bloody convulsions.<sup>26</sup>

And so, as heterodoxy increased and ecclesiastical clericalism tightened its grip many a charismatic found the end of a noose or a burning wood pile. Some of these cults endured for years with stories of rape, pillage and ransom stigmatizing any genuine attempt to reform the system from the level of the layman. These included, for instance, the orthodox Brethren of the Free Spirit who ran schools and hospitals for the poor, likewise the Beguines of the Rhineland. The pope authorised their occasional breakups if their popularity looked like falling into heterodoxy. As for the vast majority it was this empowerment of the oppressed classes that really gave breath to the sermons announcing the imminence of the anti-Christ. It was an inevitable social movement that flew in the face of Church dogma ironically reinterpreting the texts by encouraging the free-thinking that was the scourge of Adam. There were, especially, egalitarian outbreaks in Germany in 1470, 1502, 1513 and 1517. Luther's debates with Rome were juxtaposed with terrorist-style fringe groups threatening the complete takeover of society. The counter-revolution was subsequently put in motion and the Jesuits employed with their educative methods, to keep the fealty of the populace in check. But religion had become an embarrassment and a hindrance to progress and the secular atmosphere of urban milieus and so, as with the Royal Society, it was decided to ban any discussion on religion in the pursuit of science. In this we see the seed of scientific objectivism that would eventually branch off into a Protestant work ethic and the role of economics in the bustling world of trade. Such said, it would be a mistake to assign Protestantism and its 'good works' to the rise of capitalism. Rather it was the privatisation of religion that allowed a sort of *laissez-faire* attitude to the markets out of the watchful eyes of clerics. And underlying these great changes in culture was the individualism of the educated classes.

On this note then, Catholicism had lacked the schools that the private sphere was leading in. But by employing the Jesuits in a counter-revolution against Protestantism the bourgeoisie showed a marked deflection towards orthodoxy in countries like Austria, Bavaria and Poland.<sup>27</sup> It was their influence over powerful individuals including so many princes and high-ranking courtiers and the city schools in which their children attended that turned the tide. In effect, as confessors the Jesuits had a lawyer-client relationship. Rather than interpret the moral law they looked to purity of religious intention and good Christian acts. Yet this was not all, for they were also involved in subversion and military espionage. In military matters especially, as Europe was being torn asunder, so we begin to see the justification for the assassination of select Protestants. As such the moral law took a backseat when extermination was the motive towards maintaining a total

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25 Ibid., pp256-8

26 Ibid., pp260-1

27 Ibid., pp304cf.

Christian society, which was all but gone. The will to purge the Church had only brought more internal strife and antagonism with a series of wars between 1520 and 1648. Of the such, anti-semitism in Iberia continued unabated from the 14<sup>th</sup> century; after the fall of Granada in 1492 all Jews were ordered out of the country. Likewise racial legislation was introduced during the *limpieza de sangre* which banned all descendants of moors and Jews from universities despite their forced conversions and influence in matters of finance, administration and medicine. Their children were denied all positions of potentially prominent office. Genealogies were also falsified or subversively circulated during the Inquisition and the Castillian purge of society. In effect, Protestantism was identified with this impure blood. As such then, Spaniards of Jewish descent were convicted of Protestantism and burned at the stake. This intensity of war spread out into the seas as many a foreign merchant found himself accused. In 1551 the Spanish Index of Prohibited Books was first published, progressively expanded and indeed many of the publications of Erasmus himself including his Spanish best-seller *Enchiridion* were listed. Added to this were many an orthodox works, in fact the Inquisition put out its tentacles into every recess of Spanish society, struck down with a fear to speak out. Systematic arrests were made and properties confiscated, financing the operations for its continued assailing of human rights. When money ran out so official posts as informants were sold, not unlike indulgences, in which one was exempt from arrest. Eventually the money dried up, the last execution in 1826 was of a schoolmaster who was hanged for substituting 'Praise be to God' in place of 'Ave Maria'. The statutes though, remained in force until as late as 1865.

As a tangent of these events heresy-hunting broadened out into the witch hunts especially in the mountainous refuges of fugitives. It developed its own methodology; the two leading German Dominican inquisitors were Heinrich Kramer and Jakob Sprender, compiling the *Malleus Maleficarum* in 1486 which also became a best-seller. The same enforced accusations that Jews had experienced in the 12<sup>th</sup> century such as the murder of Christian children prevailed, and a superstitious society lapped up the extravaganza. In fact, Johnson goes on to say that once the papacy authorized torture through the *crimen exceptum* to extract 'confessions' the movement significantly expanded in size, but contracted as fast as it had grown when torture abated. Interestingly though, Calvin himself taught that witches must be slain in justifying his doctrinal purity when excerpting the Bible for quotations. On the Catholic side it was puritanism that provided the impetus, linked as it was to Jewry-Protestantism. And so, during these intense religious wars everybody was obsessed to claim an enemy. The Jesuits themselves were tolerant of Jews but they carried the counter-Reformation in a frenzy of witch hunting. It resolved to damage European culture forever, the Church ceasing to be the main vehicle of progress in society. As late as the 17<sup>th</sup> century the papacy embattled itself with these outside forces and would not concede to reason. When the first cracks appeared in Augustine's total Christian society in the 13<sup>th</sup> century its more progressive and innovatory elements looked outside of the Church. The rise of the mercantile and artisanial classes would change culture indefinitely both economically and intellectually. Their incipient capitalism washed along the shores of anti-clericalism, mild Puritanism and a devotion to commerce.<sup>28</sup> With this the laity came into prominence, establishing a number of Christian charitable organisations. Only later was this attitude associated with Max Weber's 'Protestant Ethic'. But the reality shows that attitudes were and had already changed in society and Protestantism was not the cause of a commercial instinct. Like I say, the progressive elements of capitalism desired to be left alone outside institutional clericalism and canon law. Indeed it was a throwback to Erasmus' *Enchiridion*, himself an urbanite. What they shared in common was their approval for the simpler practices of the primitive Church, and with this the sanctification of lay life. They embodied the need for a change in morals, not in theology.<sup>29</sup> It was a movement towards the freedom of the will and the individual. To be a clever businessman meant leaving those places where clericalism stifled economic providence and where religion could be ushered into the private sphere of the home once again as it did in 'primitive' times.

### ***An Alternative feminine paradigm***

If you will recall from *My Confessions* I forward the observation that women clergy, up until the conversion of the Roman Empire, came to prominence in this new Christian movement in their official acceptance as co-leaders of the Church.

For example St. Clement of Alexandria (150-215) details the tasks of female deacons acting as "co-ministers" alongside male deacons in the "teaching of the Lord." Likewise Origen of Alexandria (185-254) also notes that "women are established as deacons in the Church."

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28 Ibid., pp313-5

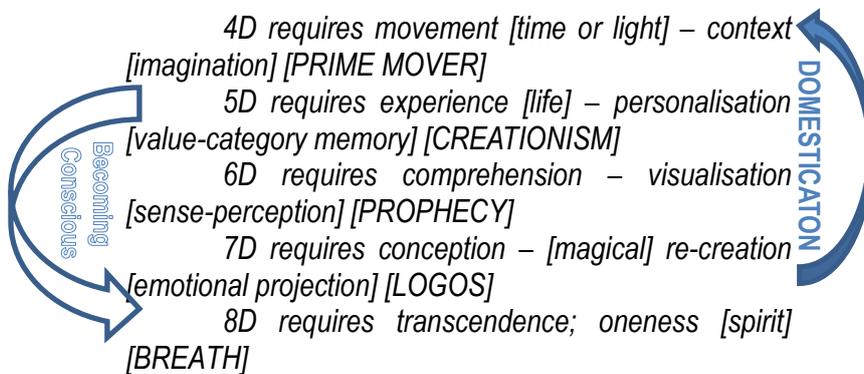
29 Ibid., pp317-8

This could only have been a factor of a dynamic growing movement not unlike the commercial enterprising attitudes of the late Middle Ages. There must be a correlation here. In fact, Rome was at its imperial height by the end of the 2<sup>nd</sup> century. It was only through the gradual collapse of the Western economic sphere that saw Catholicism exploit and tighten its doctrinal sandals in the face of paganism through its salvation theology, and this gave new meaning to the moral issues of the times. It appears that, in reference to what Johnson says that it was never a matter of doctrinal differences that gave spate to the religious wars of the Middle Ages, it probably does indicate theology for its greater level of tolerance within society per se as this threshold was pushed ever further downward into the lower classes. In such vein it vindicates the need for religious education, attractive as this is across the board of society, in which those who had enough control over their own lives desired to reinterpret the scriptures, and Christianity was no exception in its diversity of Jesus groups. And such was the case that by the 4<sup>th</sup> century and the tail end of a once prosperous empire, growing inflation and war resolved the emperors to seek a moral solution rather than a fiscal one. However, in relation to the Middle Ages we are witnessing the obverse side of this coin; the relative prosperity of the mercantile and artisanal classes, akin to the 2<sup>nd</sup> century, as opposed to the mechanisations of a corrupted Catholic Church selling indulgences forced a moral solution that Christendom and its spiritual currency had already forsaken; individualism had freed the shackles of the unconscious peasantry who were now being released from serfdom. Hence the death-throws of religious institutional society were at their ugliest when its fiscal operations could now mirror the prosperous classes outside of itself and blame was instead internalised as a matter of a loss of control. The capitalist abstention of religious clericalism would persevere all the time the Church struggled to deal head-on with its moral abuses; and that because the Church in its vision of a total Christian society had fallen foul of the mechanisations of its bourgeois elite and the inherited materialist attitudes that were rivalled only by the European royal families. The relative prosperity of the ports and thus the cities had, in effect, lowered the threshold of the independence of the working classes whose business magnates, connected to long lines of wealthy aristocratic families, were educated enough to operate on their own financial terms.

Primitive religion has an enduring appeal and raises the issue of the equality of wealth shared amongst its adherents. In any new movement we can experience vestiges of the once greater matriarchal cultures in prehistoric times so that what we may be witnessing is a rise in female salience, not as a product of the loss of religion but of a failure of institution per se and the dynamic need to sustain morals. Morals are important for the establishing of social equity that would, on the one hand free its adherents into conscious subjectivism, on the other redefine the law and its unconscious objectivism; during the late Middle Ages the playing field had got that much bigger that class war and libertarianism frequently changed sides. In the case of early Christianity with its tolerant diversity of beliefs everything would change once the Roman Empire was converted to Christianity. That is not to say that the early Roman Empire was not institutionalised and intolerant. On the contrary, its militant and religious observances were the founding bedrock of all future Western societies. On a moral level though, Rome was already under an "indigenous" Christian spell namely because of its incipient conversion through family life and the women and children that lay behind every male protagonist. Moral change happened here first in a domesticated milieu of homelife, which itself is suggestive that patriarchy only poses a sedimented objective current and the conscious need for economic institutions in the bigger wider world founded upon a militant zeal, albeit their rigidity would always be questioned by moral human nature. We can observe then that the crisis in the Middle Ages was a factor of the lack of a feminine voice, the unfortunate product of mechanical Christianity, and a feminine sentiment that ultimately found its culpable expression in millenarianism and the witch hunts. Medieval Christianity was thus torn between the subjective appeal of its origins and the institutional wrangling of its privileged classes in its coupling of religious salvation and the attraction of the private sphere where economic equality betrayed the religious life of the home. Ultimately it gave rise to Protestantism.

To return to the subject matter of culture and the role-patterning of its protagonists, we must seek the roots of our psychological conditioning here and how gender has played out its shadow self against a backdrop of freedom of will; quite frankly it would have only been a matter of time before libertarianism broached its religious boundaries. As much as history has been written by men, for women her latent masculinity has tarried in culture, viz. patriarchy, which has seen her historical role as an individual subordinated on the basis that culture is defined by a social hierarchy, namely its male protagonists. This has been her disempowerment to the effect of creating a shadow self that lacked a collective voice. Men have preyed upon keeping women unconscious but now face the stark modern reality of a changing culture in which

he must also strive to come to terms with his own femininity, traditionally played out by his female consort as a carrier of his unconscious emotional projections. We must seek an understanding of our morals here, in its pathos. As Jung says, women have always tried to focus on nurturing relationships as a matter of morality, whilst men are generally more individual and ambitious in their personal creations.<sup>30</sup> In effect I have tried to understand how a woman feels during a sense of transcendence when she takes the bold steps to relieve herself of culture. Where would her power come from, her recognition and acceptance? Is it equatable to how men feel when they consciously succour their feminine sides? As I see it, it can only manifest through the negation of culture itself and not through her own individuality as would a man experience in his own emotional body, ‘for man is fain to return the hero whilst the woman hath no cause to this patriarchal world’. Let me remind you of our dimensional mindscapes illustrated in the previous Volumes.



To recap, Logos here expresses the divine sense that our higher archetypes allow us to enact through the projection of a higher will. Likewise this individuality is rooted in our collective unconscious towards the manifestation of culture per se. The process allows for the domestication of other lifeforms through their subjugation in a human-made environment, and in the past this predominance of the masculine current has created the culture we live in including the subordination of slaves and women. It has been the anthropological history of a patriarchal world which has carried into perpetuity the process of becoming conscious. Underlying this though, is the personal capacity to envision a future with the natural prophetic qualities that are imbued within Creation. And by this I mean evolving towards oneness and the spirit of nature, which in the Fibonacci Sequence I referred to in an earlier book, is a complete cycle within itself. Hence the natural quality of life is fecund and represents the feminine characteristics to expand in its unconscious drive. But it has been the story of a patriarchal world that only the ‘hero’ can fathom the full might of. The realisation of the feminine in both nature and men’s unconscious is the lynchpin that makes for wholeness and which drives Creation forward. And where I have attributed a sense perception to simpler lifeforms that are warranted to humans alike (6D), the process incurred in conscious fragmentation of the psyche denudes the individual of a holistic vision and the healing capacity of following a predestined path. Effectively Creation, whilst moving evolutionarily towards oneness in its *unconscious* augmentation at the 5<sup>th</sup> dimension, is instead being checked and pre-empted at the 4<sup>th</sup>, as such recreated in Man’s domesticated image by consolidating itself in extraneous sexual relations as the foundation for its cultural bedrock. This is represented clearly in the chart above.

Hence whilst men objectively define culture through their individuality and, more importantly, through their mental creativity, it is women who actually influence change, evolution per se, through the undercurrent of relationships they induce – how great and many are the stories of the fair maiden that waiteth the knight to revenge her loss? In the following excerpt of Sir Thomas Malory’s *Le Morte d’Arthur*, as difficult as the language may be, try and read into it the natural prophetic qualities, their spiritual imbeddedness if you like, of the female protagonists who play out their *unconscious* masculine roles and are thus recognized and realised for their power, deed, judgment, and thinking.

“DAMOSEL, said Beaumains, ye are uncourteous so to rebuke me as ye do, for meseemeth I have done you good service, and ever ye threaten me I shall be beaten with knights that we meet, but ever for all your boast they lie in the dust or in the mire, and therefore I pray you rebuke me no more; and when ye see me beaten or yelden as recreant, then may ye bid me go

<sup>30</sup> Emma Jung, op. cit., cf. pp10; 21-22; 41-42

from you shamefully; but first I let you wit I will not depart from you, for I were worse than a fool an I would depart from you all the while that I win worship. Well, said she, right soon there shall meet a knight shall pay thee all thy wages, for he is the most man of worship of the world, except King Arthur. I will well, said Beaumains, the more he is of worship, the more shall be my worship to have ado with him...

Ah, fool, said she, thou wert better flee betimes. Why, said Beaumains, an he be such a knight as ye make him, he will not set upon me with all his men, or with his five hundred knights. For an there come no more but one at once, I shall him not fail whilst my life lasteth. Fie, fie, said the damosel, that ever such a stinking knave should blow such a boast. Damosel, he said, ye are to blame so to rebuke me, for I had liefer do five battles than so to be rebuked, let him come and then let him do his worst. Sir, she said, I marvel what thou art and of what kin thou art come; boldly thou speakest, and boldly thou hast done, that have I seen; therefore I pray thee save thyself an thou mayest, for thy horse and thou have had great travail, and I dread we dwell over long from the siege, for it is but hence seven mile, and all perilous passages we are passed save all only this passage; and here I dread me sore lest ye shall catch some hurt, therefore I would ye were hence, that ye were not bruised nor hurt with this strong knight...

Damosel, said Beaumains, a knight may little do that may not suffer a damosel, for whatsoever ye said unto me I took none heed to your words, for the more ye said the more ye angered me, and my wrath I wreaked upon them that I had ado withal. And therefore all the missaying that ye missaid me furthered me in my battle, and caused me to think to show and prove myself at the end what I was; for peradventure though I had meat in King Arthur's kitchen, yet I might have had meat enough in other places, but all that I did it for to prove and assay my friends, and that shall be known another day; and whether that I be a gentleman born or none, I let you wit, fair damosel, I have done you gentleman's service, and peradventure better service yet will I do or I depart from you. Alas, she said, fair Beaumains, forgive me all that I have missaid or done against thee. With all my heart, said he, I forgive it you, for ye did nothing but as ye should do, for all your evil words pleased me; and damosel, said Beaumains, since it liketh you to say thus fair unto me, wit ye well it gladdeth my heart greatly, and now meseemeth there is no knight living but I am able enough for him...

Then Sir Persant yielded him and asked him mercy. With that came the damosel and prayed to save his life. I will well, for it were pity this noble knight should die. Gramercy, said Persant, gentle knight and damosel. For certainly now I wot well it was ye that slew my brother the Black Knight at the black thorn; he was a full noble knight, his name was Sir Percard. Also I am sure that ye are he that won mine other brother the Green Knight, his name was Sir Pertolepe. Also ye won my brother the Red Knight, Sir Perimones. And now since ye have won these, this shall I do for to please you: ye shall have homage and fealty of me, and an hundred knights to be always at your commandment, to go and ride where ye will command us. And so they went unto Sir Persant's pavilion and drank the wine, and ate spices, and afterward Sir Persant made him to rest upon a bed until supper time, and after supper to bed again. When Beaumains was abed, Sir Persant had a lady, a fair daughter of eighteen year of age, and there he called her unto him, and charged her and commanded her upon his blessing to go unto the knight's bed, and lie down by his side, and make him no strange cheer, but good cheer, and take him in thine arms and kiss him, and look that this be done, I charge you, as ye will have my love and my good will. So Sir Persant's daughter did as her father bade her, and so she went unto Sir Beaumains' bed, and privily she dispoiled her, and laid her down by him, and then he awoke and saw her, and asked her what she was. Sir, she said, I am Sir Persant's daughter, that by the commandment of my father am come hither. Be ye a maid or a wife? said he. Sir, she said, I am a clean maiden. God defend, said he, that I should defoil you to do Sir Persant such a shame; therefore, fair damosel, arise out of this bed or else I will. Sir, she said, I came not to you by mine own will, but as I was commanded. Alas, said Sir Beaumains, I were a shameful

knight an I would do your father any disworship; and so he kissed her, and so she departed and came unto Sir Persant her father, and told him all how she had sped. Truly, said Sir Persant, whatsomever he be, he is come of a noble blood. And so we leave them there till on the morn.

AND so on the morn the damosel and Sir Beaumains heard mass and brake their fast, and so took their leave. Fair damosel, said Persant, whitherward are ye way-leading this knight? Sir, she said, this knight is going to the siege that besiegeth my sister in the Castle Dangerous. Ah, ah, said Persant, that is the Knight of the Red Laund, the which is the most perilous knight that I know now living, and a man that is without mercy, and men say that he hath seven men's strength. God save you, said he to Beaumains, from that knight, for he doth great wrong to that lady, and that is great pity, for she is one of the fairest ladies of the world, and meseemeth that your damosel is her sister: is not your name Linet? said he. Yea, sir, said she, and my lady my sister's name is Dame Lionesse. Now shall I tell you, said Sir Persant, this Red Knight of the Red Laund hath lain long at the siege, well-nigh this two years, and many times he might have had her an he had would, but he prolongeth the time to this intent, for to have Sir Launcelot du Lake to do battle with him, or Sir Tristram, or Sir Lamorak de Galis, or Sir Gawaine, and this is his harrying so long at the siege.

Now my lord Sir Persant of Inde, said the damosel Linet, I require you that ye will make this gentleman knight or ever he fight with the Red Knight. I will with all my heart, said Sir Persant, an it please him to take the order of knighthood of so simple a man as I am. Sir, said Beaumains, I thank you for your good will, for I am better sped, for certainly the noble knight Sir Launcelot made me knight. Ah, said Sir Persant, of a more renowned knight might ye not be made knight; for of all knights he may be called chief of knighthood; and so all the world saith, that betwixt three knights is departed clearly knighthood, that is Launcelot du Lake, Sir Tristram de Liones, and Sir Lamorak de Galis: these bear now the renown. There be many other knights, as Sir Palamides the Saracen and Sir Safere his brother; also Sir Bleoberis and Sir Blamore de Ganis his brother; also Sir Bors de Ganis and Sir Ector de Maris and Sir Percivale de Galis; these and many more be noble knights, but there be none that pass the three above said; therefore God speed you well, said Sir Persant, for an ye may match the Red Knight ye shall be called the fourth of the world.

Sir, said Beaumains, I would fain be of good fame and of knighthood. And I let you wit I came of good men, for I dare say my father was a noble man, and so that ye will keep it in close, and this damosel, I will tell you of what kin I am. We will not discover you, said they both, till ye command us, by the faith we owe unto God. Truly then, said he, my name is Gareth of Orkney, and King Lot was my father, and my mother is King Arthur's sister, her name is Dame Morgawse, and Sir Gawaine is my brother, and Sir Agravaire and Sir Gaheris, and I am the youngest of them all. And yet wot not King Arthur nor Sir Gawaine what I am...

And thus by assent of them both they granted either other to rest; and so they set them down upon two mole-hills there beside the fighting place, and either of them unlaced his helm, and took the cold wind; for either of their pages was fast by them, to come when they called to unlace their harness and to set them on again at their commandment. And then when Sir Beaumains' helm was off, he looked up to the window, and there he saw the fair lady Dame Lionesse, and she made him such countenance that his heart waxed light and jolly; and therewith he bade the Red Knight of the Red Launds make him ready, and let us do the battle to the utterance. I will well, said the knight, and then they laced up their helms, and their pages avoided, and they stepped together and fought freshly; but the Red Knight of the Red Launds awaited him, and at an overthwart smote him within the hand, that his sword fell out of his hand; and yet he gave him another buffet upon the helm that he fell grovelling to the earth, and the Red Knight fell over him, for to hold him down. Then cried the maiden Linet on high: O Sir Beaumains, where is thy courage become? Alas, my lady my sister beholdeth thee, and she sobbeth and weepeth, that maketh mine heart heavy. When Sir Beaumains heard her say so, he

abraid up with a great might and gat him upon his feet, and lightly he leapt to his sword and gripped it in his hand, and doubled his pace unto the Red Knight, and there they fought a new battle together. But Sir Beaumains then doubled his strokes, and smote so thick that he smote the sword out of his hand, and then he smote him upon the helm that he fell to the earth, and Sir Beaumains fell upon him, and unlaced his helm to have slain him; and then he yielded him and asked mercy, and said with a loud voice: O noble knight, I yield me to thy mercy...

Fair lords, said Beaumains, wit you well I am full loath to slay this knight, nevertheless he hath done passing ill and shamefully; but insomuch all that he did was at a lady's request I blame him the less; and so for your sake I will release him that he shall have his life upon this covenant, that he go within the castle, and yield him there to the lady, and if she will forgive and quit him, I will well; with this he make her amends of all the trespass he hath done against her and her lands. And also, when that is done, that ye go unto the court of King Arthur, and there that ye ask Sir Launcelot mercy, and Sir Gawaine, for the evil will ye have had against them. Sir, said the Red Knight of the Red Launds, all this will I do as ye command, and siker assurance and borrows ye shall have. And so then when the assurance was made, he made his homage and fealty, and all those earls and barons with him...

At the last there came the damosel Linet, that some men called the damosel Savage, and she came riding upon an ambling mule..." (BOOK VII, CHP. XI – XXXIII)<sup>31</sup>

What is very interesting to note here is how the characters themselves fulfil their higher archetypes, both male and female, indicated as such through a change of name. The high bloodlines of both Sir Gareth, son of the Queen of Orkney, alias Beaumains, and the damosel Linet otherwise known as the damosel Savage in her meek status riding on a mule and sister to Dame Lionesse who Sir Gareth marries in the presence of the royal court and all its knights, is indicative of a perfect relationship. For the both are 'virgin' and thus represent Creation in its evolution. 'Savage' likewise pertains to the unconscious will of nature to manifest through prophecy and healing but is now made conscious in its coupling of both male and female aspects of her personality. And this is played out in another episode in which Sir Gareth, in his boon to receive the fair Dame Lionesse as a gift of his predestined will, tries to prematurely grasp out to his material desire. And this only conduces to the fragmentation of his will and steadfastly leads him down the perilous road of The Fall such is his hotheadedness for her love. Again, the damosel Linet aka Savage has to interject in their relationship and effectively leaves Sir Gareth vulnerable in his libertarian attitude before the lesson is learnt.

"AND then she let fetch to-fore him Linet, the damosel that had ridden with him many wildsome ways. Then was Sir Gareth more gladder than he was to-fore. And then they troth-plight each other to love, and never to fail whiles their life lasteth. And so they burnt both in love that they were accorded to abate their lusts secretly. And there Dame Lionesse counselled Sir Gareth to sleep in none other place but in the hall. And there she promised him to come to his bed a little afore midnight.

This counsel was not so privily kept but it was understood; for they were but young both, and tender of age, and had not used none such crafts to-fore. Wherefore the damosel Linet was a little displeased, and she thought her sister Dame Lionesse was a little over-hasty, that she might not abide the time of her marriage; and for saving their worship, she thought to abate their hot lusts. And so she let ordain by her subtle crafts that they had not their intents neither with other, as in their delights, until they were married. And so it passed on. At-after supper was made clean avoidance, that every lord and lady should go unto his rest. But Sir Gareth said plainly he would go no farther than the hall, for in such places, he said, was convenient for an errant-knight to take his rest in; and so there were ordained great couches, and thereon feather beds, and there laid him down to sleep; and within a while came Dame Lionesse, wrapped in a mantle furred with ermine, and laid her down beside Sir Gareth. And therewithal he began to kiss her. And then he looked afore him, and there he apperceived and saw come an armed

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<sup>31</sup> Sir Thomas Malory, 'Le Morte d'Arthur' available at <http://www.gutenberg.org/>

knight, with many lights about him; and this knight had a long gisarm in his hand, and made grim countenance to smite him. When Sir Gareth saw him come in that wise, he leapt out of his bed, and gat in his hand his sword, and leapt straight toward that knight. And when the knight saw Sir Gareth come so fiercely upon him, he smote him with a foin through the thick of the thigh that the wound was a shaftmon broad and had cut a-two many veins and sinews. And therewithal Sir Gareth smote him upon the helm such a buffet that he fell grovelling; and then he leapt over him and unlaced his helm, and smote off his head from the body. And then he bled so fast that he might not stand, but so he laid him down upon his bed, and there he swooned and lay as he had been dead.

Then Dame Lionesse cried aloud, that her brother Sir Gringamore heard, and came down. And when he saw Sir Gareth so shamefully wounded he was sore displeased, and said: I am shamed that this noble knight is thus honoured. Sir, said Sir Gringamore, how may this be, that ye be here, and this noble knight wounded? Brother, she said, I can not tell you, for it was not done by me, nor by mine assent. For he is my lord and I am his, and he must be mine husband; therefore, my brother, I will that ye wit I shame me not to be with him, nor to do him all the pleasure that I can. Sister, said Sir Gringamore, and I will that ye wit it, and Sir Gareth both, that it was never done by me, nor by my assent that this unhappy deed was done. And there they staunched his bleeding as well as they might, and great sorrow made Sir Gringamore and Dame Lionesse.

And forthwithal came Dame Linet, and took up the head in the sight of them all, and anointed it with an ointment thereas it was smitten off; and in the same wise she did to the other part thereas the head stuck, and then she set it together, and it stuck as fast as ever it did. And the knight arose lightly up, and the damosel Linet put him in her chamber. All this saw Sir Gringamore and Dame Lionesse, and so did Sir Gareth; and well he espied that it was the damosel Linet, that rode with him through the perilous passages. Ah well, damosel, said Sir Gareth, I weened ye would not have done as ye have done. My lord Gareth, said Linet, all that I have done I will avow, and all that I have done shall be for your honour and worship, and to us all. And so within a while Sir Gareth was nigh whole, and waxed light and jocund, and sang, danced, and gamed; and he and Dame Lionesse were so hot in burning love that they made their covenant at the tenth night after, that she should come to his bed. And because he was wounded afore, he laid his armour and his sword nigh his bed's side.

RIGHT as she promised she came; and she was not so soon in his bed but she espied an armed knight coming toward the bed: therewithal she warned Sir Gareth, and lightly through the good help of Dame Lionesse he was armed; and they hurtled together with great ire and malice all about the hall; and there was great light as it had been the number of twenty torches both before and behind, so that Sir Gareth strained him, so that his old wound brast again a-bleeding; but he was hot and courageous and took no keep, but with his great force he struck down that knight, and voided his helm, and struck off his head. Then he hewed the head in an hundred pieces. And when he had done so he took up all those pieces, and threw them out at a window into the ditches of the castle; and by this done he was so faint that unnethes he might stand for bleeding. And by when he was almost unarmed he fell in a deadly swoon on the floor; and then Dame Lionesse cried so that Sir Gringamore heard; and when he came and found Sir Gareth in that plight he made great sorrow; and there he awaked Sir Gareth, and gave him a drink that relieved him wonderly well; but the sorrow that Dame Lionesse made there may no tongue tell, for she so fared with herself as she would have died.

Right so came this damosel Linet before them all, and she had fetched all the gobbets of the head that Sir Gareth had thrown out at a window, and there she anointed them as she had done to-fore, and set them together again. Well, damosel Linet, said Sir Gareth, I have not deserved all this despite that ye do unto me. Sir knight, she said, I have nothing done but I will avow, and all that I have done shall be to your worship, and to us all. And then was Sir Gareth

staunched of his bleeding. But the leeches said that there was no man that bare the life should heal him throughout of his wound but if they healed him that caused that stroke by enchantment.” (*Ibid.*, Chapters XXII and XXIII)

In reference then to the witch trials mentioned earlier we have clear evidence here of the enchantment of such female protagonists whose healing capacities are matched only by their fearsomeness. And let's be sure, all this is happening on the fringes of mainstream culture in which the court of Arthur is identifiable with a Christian element and its high morality. Let us also be aware that many an innocent person right up until the 19<sup>th</sup> century in Spain were falsely convicted on the most trivial of charges such that Paul Johnson affirms that when the death penalty was retracted so the number of actual convictions lessened.<sup>32</sup> Witches, soothsayers and the like were the bane of the Catholic Church and just another thorn in the side of its counter-Reformation. And yet by uncovering their unconscious masculine currents against all the odds, what Jung refers to as the female logos, it seems their heroic deeds towards the negation of culture would have been even more memorable if only their spiritual histories were recorded. I wish I could give you a string of modern examples in which behind every great cultural change lays a feminine voice, carry forward the damosel Linet. In refuting patriarchy she opens up the spiritual void for men to redevelop it; this is a passive reflex of a woman's collective consciousness. In taking away or reducing her shadow response men have a choice - women are treated as equals at the expense of men's sexual appetites or the latter are branded misogynists. In a modern context her demands for increased education or greater participation in sports, for example, denudes the male of his patriarchal dominance and subsequently his ability to burden his femininity upon the woman. In such vein their emotional response illustrates the increased control of psychic energies and ability to redirect them in their cause; in this both men and women have identical behaviour indicating the on-going modern development of a genderless society. This is no more obvious in the image of fashionable women who have a reduced breast size and narrower hips, a long way from the matriarchal image of a prehistoric goddess with huge buttocks and large breasts indicative of fertility and child rearing.

Sports are just one arena in which women have slowly raised the bar but we may go beyond its purely physical feats and look to their power of words and judgment too. For to understand the broader picture I can assert that culture will always exist, and men and women have learnt to live with each other in one capacity or another. But the individual who breaks from the pack, from the unconscious drive of a herd instinct, will always understand freedom as something that needs to be negotiated. In *My Confessions* I illustrate this as either delusional if one is in the descendancy of culture by grasping after material gratification, or predestined and thus *chosen* when evolution carries you in ascendancy. And this is the difference between living in a shadow world or being able to 'see the light at the end of the tunnel'. Like I say, in the distant past women have always been renowned for their visionary prowess and prophecy, and this is extendable to men's latent unconsciousness.

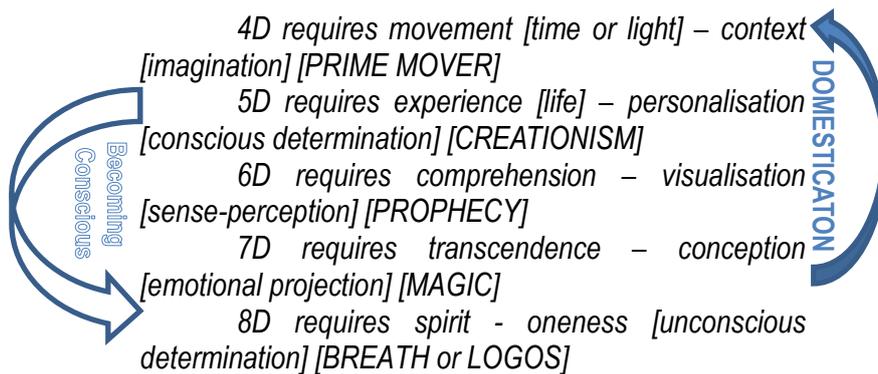
Another look at my dimensional mind-mapping will indicate the current state of play between masculinity and femininity when we attribute the importance of both in their ascendancy towards oneness and spirit. In fact, we may even be able to read the dichotomy of cultural bias that exists in a gendered society as the point in which matriarchy stops and patriarchy succeeds it. For whilst one is in the ascendancy, evolving or growing in homeostatic relation to all life on the planet, we may wonder how long ago human culture became the creature we know it today in its drive for objective knowledge. I have always said that it is a spiritual quest of the individual to draw back towards Origins, and in this I refer to Creation at the augmented 5<sup>th</sup>. This path is the realisation of God through the act of spiritual redemption. In matriarchal cultures we may have understood this as the natural prophetic vision that binds us to all lifeforms; the individual fallen from grace can only be redeemed from culture by consciously growing out of its conventions. Those first years when we are dependent on the teat of our mother's breast is our historical inheritance of a bygone age. Yet we continue to grow in youth, exploring our patriarchal environment, navigating a niche for the development of our logos. And it is here where the 'new' transcendent individual can experience more than just intuition, the unconscious processing of all lifeforms, more than prophecy, the providence of our closely-related animal friends in their domestication and reproduction and stewardship in the world, but magic, the potentiality of our feminine gifts to foresee our cultural purpose and the "seeding" of life beyond the Earth; the feminine void that opens up the androgynous field in humanity's drive towards omniscience. Our patriarchal inheritance is an illusion when we regard the unconscious influence of such femininity. This is the rationale that Jung says is awaiting each and every individual rooted in culture and negotiating the space within it.

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32 Paul Johnson, op. cit., p309

However, the 7<sup>th</sup> dimension is likewise here more than just science or objectivism for its cultural relevance. It is also Augustine's *mens* where the *imago Dei* is located. In theological terms he created the City of God following on from Jesus' Kingdom of God. In its perpetual ascendancy it is the gateway to Chaos – the Father – for the heroic role of the androgyne bearing the grace of God and a giver of civilization - Hermes Trismegistus.<sup>33</sup> As such then, a mystical understanding of Logos must leave behind the gendered map of our 7<sup>th</sup> dimensional psyche because it is all these things in ascendancy, life in toto. It instead returns us to the 8<sup>th</sup>. where chaos is order, where the Father is the Son, where spirit is matter, where life is death, where the personal is impersonal.

In this light then I believe my dimensional mind-mapping is apt for a slight modification when taking into consideration the ancient Greek mystical traditions surrounding Christianity. I implore the reader to bear with my personal nuances and need to express a more accurate representation. My main quibble had been Carl Jung's psychological usage of the word 'logos' to mean a higher rationale as opposed to the Christian understanding of 'Logos' for its reference to the Trinity and the Holy Spirit.<sup>34</sup>



### Culture versus Evolution

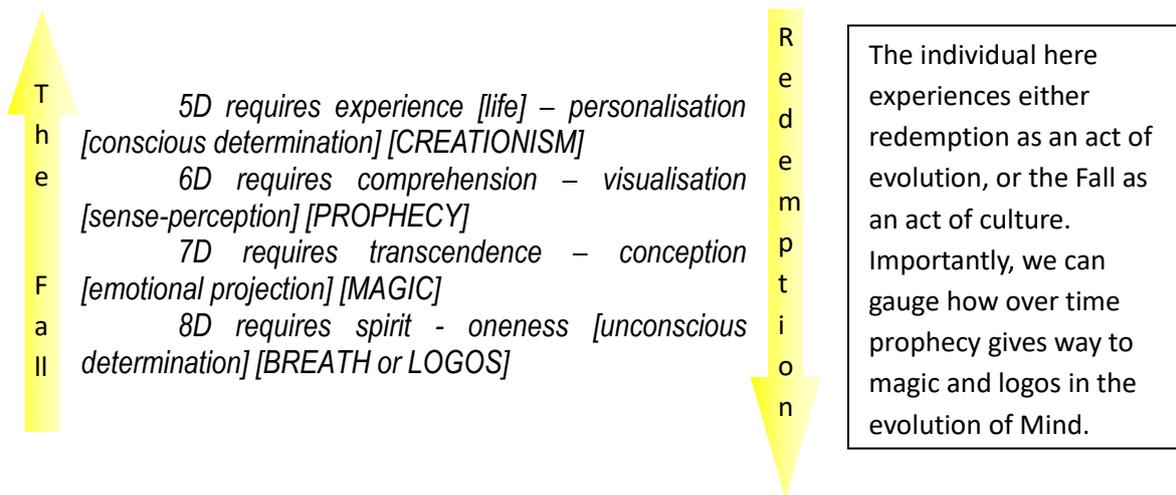
The sexual patterning of culture has never ceased to move on though. Culture develops objectively through its extraneous relations towards a shadow world at the behest of the unfulfilled individual whose consciousness fails to conceive the once holistic environment that gave it birth, and this as an act of the ego to grasp out at the material world in its drive for conscious freedom. Freedom here is delusive, as I say; it is freedom *from* and not freedom *to* Creation; it is objectively rather than subjectively-centred. Knowledge is consciously motivated for its own sake and not unconsciously toward our need for renewal and healing; it is devolution and not evolution, materialistic and not spiritual. It isolates Man in his anthropocentric world in which he is always chasing after his own tail. But as Jung confirms, both men and women first require the acknowledgment of their shadow selves and that means stepping out of culture and maintaining our drive for evolution. And this can only be so through the cultivating of our androgynous being. Yogananda puts it eloquently when receiving instruction from the 'perfume saint'.

“The one who practices a scalpel self-dissection will know an expansion of universal pity.  
Release is given him from the deafening demands of the ego. The love of God flowers on such

33 Hermes Trismegistus is translated as 'Hermes the Thrice Greatest' from ancient Greek dating to the Hellenistic period. As a syncretism of Egyptian and Greek mysticism it is thought to refer to the epithet of Thoth found at the Temple of Esna in the 2nd century BC, "Thoth the great, the great, the great"; [https://en.m.wikipedia.org/wiki/Hermes\\_Trismegistus](https://en.m.wikipedia.org/wiki/Hermes_Trismegistus)

34 The main changes reflect a closer analogy with Jung's modified mind-map. Hence, I have replaced 'value-category memory' at the 5th with 'conscious determination' to emphasize the role of life and creation with its augmented status as an Act of God at the 8th. Likewise magic is resituated into the conscious anthropomorphic realm of the 7th as an unconsciously motivated force (CAPITALISED) towards its emotional projection for the domestication of life. And finally, the Logos is now understood as being the Word of God towards its unconscious determination for the creation of everything – an octave. If I come to realise that things can be better explained retrospectively, then it indicates some sort of evolution of thought which, as in this case, urges me to show this development in my writing.

Let’s now look back at my modified version of Jung’s interpretation of the shadow world. We can see that we have a complete sphere for the conscious movement of our psyches. How the masculine interacts with the feminine is the all-important mechanism that will guide our understanding. A patriarchal culture will perpetually revolve around the Fall (visualized as half the conscious inner sphere) towards the creation of a shadow world, that is until its individuals can transcend and simultaneously engage the feminine side through redemption (visualized as a complete revolution of the conscious inner sphere). However, in the former this imbalance of the human psyche often leaves the woman a subjugated and unconscious person, playing a shadow role for a man’s projected emotions. It should be noted here that when I refer to the feminine being subjugated I am naturally referring to the materialisation of nature. As the case is heavily weighted in men’s favour due to the conventions of the times, men are likewise prone to such materialistic sedimentation of cultural objectivity. It diminishes their will to knowledge by lessening their unconscious appeal for spiritual elucidation when the female freely accepts this “domestication” process of her physicality. Such an unconscious culture preys upon sexual gratification with very little strings attached – a biological condition. But let us not take away the power of individual women who likewise dominate men sexually. As such an “unconscious” person is often the target of men and women with high sexual libidos, and this the result of living within a shadow world.



The contemporary individual will always have the capacity of logos, both men and women, when they learn to step outside the conventions of culture and the shadow world, and nurture into consciousness their respective unconscious selves. They may become the pioneers of our utopian dreams, unless of course these dreams are not realized and then our patriarchal inheritance will continue to define our prejudice. Those who contest this modern state of affairs, namely feminists, come to loggerheads with a male world on the basis that a higher will, aka knowledge, has so far been an incompatible element to their collective progress. It can be likened to this conflict of intention between ethos and pathos in its Aristotelian context; the former suits more the progress of individuality in society whilst the latter is the collective and emotive appeal for change, albeit the both are still susceptible to the individual’s subjective and inflated ego. As such, even feminism may achieve little more than furthering a dichotomy of male-female relations if it excludes both sides of the conscious ‘coin’. But in ascension humanity can work through culture if one upholds the need for sacrifice, and hence develop the laws, decrees and ordinances that will subordinate the person before Creation so that, in effect, it creates a society in constant flux and change allowing for the dynamics of individuals to play themselves out. (I have elsewhere asserted in my earlier books that the dynamics found in society is a result of objective culture going through its necessary renewal processes whereby its characteristics are always tested, and this I now correspond to be through its pathos element.) As such the process of becoming conscious makes for activism and individuation, collectively through an emotional appeal towards redemption and change and further through the individual’s ethos. This is the conscious ‘coin’. In its actualisation it reinforces a return to culture and its logical presumptions.

To iterate, this claim will have no basis if we completely ignore our cultural inheritance, because in its lesser scenario our

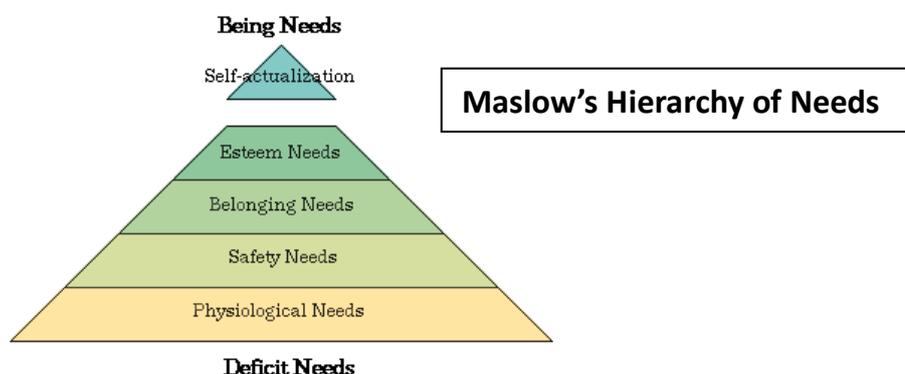
<sup>35</sup> Paramahansa Yogananda, ‘Autobiography of a Yogi’, p50

psyches operate through a shadow world. As such then, we should view the diagram as two revolving spheres interacting with each other. Indeed, where I illustrate a mid-point for the movement of consciousness between will and knowledge, we can read this almost like two halves of the brain in which knowledge is synonymous with cybernetics. My point though, is to see knowledge both in its cultural development, as descending from the Fall through the objectivation of the will, as well as a coming-to-knowing, more akin to the passivated qualities of indigenous cultures, in which it is a result of our unconscious will ascending in redemption. In this latter case I have also referred to it as an environmental determinism. As we know though, the brain's unconscious activity tends to predominate and it is my case to state that in order to break from our cultural inheritance and develop an androgynous mindset we must see both sides of the sphere as a single consciousness engaged from a transcendent state of being - the will is synonymous with knowledge, and culture is the *becoming* of Man. Everybody has the capacity to do so by which one can continue to evolve. Often as not though, many persons fall into patterning and can be very content in staying there, getting old rather than getting older, especially if the culture they live in is biased towards their personal favour. There are many peoples too who live on the fringes of culture successfully and enjoy being only so much influenced by its conventions, within their own self-actualisation. Unfortunately though, concentrated anthropocentric environments have led to what we may perceive as class war in which excessive materialism favours the wealthy who design the conventions that will keep them there.

### Hierarchy of Needs

Man either sinks or swims. If he swims one does not succumb to this dichotomy, and individuation is enhanced in firmly keeping one foot outside the culture they live in; this must also be the case with women. This leads to confrontational issues in those environments where inequality and wealth disparity stifles the process of becoming conscious, and thus reinterprets the conception of free will based upon the availability and access to those resources that would otherwise aid the individual's self-actualisation. I have already pointed out the medieval crisis that faced the Catholic Church as being premised mainly upon those new entrepreneurial environments that ushered down the threshold of individuated free will towards the growing mercantile and artisanal classes; this posed a psychological crisis for the Church and its concept of a total Christian society the which had hitherto blindly accepted the abuses of its clergy who could barely be considered spiritual. And this has always been an ongoing cultural phenomenon in any period where its leadership has endured a loss of self-actualisation. It would suggest that Catholicism as a movement had become disaggregated and more centralised on the basis of its disconnectedness from the masses. Let me remind you of Maslow's Hierarchy of Needs.<sup>36</sup>

We can note how often the mechanisation of the human spirit is stifled at that level of esteem. Belonging to a great organisation like the Church would have had its benefits, not least the financial security and protection conferred upon its adherents in terms of its offsetting of punitive charges. But this does not necessarily confer esteem and such was the case in the Middle Ages in which religious members of its own community opposed the very superstructure of its sees that operated from a distant, retardant papal office that granted distinct privileges to its higher religious circles. It drummed at pious laymen now conscious enough to identify the inequality and change of fealty within their own patrons. And this was a moral issue. Let's be clear here, theology by its very nature is a matter of interpretation. But it is not interpretation that decides whether something is right or wrong. In this sense the Church could be wholly plural in its fixed body of knowledge. Rather what decides right and wrong is human nature and the desire to change from within, its pathos so to speak. Erasmus was a prime example of how the Catholic Church, aware of its own misgivings, imploded and eventually



<sup>36</sup> See Dr. C. George Boeree, 'Personality Theories', Psychology Dept., Shippensburg University originally found at: <http://www.webspace.ship.edu/cgboer/maslow.html>

turned upon its own loyal supporters to the advantage of its enemies; the threshold of individuality had now gone beyond its religious élite. The once agricultural society constituted upon the pious, poor and simple obedient peasant would now begin answering to mercantile logic and its material capital during an age when the immanence of Creation felt all the more grounded. Augustine's idea of a total Christian society, premised as it was upon the *Parousia* or Second Coming, eventually tore at their inner transcendent values and thus had to deal with the matter at hand. As the Northern races got richer various European tribes continued to collaborate with the Roman Christians. But within a few centuries the meaning of a Christian society changed in the face of royal influence and the privately educated classes, and this would only sustain itself all the time a compromise could be made between nobles of both sides. The stranglehold of clerical dominance was now moving over into the lay centres under the rule of princes and kings, its wealth overflowing in its growing ports and cities.

Let's put it into an even greater context then. When the self-actualised man is decoupled from a spiritual existence then the Fall is rather conceded upon the woman who becomes the butt of his shadow world. This entails a loss of vision and man's power is thus rescinded to those material things that attract one to a sensate physical world. Culturally, spirituality can appear like a primitive way of living, but this is a misconception. Spiritual societies exist and have always existed all the time its leaders understand the role of sacrifice and redemption, ensuring that the mind of the individual can rise up onto transcendent levels of perception which, in the process, allows for the equality of respect, not wealth. For men, discovering the feminine side of one's unconscious likewise confers an egalitarian attitude towards Creation and all its creatures. The female thus fulfils a greater role and is thus not discarded to the shadow world that men subjugate her into. Only through such a realisation can the self-actualised person, both male and female, uncover the androgynous qualities of their soul, and this the origin of true being – the will to knowledge or omniscience.

In this vein, the Church in moral decline needed an enemy when the central core of its society was going through upheaval so that the very basis of its patriarchal inheritance was questioned. In such times women are not granted objective recognition and culture stagnates due to a lack of relations and understanding. But let us be sure here, all this is happening within the context of man's patriarchal dominance and his continual drive and personalisation of his unconscious biology towards individuality. This is the way Jung understood 'individuality'; a dichotomous field in which both men and women can exert their influence beyond the other's psyche. For women her boon is a change in role playing, entering the field where men usually manage from. And believe me, it has been a slow grind. But to emphasize my point, individuality can be understood from a non-cultural perspective too, the fringes if you like where in our collective consciousness we are given the opportunity to nurture our highest archetypes. And more often than not one is so near to a spiritual death that they can almost feel culture being stripped away from them. Here the scientist is a metaphysician; the prophet is a messiah; the child an angel. It is almost impossible to step out of culture completely. But a woman's ability to attract men, 'from the other side', for their cultural insights have been those who are most feared in a *fallen* culture and have traditionally been scapegoated, hunted down and removed from society. Yes, this may be a contradiction in terms, for why would she be feared if she is so 'distant' of culture? Where does the power of the itinerant or the wandering holy person come from? Why did the Jesuits and the papacy in the cruellest of terms want to destroy this female individuality and religiously justify it under the witch hunts? And let's be clear here, they were far from the urbanised centres of the growing mercantile classes. But in times past there were cultures, as Plato elicited, in which everything depended on the oracles for the better functioning of society; Delphi comes to mind. Maybe the Roman Church was more critical of the ancient Greek inheritance than we are led to believe, and to be sure, the Vulgate was a Latin triumph for the popes and the desire to stamp its masculine mark upon the Empire.

And so, in this vein, it would be the neo-Platonists who suddenly found the printing press a timely weapon against rigid clericalism and a hesitant counter-Reformation. Johnson says that every Greek manuscript known was printed up in the 16<sup>th</sup> century. One of the most important of these firms was Aldus Manutius in Venice who, by the end of his death in 1515, had printed up every major Greek author.<sup>37</sup> This was the era for the renewed dissemination of knowledge that hitherto had been the monopoly of the popes and bishops where once scripture was held sacrosanct, the deviance of which had to be dealt with through a long line of intermediaries back to Rome. This period had now passed, the new working classes in built-up environments were collectively asking the questions, the idea that greater reason itself can be generated when there is a big enough social voice and a herd instinct to carry it.

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37 Paul Johnson, op. cit., p269

There is something of the feminine here which is undoubted; the now helpful soul-guide on the psychic road to spiritual emancipation vindicates the supra-personal and the higher self where the common person can also flourish in such environments. But it is also indicative of the traditional need of humanity to know a lower personal form in their collective unconscious – their inheritance and the Fall. And this is projected in their questing for understanding. My ‘witch’ is more than just a women’s phantasy to endorse her powers of reason; I now see her as the object of an elitist male projection – the enemy within - towards the need for a higher self and the moral loss entailed within subject to the Fall. It is a coming to terms with wealth disparity and inequality in society when the meek meander into the realms of higher intellectuals and rationalists. And this redemption would last only as far as ‘she’ remained sexually abstinent. The moment ‘she’ plunges into sexual misadventure then does the supra-personal withdraw back into its personal form and once again we are burdened with a gendered mentality inherited from within our social and materialist cultural groups. Here, she is not the Mother of Creation but the ‘harlot’ ready to consolidate culture back into its biological practices that the Church so abhorred; the toils of nature.

I don’t always agree with Emma Jung’s interpretation of stories and myths, that is a good thing, but I do in general understand where she is coming from. Hence when she talks of a ‘lower mother’ whilst interpreting the images of the collective unconscious she is referring to the primordial feminine, “... a power versed in magic, now helpful, now witch-like and uncanny, and often actually destructive,”<sup>38</sup>

“...indeed, the exaggerated touchiness frequently to be met within otherwise robust men is a sign of *anima* involvement. Likewise to be discerned in the *anima* are the incalculability, mischievousness and frequent malice of these elemental spirits, which constitute the reverse side of their bewitching charm. These beings are simply irrational, good and bad, helpful and harmful, healing and destructive, like nature herself of which they are a part.”<sup>39</sup>

What this indicates to me is the superstitious milieu within which stories were created; the shadow world also has two sides of the unconscious ‘coin’ or so it seems, one for culture, the other of nature, but for clarity we should read it in the manner that we understand the conscious realm for its personal and impersonal influence and the rejection or acceptance of nature and the fates. Headlining all this are the royal archetypes presiding over the masses and the collective unconscious. Reading Sir Thomas Malory’s *Le Morte d’Artur* shows culture at its noblest and crudest in a time when questing and the great deeds of the knights took precedence in the understanding of human achievement. Nearly in every instance there is always a *damosel* and a prophecy throughout exemplifying the interplay of the higher and lower archetypes. This is the way culture has to be portrayed. Its dichotomous functions are only transcended by the individual at “death” it seems, as when Merlin’s prophecy that Balin will kill his own beloved brother Balan in the story which, having changed his shield for a larger one, he was not recognized by Balan even if his intuition told him that the knight with the two swords reminded him of his brother.<sup>40</sup> These stories bring the collective unconscious alive on the battle field. And so it is so, that a woman eggs on the gallant knight to his death or to his worship. Call it witchcraft or charm, the individual who consciously steps out of culture, either in death or prophecy, is now the androgyn in whom one returns to Chaos and the deeper designs of the primordial Mother. Putting it bluntly, in androgyny one can draw from the populace the deeper psychological responses of the collective unconscious, and as such are responding to a greater heritage and the origins of civilization when transcending gender and the inherited Fall. Admittedly, patriarchy has allowed the process of self-actualisation greater rein for men who thus create culture in their own personal image, but for women isolated from the conventions of culture, the continued association with this “vacuum” and the Oracle leads to madness, an uncontrollable and impulsive state, a threat to society, a place where even men fear too much subjective knowledge.<sup>41</sup>

In *My Confessions* I talk about the natural invisible sentiments that promote the generation of new leaders to lead change in society. Women have always been on the backfoot because of this patriarchal set-up and consequently in the most danger of being seen as a threat. It is the most that men can do to blame women and other insurgents of their own failures in striving for individual recognition and individuality per se. Having put faith in the inherited cultural model that

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38 Ibid., p31

39 Ibid., p64

40 Sir Thomas Malory, op. cit., BOOK II, CHP. XVIII-XIX

41 See ‘My Confessions; for a greater exegesis on Greek inheritance.

naturally denotes them privilege should make you realize that any type of collective response from them has come from culture itself and from those men who define it objectively. All such said, compromises and gradual change continue to oil the wheels of equality. Men sometimes don't have the spiritual power to overcome their feminine unconscious side, so much so that I believe the internalisation of this process has given rise, and increased during the modern era of human development, to homosexuality in which both the male and female, in their individuation and context of a despiritualised environment, have succumbed to a materialistic sensitivity. This is a natural apposition and misnomer for patriarchy and a failure to come to terms with one's own spirituality. Living in an age where knowledge is objectified to such an extent that culture is wont to uphold its historical inheritance in order to maintain the whole gamut of power, deed, word and meaning, opens up an ever-widening gulf for those who just cannot come to terms with the bombardment of psychic expectation. This appears to be an issue among the younger generations whose aspirations appear far-fetched and undiscerned. For the lack of a genuine vision generates less recognition and acceptance in society. Only the strongest willed persons push beyond our cultural inheritance and beyond the personal response of the collective unconscious with any due acknowledgement. And these persons are lamps in the darkness shining a way out for the repressed.

In effect, Jung would have agreed here that, rooted in material profligacy, the will is subdued in its drive for knowledge; its mental creativity normally the prerogative of the man. Looking at Jung's adapted mind-map you may be able to relate how the personal becomes fragmented in consciousness and is repressed in its denial of redemption. This is an age-old problem, it is nothing new, but it does seem rather intensified nowadays. Without the role of religious institution to carry the spiritual imperative forward a materialistic culture has exacerbated, if not been the result, of such circumstances. One should remember that the Reformation was a cultural exigency to protect our spiritual traditions in the face of growing wealth. What this mind-map is striving to achieve is to illustrate the interaction between individual and social consciousness. It's important to understand that socially we are both unconsciously and consciously influenced. As individuals we develop the ethics that best describe how we have made sense of our personal unconscious - our inherited pathos and emotional response. And when we find like-minded people it can bring one together into a social movement towards a shared ethos. This was permaculture for me, and for Augustine it was Manichaenism. For Augustine he understood this as the higher *mens*, a clear rationale way forward in which ethically the people could gather under one banner.

Truly though, there are individuals out there who are able to carry culture like backpacks with such adaptability that they can put them on and take them off according to their own vision, and it doesn't require a life-changing experience for them. Here the higher archetypes have liberated such individuals to move in and out of common society, whether recognized or not. Some of them are acknowledged as masters or saints, bodhisattvas, teachers and yogis, transcending the realm of culture in order to engage and interact with what I have hitherto claimed as the impersonal. Others prefer asceticism or reclusion. Always though, they are prepared to put one foot back into culture as a sacrifice of their individuality if they have discerned the need to do so. It's very important then, to understand how you as an individual relate to the culture around you and to what degree. The self-introspection necessary will enlighten you further to reveal your unconscious inheritance.

The conscious integration then, of our unconscious side, will give rise to new traits and the spiritual evolution of the individual. This awareness of the role of the *anima* and the *animus* will allow for Jung's higher soul (Augustine's *mens*) ensuring the individual is unhitched of any psychological resistance and ready to engage the Fall in its coupling with redemption. In effect, the autonomous unconscious role that the *anima* and the *animus* can play in dominating the individual's consciousness is negated; in a modern sense it is the amelioration of our egos and shadow-self. I mention in *My Confessions* how the ego is a reflex of our shadow-selves, the result of a sensate world, and the unconscious processes that blind us to our polarised behaviour. Krishnamurti says,

“It would be wise if after a certain age, perhaps let us say forty or forty-five, or younger still, you retired from the world, before you are too old. What would happen if you did retire not merely to enjoy the fruit of the sensate gatherings but retired in order to find yourself, in order to think and feel profoundly, to meditate, to discover reality? Perhaps you will save mankind from the sensate, worldly path it is following, with all its brutality, deception and sorrow. Thus there may be a group of people, being disassociated from worldliness, from its identification and demands, able to guide it, to teach it. Being free from worldliness they will have no authority, no importance and so will not be drawn into its stupidities and calamities. For a man

who is not free from authority, from position, is not able to guide, to teach another. A man who is in authority is identified with his position, with his importance, with his work and so is in bondage. To understand the freedom of truth there must be freedom to experience. If such a group came into being then they could produce a new world, a new culture.”<sup>42</sup> (Ojai 4<sup>th</sup> Public Talk 4<sup>th</sup> June, 1944)

All this happens in a context of our cultural inheritance. At times we can observe its phenomena in dominant objectivism, the individual being self-conscious and ascribing to their role personal importance. At other times it may exude a dynamic when the inventions and discoveries of men, promoted to positions of social salience, bang heads within their intellectual and elitist circles. This had been the history of patriarchy by and large and shouldn't be frowned upon when women have accepted their submissive roles as man's accompaniment.

“Indeed, for her to become conscious means the giving up of her specifically feminine power. For by her unconsciousness, woman exerts a magical influence on man, a charm that lends her power over him. Because she feels this power instinctively and does not wish to lose it, she often resists to the utmost the process of becoming conscious, even though what belongs to the spirit may seem to her extremely worth striving for.”<sup>43</sup>

It means being 'clever' at life. The individual is working through his or her own development and knows when to give and when to take. To stress the point again though, all the time we maintain gender differences we will always be defined by culture and its personal source of motivation. This brings upon you the karma that needs to be worked out. It is inevitable. Jung emphasized an era in human development that shows how the woman was now facing an internal crisis, and most of it driven by the industrial age when society itself was going through radical change.

We are not unhitched of those general attitudes yet. But the developed Western traditions may have generated its own downfall through the freeing up of mechanised industrial roles, whilst domestic relations may have suffered for their reduced potency of the women's role in the home. But to seek the answers to problems from the same paradigm that culture is born into is like trying to feed a hungry cat its own tail. In this light I have made constant reference to Jung's supra-personal nature and the need to go beyond culture in order to "recreate" it. This is no flippant assertion. It is the natural role of the prophet, the magician, the seer, the visionary and so on to come at the hour of their calling. The faculties of intuition, magic and prophecy are the realm of the celebrated hero to return from and give 'fire' to humanity in their individuated self-actualisation. And this is a sacrifice of one's individuality back to culture, civilization per se. But let me emphasize this point, that when we reference our source from Chaos our vision is naturally apocalyptic, culture is an obstacle that needs destroying and reinventing, and the impersonal realm of nature, its spirit, indicates the personified attributes of Chaos in our androgynous relationship to it so that *we* can observe the omens and signs that define our calling; the gods come alive again. Maybe the next time you find yourself in a tsunami or amidst an earthquake ask yourself whether you have done anything to change the world around you.

### ***The Way forward***

I will try to expound more specifically on the interchangeability of both our masculine and feminine sides later on and why, for instance, intuition or prophecy expressed by men will take on a different feel and context to that of women. There is a lot to be said here. Driving us is an unconscious will drawing upon the world of chaos and change and the desire to make sense of it. My experiences with wind and fire, recounted in *My Confessions*, illustrate the elemental nature of Chaos. My apocalyptic vision is as of antiquity and will perpetually remain so – the death of materialism and its subsequent spiritual renaissance. The more materialistic and despiritualised our culture is the greater the environmental and unconscious is the response. And this is the modern case as it has been throughout the ages. Had dinosaurs asked that question at that moment when the Earth was struck by a huge projectile the answer may have come back in the evolution of mammals and their future ability to explore greater mindscapes. And so, in the manner that material lifestyles open up chasms or voids that need to be filled, so space is exploited and the universe gets more personal as much as it gets bigger. This tension between the spiritual and material worlds is what drives humanity in its quest for knowledge. And the greater

<sup>42</sup> [http://w.krishnamurti.org/krishnamurti-teachings/print.html?g\\_date=20100828t=daily\\_quotelang=uk](http://w.krishnamurti.org/krishnamurti-teachings/print.html?g_date=20100828t=daily_quotelang=uk)

<sup>43</sup> Emma Jung, op. cit., p25

the imbalance towards materialism the greater is the response from the environment to produce prophets, magicians and seers to lead the way out of culture.

Humanity is the microcosm of the great spiritual universe, the impersonal of which Jung says cannot be integrated. In her increasingly out-dated world the gods are falling too; 'God is dead'. Hence the prophet is looking as much a commandeer of the natural elemental world as he or she is now becoming a redundant product of it. And to emphasize this point, on a scientific and cultural level the unconscious impersonal relations we experience in the natural world are being replaced by self-thinking machines; the mechanisation of human thinking was a process already well established during the modern period, as such a continuum of the domestication of animals, slaves, and women. Artificial Intelligence (AI) though, will one day write these books in as much as it is already making decisions for us or driving our cars. And it leaves a huge question as to the future role of the visionary in relation to the impersonal. Will we really need them in hundreds of year's time when deep space is being dissected with a solar-powered can opener? Humorous as this may sound, the reality is already here. Where does that leave humanity and culture in terms of our bond with Mother Nature when nature is observed as little more than invisible fragments governed by universal regulations?

Let's look at how Jung arrived to her own understanding of the unconscious within her gendered framework, writing in the 1930's.

"...the more primitive forms of masculinity have already been assimilated by women. Generally speaking, they have long ago found their applications in the feminine way of life, and there have long been women whose strength of will, purposefulness, activity, and energy serve as helpful forces in their otherwise quite feminine lives. The problem of the woman of today, seems rather to lie in her attitude to the *animus*-logos, to the masculine-intellectual element in the narrower sense."<sup>44</sup>

In her essays she asserts very early on the dichotomy of masculine-feminine traits that define culture per se. What she seems to imply though is that femininity is a male construct based on the lack of development to reach those 'superior' realms of the *animus*-logos, the intellect. When taken like this, in expressing this 'problem', it doesn't root it so much in culture but in the woman herself unable to break free of culture. All things considered though, patriarchy could have only been the result of the biological nature of women to produce children and lead a more sedentary life over the course of evolution. We need only look at the behaviour of mammals in general to note that most females have to nurture their young. The gestation period though, of human babies, is generally quite long compared to other mammals. Hence, Emma Jung's polarised stance appears feminist to say the least; her woman is required to assert her own-made femininity in light of a modern age in which she can now control the capacity to give birth due to the availability of contraception in various forms and the desire to change her role in society. Nowhere in her essays do I see an anthropological apologetic for the strivings of humanity facing extinction in a cruel world. Any educated person will agree that birth rates would need to keep up with death rates against all kinds of threats. What this requires is a look at the root of the problem in terms of why patriarchy came about, and I don't doubt that Emma Jung would have been well-read on the subject. However, this doesn't preclude the possibility of matriarchal cultures existing during times of natural population explosions say, against this latent threat of extinction. In fact, this may be a good prognosis of what is happening today in an over-populated human world.

Something has changed though. I believe the apocalyptic myth of the death of human culture throws an extraordinary amount of light on the subject. That is, the very act of becoming human meant falling away from our unconscious relation with nature (in tooth and claw) and for its protagonists to instead transfer their will to power towards a knowledgeable means of technological survival. In the Paradise myth the first technology appears to be clothing, followed closely on its heels by tools. This appears to be civilization, the fashioning of nature. The alienation from nature is a religious theme but it gave way to human-made environments. However, there can be no other way back to Creation other than through *death*. And "God" is our vehicle for this.

Origin myths like Genesis illustrate the invisible hand of God to always *prefer* humanity in its unconscious and natural state, but then this wouldn't be human, a contradiction in terms. And in fact, I could argue for the benefits of remaining

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44 Ibid., p4

unconscious, remaining biological, without a thought to bother me. But this unconsciousness must now play itself out in history. Given the historical nature of men to subjugate women into natal predominance it is only natural that any swapping of social roles arrogates the development of new human characteristics. Women's greatest show of strength has been through childbirth and the emotional travail this must entail considering the historically-high mortality rates up until very recently. The strength of will to be able to detach oneself from something so personal is probably the quality of humanness that men find so much more difficult to bear. Effectively men appear to have developed a greater personal attitude to life in their conscious drive for technology and the conquest of space whilst women are the emotional bearers of death. It should not be doubted that because of this their unconscious potential, the higher forms of *animus*, show them to be greater visionaries and counsellors in dealing with cultural issues and problems. And this is interesting, because another peep at Jung's adapted mind-map shows modern-day men rooted in individual mental creativity whilst women are inclined to carry the collective voice in their quest for "biological solutions" and the redemption of the human race. Culture is not wont to be any other. Men, as such, have always looked towards women for their continuing survival, not in the primary sense of providing a biological solution, but in the propping up of their unconscious sides. The meaning or thinking of their rationale thus desires a practical woman to take over the menial chores of their life and to be there as a consoling voice in the shadow of their fallen grace. This is all in the context of a patriarchal society, and yet it works both ways.

"However, projection means not only the transference of an image to another person, but also of the activities that go with it, so that a man to whom the *animus* image has been transferred is expected to take over all the functions that have remained undeveloped in the woman in question, whether the thinking function, or the power to act, or responsibility toward the outside world. In turn, the woman upon whom a man has projected his *anima* must feel for him, or make relationships for him..."<sup>45</sup>

I reiterate, if they can disengage themselves from gender roles then the realm of prophecy and magic awaits them, and this is mainly the history of civilization. On this note, Jung says that it is because of her lack of logical clarity that women can identify things that are true or honest much more acutely. Her curiosity, once part of the shadow world of her unconscious, is now a powerful weapon against male dispassionate guile if at times she borders paranoia and a lack of objectivity in her application. Study Jung's adapted mind-map and reflect on these above-mentioned words.

This clarifies Jung's following point that, "...if the possibility of spiritual functioning is not taken up by the conscious mind, the psychic energy intended for it falls into the unconscious, and there activates the archetype of the *animus*."<sup>46</sup> And by this she means the personal *animus* or the shadow world. I have already said that curiosity is a factor of this. And by spirituality she is referring to the *animus*-logos, or the powers of reasoning. Jung is arguing here that spirituality is the vehicle for the higher logos; I beg to differ only as far as it is a matter of terminology. As you can see by the chart I route both ends of the cultural spectrum in the unconscious; nature and spirit necessitates this unconscious motivation for both the will and its subsequent manifestation as knowledge in culture. Its determination is the difference between the meta- and the physical realms of reality. When the workings of spirit are recognised by humanity then they are given concrete form through myth, science and religious observance. It is matter that is "corruptible", however you want to understand this word, and the spirit that is redemptive in our quest for self-actualisation. Hence, even if I accord that nature is a material outcome of spirit, giving rise to this duality of spirit and nature, as expressed by Jung in the human condition, humanity has this extra spiritual capacity over other creatures to draw nearer to God for having fallen from grace and Creation per se. If I take a philosophical hermeneutic of the Genesis story, eating of the tree of life is a maxim for being filled with knowledge. This gives rise to the individual ability to transcend and raise the consciousness of human nature to even higher levels than before through redemption, as I say, by pushing cultural boundaries beyond the Fall. In effect it is a way of redeeming Creation but only through firstly suffering the wheel of karma and clothing oneself in technology. And here I attribute the need for pathos and the understanding of our emotional travail. It is the point in one's consciousness that bridges the Fall of humanity and returns us to our origins and a pre-cultural state of bliss but which first requires acknowledging gender in culture. That is why I assert the need for technology to be invisible. You may recognize that in *My Confessions* I made continual reference to the mythical Garden of Eden or paradise – a world

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45 Ibid., p10

46 Ibid., p6

without toil, without gender; it is the perfect environment that obviates the need for a personal consciousness in as such as it defines a perfect human. In the above mind-map I attribute it with the enlightening process discoverable in intuition, prophecy and magic in our relation to the unconscious. The act of transcendence within the individual, whilst firmly keeping culture in its inherited context, thus usurps the throne of Creation (at the 4<sup>th</sup> dimension in my Fibonacci Sequence) and qualifies it into supra consciousness. In this sense matter *is* consciousness. The redemptive power of humanity thus lies in his need for the dualistic acknowledgement of nature and spirit, which is a gnostic point of view to say the least, before one can bridge the Fall and its cultural inheritance.

And so when Jung talks about the spirit she is referring rather to the higher logos in its natural progression as the intellect of meaning and thinking. I don't have a problem with this. As such then I differ in my explanation by recognizing it as an act of the higher will (Augustine's *mens* in which one can locate the *imago Dei*) yet infused at every point of the unconscious so that at any level of cultural inheritance, whether in power, deed, word, or meaning, when its feminine counterpart is realized so that balance is resumed and spiritual emancipation occurs. The logos is thus defined as our natural acknowledgment of the unconscious. This *is* transcendence which, even during primitive times, did and does not necessarily require the development of a sophisticated language to qualify it. Hence persons with only a primordial intellect can still transcend say, through deed alone, as I have referred to earlier with a cultural context in virtues like chivalry that will give it a conscious definition and recognition; we can all be heroes, big and small. At any rate, the spirit always defines the unconscious and what is up for grabs is the morality of the occasion.

Now, this may sound like a contradiction in terms, as I am full of them, but my understanding of evolution is coming to terms with the invisible hand of God. It is the way we get back to being unconsciously motivated and the need for Chaos and the role of the 'hero'. Every individual goes through it, often unnoticed by the masses, unrecognized for its individual pertinence. Culture is not a set limit of values; its boundaries are amorphous. Every individual's culture is distinct in accordance to every creature having a different genetic make-up. Hence morality is an unfathomable beast. The lines blur even between two members of the same species. And it applies to humanity as well. Where in the plant and animal kingdom the core shared-values are denoted by genus and family attributes the same can also be said of humans reaching out to bridge that divide when we understand the process of individuation more. As such it appears that the capacity of humans to evolve is far greater in the mammalian world and has given over to our dominance of said animal and plant kingdoms in our ability to alter environments. Yes, we have genetic traits similar to other races on this planet, yet evolution in humanity is recognized by this amorphous boundary that individuals push out from in various directions. When one such individual can be widely recognized for the changes occurring deep within our psycho-historical inheritance then that person will fundamentally change our cultural mores forever, as did the biblical prophets, a multitude of saints across the globe, and various groundbreaking scientists and law makers. They are all recognized for their developed logos attributes and conform to Jung's understanding of the spirit. But they can't do it alone. It requires a group consciousness to produce 'heroic' figures as much as it requires the person on the street to be aware of his or her own upbringing and the need to self-define your own character. The collective consciousness cedes a social fraternity for the individual to respond to from deep within his or her personal unconsciousness. And that is where we see the supra-personal delivering up its royal archetypes; in the story of 'The Huntsman and the Swan Maiden' the swan's garb is only a vestiture concealing a higher spiritual being in the form of a princess, but more on this later. Like I say, it is our culture that defines the context for logos to manifest in so that heroes can be as much war mongers as they are saints. The failure of the individual is the shadow world and the lower archetypes that predetermine his or her self-esteem.

## ***A Civil Reformation***

Let me illustrate further then the strife that brought Christianity to its knees and maybe give some explanation as to why its reformation was a must-be if culture was to continue to move forward via its individuals. During the American Revolution the credal values of plurality superceded any desire for unity.<sup>47</sup> Paul Johnson puts it succinctly, stating that unity was argued for its mechanising processes leading to apathy and, eventually, atheism. Religious competition, however, pronounced the spiritual life in an atmosphere of permanent renewal. And here I make the distinction between culture and society for the latter's dynamism. The Wesleyans and Baptists gave birth to a number of cults along the expanding frontiers. Johnson states that the atmosphere was typically 2<sup>nd</sup> century Roman and Montanist. Tertullian himself could have witnessed the same phenomena, a rediscovery of ancient forms of Christian enthusiasm. If you will

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<sup>47</sup> Paul Johnson, op. cit., pp432-9

recall, Augustine himself bore the early marks of Manichaenism and its gnostic appeal. With its personalised claims to knowledge and key to salvation we can relate it to such out-groups as the Mormons in the 19<sup>th</sup> century. This American plurality was thus premised on the law of democracy and all were welcome at the table. What was truly at issue though was the moral question. Hence, practices like polygamy were mainly outlawed because it didn't sit with a national ethos. And so when American society did break down, it was over the moral and ethical basis for slavery, creating the great divide between the north and south. Even though the doctrinal position was arguable, St. Paul himself had left the issue undeveloped and uninterpreted, it wore on the conscience of these religious people. Paul Johnson surmises on this matter stating that the Civil War was not an issue about political or economic uncertainty, but religious and moral. If anything, it gave fuel to the fire and promoted extremism; revivalism and the evangelical movements played into its hands on both sides. The Baptists and the Quakers were particularly opposed to slavery. But in the white South there was minimal internal disagreement on the subject. The issue, just like in the 1st century, remained unresolved until the 19<sup>th</sup>. Whilst both sides used the same biblical texts to justify their claims the various groups of Presbyterians, Wesleyans, Congregationalist and so on, remained diametrically opposed. In effect it pronounced the final split of the the nation as inevitable. When peace did finally break out standard Christian attitudes prevailed and rival groups came together again, so long as they were white. The blacks had their own churches and remained outside of culture so to speak.

Abraham Lincoln, a Baptist, wanted to rationalise with God's purpose, "showing the way to charity and thus rebirth". Still, the sentiments remained, the voice of the suffering sought to console their feelings in the light of pathos whilst the rationalists vindicated God's plan as a great test for His chosen people. The majority of American Christians had put all differences aside and understood it as a victory for egalitarianism; the universal mission of Christ could now be completed in a frenzy of Anglo-American missionary work. Whilst slavery had been abolished by the end of the 18<sup>th</sup> century in Britain the Quakers themselves were making headway in Pennsylvania.<sup>48</sup> Upper-class evangelicalism prevailed in which its freed up energy was now transferred to the zeal of missions cropping up in the colonies. Catholicism had all but missed out all the time the great protestant phenomenon was bolstered by the growing middle-class. However, Catholicism was more attractive to Africans with their multitude of statues and other iconography.<sup>49</sup> They were not divided internally like Protestantism, and favoured the creation of orphan settlements in extension of their 16<sup>th</sup> and 17<sup>th</sup> century village life, called *ferme-chapelles*, whereby groups were hived off into farming colonies. However, what led the great Protestant push was a sense of triumphalism associated with their expanding economic and political empires, such that protestant theology and moral teaching vindicated the need for global achievement.<sup>50</sup> This coincided with the sense of a national or racial destiny amongst the evangelical sects. Meanwhile, while the Navy were giving assistance to British missionary endeavour, the Americans led the second great wave in the Far East in which females missionaries ce to outnumber the men.<sup>51</sup> To emphasize this point though, the universal cause had coincided with the growth of mercantilism and wealth. Paul Johnson says that Indian intellectuals came to see Christianity as little more than an epiphenomenon of political and commercial expansion. Like I say, this was nothing new. The catholic conquest of the Americas a few centuries earlier saw Pizarro admitting that his real objective was not to proselytize but to rob the Incas of all their gold.<sup>52</sup> But Western racial theories as such were just as prevalent in the 1890s, reflecting popular misconceptions of Darwin.<sup>53</sup> The great dream to Christianise the world was firmly in the intellectual pocket of the white man vindicated as such by the massive progress of the 19<sup>th</sup> century.

To recap then, recognizing the spiritual force to motivate us unconsciously allows for the duality of perception to be transcended so that culture is understood as the genetic base that sediments our social consciousness. This is bourn over millennia of experience. Understood like this social consciousness in its dynamic mode as a collaboration of individual energies must also be the *modus operandi* of the animal and plant kingdoms pe se. I may have referred to it previously as a herd instinct, but that is because in this context it is unconscious in its determination. Kropotkin, an early 20th century

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48 Ibid., pp445-6

49 Ibid., pp451-2

50 Ibid., pp455-6

51 Ibid., p445ff.

52 Ibid., p401

53 Ibid., p457

geographer, referred to it as mutual aid, a rationale if you like.<sup>54</sup> In this he is anthropomorphising the animal kingdom. Yet this may be a misnomer for real evolution. That is because by comparing the animal world to a human one Kropotkin did not take into consideration how the individual can consciously exceed culture. This is not a given in the animal kingdom although it is not impossible. In this vein and in view of my modified diagram of Jung's psychic phenomena it is when the boundaries of learned culture are pushed even further that it tends towards a higher level of consciousness through the evolved efforts of individuals. This, in effect, defines a leadership within its new social dynamic as much as did the missionary efforts of the modern period proved to do in the aforesaid history of the American Revolution. As such then, the coming forward of individuals in the human world refers to a greater intelligence. However, Kropotkin was relating to his theory of anarchistic communism where it was essential that unchecked individualism was reined in towards the consolidation of its culture base so that if humans were to band their lot together the social effect is able to deal with the exigency of their own disgrace and lack of spiritual awareness in a material world. It would also imply a hierarchy of social responsibility and the need for sacrifice towards redemption. I have hitherto referred to this as the pathos element within societies and the requirement to learn to suffer, which instinctively humans are practiced at. The crux of the understanding here is to realise that individuality is the new *modus operandi* of the created world. In the past we may romanticize over the conscious formation of democratic states, or the despotic gathering of armies and empires, but true evolution in a cultural context is now more accessible to each and every living individual. And it is today's such movements of individuals that the logos of consciousness is able to manifest within, producing ever more 'heroes' in society who are burning a bright light for the, as yet, unconscious masses. That is the way culture is moving forward, albeit it requires an act of spiritual sacrifice by the individual if culture per se is to benefit by his or her return from Chaos. And this is not to doubt that the human predicament worsens in light of the increased global population. And yet I must qualify this further. It is not the sexual adventure per se that has animated Man's drive to dominance even if this is the consolidating force that defines culture. Rather the sexual adventure is the context for Man's eschatology.

Jung's reference to psychic energy is a factor of the availability of technology to offset traditional roles and free up more time towards conscious self-actualisation. Like I say, the modern development of information technology and the catching-up of female participation within the fields of politics and economics have meant the freeing-up of psychic energy that men have traditionally used towards the advancement of law and order. Now it is the turn of the women to bring fresh input, and this is an historical certainty indicated by the increasing roles allocated to educated women throughout the political domain. Like I say it requires new social hierarchies. At the other extreme it has also led to the increase of psychological conditions for the inequality of relations that modern societies have not planned for. Men just haven't been good at predicting the results of their own cultural inventions; maybe women will make a better job of it.

“How do we experience the spiritual principle? First of all, we become aware of it in the outside world. The child usually sees it in the father, or in a person taking the place of the father; later, perhaps, in a teacher or elder brother, husband, friend, finally, also, in the objective documents of the church, state, and society with all their institutions, as well as in the creations of science and the arts. For the most part, direct access to these objective forms of the spirit is not possible for a woman; she finds it only through a man, who is her guide and intermediary. This guide and intermediary then becomes the bearer or representative of the *animus* image; in other words, the *animus* is projected upon him.”<sup>55</sup>

Writing in the earlier part of last century her viewpoint seems a little out-dated to say the least. Things have progressed incredibly fast and it is only in those less developed countries that women still feel politically isolated. Of recent are the huge inroads Muslim women have made in Arabic countries. But more than this, for black culture in general, so derogated in the earlier part of last century, threatens to radically change the way culture is striving forward. We have witnessed both women and black people dominating the way particular sports are given air-time, and also as a factor of growing global populations the increase of activism in the field of environmentalism. Now this is an interesting observation, because what I am implying here is that what was formally impersonal and unconscious is now reaching the forefront of conscious awareness. And this is a point that Jung does not quiver over. “Although this painful state of suspension, of being torn between spirit and nature, has long been familiar in man, it is only recently that woman has

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54 Peter Kropotkin, 'Mutual Aid: A Factor in Evolution', 1902

55 Ibid., p9

really begun to feel this conflict.”<sup>56</sup> As such it appears part of the redemptive process of Man to evolve culture out of its “impersonal relations” and to make it more conscious. That is the role of the 'hero'. But whether by asking if this is a recent state of affairs for women may be missing the point. What had been increasing in a patriarchal world, credit due, were these genderised roles so that it doesn't make it any more painful if you live in a shadow world just because one is not self-actualised in Maslow's sense of achievement. As Jung said, some women are reluctant to give up the charm and power they have over men whilst they fly in the face of developing their own logos.

The issue with women then is one of individuality in which they are striving to recreate the culture base also, and this is saying more about a smoother transition out of patriarchy, not towards feminist inventions which I interpret more for its effect to induce more deeply the shadow world, but to one of a genderless society - androgyny per se. I seem to be hitting the nail on the head here, for much of the racism in the world is a blind subjugation of that which is close to nature and thus impersonal. This must be an age-old problem that any great movement has tried to mitigate. Consider how the very act of giving more freedom to that which already thrives in natural autonomy would have to be a cultural act of self-sacrifice necessitating the personal changes of attitude that conquering leaders and those in power need to take. It says something of where human culture has led us in its inequality of relations and unchecked rise of individualism. It is ironic, for it is not enough to subjugate all things natural, but rather to covet the *unconscious* freedom they exhibit. We are a long way from creating the perfect society; the inclination to always regress and assert control over the human spirit and in nature per se contextualises the whole Fall of Man into a personal state of being. And this had been revelation to me, that religion in general has tried to ameliorate the effect by making God personal in transcendent terms and which has taken humanity only so far. Here, Jesus represents the Son, the hero-god returning from Father Chaos in the quest to make God more approachable – the Way. If anything it acts to recast religion into a different light.

The main juncture in defining the spirit as the individual quest for the conscious recognition of personal morals took its main historical deviation in said rise of Protestantism. But we must also have to wonder why the established Catholic Church managed a successful Counter-Revolution in the face of cruel wars and the massacres of innocent peoples. It never was a theological affair even if the Trinitarian concept was a notable omission in Protestantism. But maybe the burden of an incipient objective materialist attitude born on the new shoulders of Protestantism was allowing Catholicism to fall back upon its true spiritual foundations. The Protestant ethic may have developed from the new mercantile classes and increase in wealth of the layman, but this may have only set in stone the objectification of the spirit and the commoditisation of nature. Nature needn't be the impersonal beast anymore, but where religion once provided the key to Creation, science and technology was now freely available to the intellectual and peasant alike, so that neither did you have to step outside culture and transcend in your spirit in order to gauge its mysteries. The Fall, over a period of centuries and many wars, was now fully grounded in the individual into a personal relationship with God by which nature could be fully subordinated and rationalised with, leading to this objectification of the spirit. It had now become the mass struggle for conscious freedom where once freedom was an expression of the instinct. As I say, a perfect environment creates the perfect Man; this is not an objective reality but a subjective one. An analysis warrants a closer look.

Paul Johnson says that by the 17<sup>th</sup> century many elite circles wanted to establish within science evidence for religion.<sup>57</sup> For instance, Walter Raleigh, in *History of the World*, reconciled religion with reason as part of the real world of Renaissance knowledge. Reason reinforced faith allowing all men to find God. God was plainly manifest in the reflection of Creation. As such, esteemed individuals of the Royal Society, for instance, maintained a middle road between strict Calvinism and the High Church. In the former God interfered in his predestined plans for salvation and damnation, in the latter “in response to prayer and the solicitations of the celestial court.” These Christian rationalists imagined a clock that was wound up and left to operate, its mechanism now discoverable to the scientist. All this was in preference to atheism. The likes of John Locke, born of middle-class Puritanism, thought Christianity should also be subjected to the same rigorous tests as any scientific proposition but like Sir Isaac Newton could never deny the existence of God. What they did deny was the idea of a purely material cause. Behind his thinking was the law of morality and the need to invest long-term in substantial rewards more than in pleasure. Even if some Christian commands cannot be proven by reason, together with revelation morality was the measure of God's plan.<sup>58</sup> This viewpoint appears very Platonic in its source and

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56 Ibid.

57 Paul Johnson, op. cit., pp333-6

58 Ibid., p338-9

is no more obvious than in the apologetic Plato wrote about his beloved teacher Socrates in the *Republic*. The pre-Christian sentiments therein contained allude undoubtedly to sacrifice and the need for pathos but more than anything the idea that morality returns a long-term benefit. In this following example in which Socrates is trying to justify the need for knowledge he is almost Kropotkian in his stance when he is explicating the desire to act with a kind of sedimented rationale as animals would through mutual aid. He clarifies this throughout the book in upholding his own kind of person when promoting the cause of the philosopher over the poets, the latter of which held sway over rulers.

‘Take dogs again,’ I said. ‘It’s noticeable that they have a remarkable feature.’

‘What?’

‘They get fierce with strangers even before the slightest harm has been done them, and they welcome familiar people even if they’ve never benefitted by them. Has this never struck you as surprising?’

‘I hadn’t really thought about it until now,’ he said, ‘But yes, they do clearly do that.’

But don’t you think that this feature shows you how naturally smart they are and how genuinely they love knowledge?’

‘How?’

‘Because’, I explained, ‘their sole criterion for the friendliness or hostility of what they see is whether or not they have learnt to recognise it. Now, anything that has relied on familiarity and unfamiliarity to define what is congenial and what is alien must prize learning, mustn’t it?’

‘Yes,’ he said, ‘inevitably.’

‘Well’, I went on, ‘isn’t loving learning the same thing as loving knowledge?’

‘Yes, it is,’ he said.

‘So why don’t we stick our necks out and suggest that the same goes for human beings too – that if he is going to be gentle with his friends and acquaintances, he must be an innate lover of knowledge and learning?’

‘All right,’ he said.

‘Anyone who is going to be a truly good guardian of our community, then, will have philosopher’s love of knowledge, and will be passionate, quick on his feet, and strong.’

‘Absolutely,’ he said.

Plato, *Republic*<sup>59</sup>

Locke is accredited to bringing Christianity up to date to the masses in the post-war years of the 1700’s in which the Christian faith itself was under threat. In his use of mercantile logic and stock-exchange terminology he drew a large following; it was refreshing and redemptive in its development from capitalism. In England the Establishment clergy were encouraged to pursue a polite interest in the arts and sciences to fill the time of their once pious affiliations.<sup>60</sup> In Scotland also it was clergymen who led the Enlightenment. Roman orthodoxy on the continent also followed the same destination for reform. Where Spain had already undergone a pre-Reformation renewal, France on the other hand fought out its conflicts in the 17<sup>th</sup> century between the puritanical Jansenists representing moral and doctrinal reform, the Jesuits maintaining papal rigidity, and an entirely secular infringement from the ‘reason’ camp. Jansenism took an evangelical rather than a progressive stance. Anti-papal and counter-monarchical, like Puritanism in England, and which it was associated with the constitutional lawyers of the *parlements*, it prevented the Jesuits from creating a mere court and state religion. They were pessimists and with it zealous; Blaise Pascal, born in 1623 as the son of a mathematician and government tax collector, was a sensationalist journalist and a propagandist for Jansenist Port-Royal. He depicts humanity under the constant yoke of the sons of Adam. What made him fearsome was his ingenuity and wit. In fact he accused the Jesuits of their lack of religion, his hatred growing for their attempts to reconcile Catholicism with the hateful court of Louis XIV. As such, his whole attitude was one of original Christianity in transcending earthly norms. He became, in effect, a secular monk preoccupied with theodicy. And in reason he saw its limitations; Christianity providing a better answer as opposed to a real solution even if he was not against reason. He avoided utopias and rather saw the two-fold nature of culture through either the Fall or as divine grace; humanity could find itself anywhere between. In this he was undoubtedly a visionary. It was Pascal who premeditated both medieval mysticism and the anticipation for the eventual arrival of 19<sup>th</sup> century romanticism by dominating the forces of protest and change within French Catholicism. As such it prevented the fusion of reform and reason within the Church which Locke’s system in England allowed to develop

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59 Plato, ‘Republic’, pp68-69

60 Ibid., pp345-50

peacefully. But by 1789 Jansenism had degenerated into a lawyer's religion and a political party, losing all of its spiritual fervour. As such then, Catholicism remained unreformed on the continent allowing the Enlightenment to emerge as a completely separate entity to mainstream religion. It became Europe's first intellectual movement outside the framework of Christian belief since the 4<sup>th</sup> century.

I should dwell further then, on the relationship of the Enlightenment to individuality for its development in France, as it seems something quite unique was occurring there. In fact this was one of the most defining traumatic periods for the papacy. The Jesuits were being expelled under the accusation of various crimes in France, Spain and Portugal and was eventually dissolved under the bull *Dominus ac redemptor*.<sup>61</sup> Whilst the Counter-Reformation faulted in Germany the Austrian Empire passed an edict to free worship and toleration. Education was secularized and anyone could practise law and medicine. Numerous religious houses were closed, priests put under government control and 38,000 monks turfed out. The contagion of secularism had spread all over Europe and affected not just Catholicism but Protestantism and Greek Orthodoxy. France, meanwhile, had exhausted its modes of Christianity and so bishops instead busied themselves with construction programs. The revolution here was more directed against the crown and the possessing classes as well as the clergy as a whole. It became a modern secular state.<sup>62</sup> It was unlike Locke's England where reason and religion pulled in opposite directions. And this is where Voltaire made his point that reason without a specific agenda of reform would falter by the wayside. As such we see the rise of Romanticism and fashionable superstitions like Illuminism and freemasonry. Cults like the *Illuminés* attached themselves to occult law and a mythological jargon. Of note Paul Johnson mentions Mesmer, Lavater, the Rosicrucians, the Gnostics and mystics. (I'm beginning to wonder whether I, personally, will do no better.) These caricatures instead made high religion look more like a stable repository for the average person to fall back upon. Voltaire had made the point that philosophy alone was inadequate as an emotional force; the state requiring a religion that worked and bound the people.<sup>63</sup> Napoleon took this lead and eventually disregarded the likes of Rousseau in establishing a patriotic military ethic dependent upon Catholicism.

Out of all of this then, the Revolution eventually assisted Catholicism because even though it did not favour the Church it likewise opposed institutions hostile to it. This included the Inquisition in which the papacy had taken a passive view towards; the ecclesiastical princedoms of Germany and the old legitimate monarchies were all swept away to allow papal penetration throughout Europe in lieu of its unstable crowns of the *ancien régime*. The papacy thus flourished under popular triumphalism as the new Vatican department strengthened its links with a 'diasporic' Catholic population. The early 1800's also saw an increase in agnosticism which demanded a return to origins. It desired not so much reform, but a strengthening of faith that would belly the Counter-Reformation in the direction of the Apostles. Out of this mandate came the charismatic figure of Giovanni Mastari-Ferretti who became Pope Pius IX in 1846.<sup>64</sup> But it wasn't until he revised the criminal code at the beginning of his pontificate with a series of liberal reforms, including the release of political prisoners and allowing partial freedom of the press in the Papal States, that the desperate year of 1848 completely turned his attitude around. Where once he projected a progressive figure in building a railway and installing gas-lighting he now seemed wholly opposed, if not prided himself, against liberal reforms of any kind, and stood up instead for the old *ancien régime*, and in this he was supported by the bourgeoisie across much of Europe and the intellectual classes. The Anglican Church was a case in point. Internally it could not consistently reconcile a wide spectrum of theological opinion that was witnessing the need for a secular judicial appeal.<sup>65</sup>

As such the High Church veered back towards Rome. But the revivalist attitudes of the Evangelicals awoke any dormant attitudes that other sectors of Christianity may have been harbouring, such is its turbulent history. Evangelical Protestantism was seen as the enemy within. Hence, Pope Pius IX's popularism had been premeditated in the 1820's during which Europe was undergoing its intellectual revival. The likes of Oxford and Oriel colleges took the theme to hand. Effectively they reseeded the need to return to the faith and practices of the early apostles which, to the first Protestants was its *raison d'être* against papal triumphalism. But for now it was the Roman Church that stood out like a fortress against the crumbling walls of Protestantism; the Church of England was little more than dogma on paper with a

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61 Ibid., pp353-4

62 Ibid., pp356-9

63 Ibid., pp362-5

64 Ibid., pp388-9

65 Ibid., pp376-80

loss of discipline, and a divided episcopate, priesthood and laity. The relentless march for liberalism and science was somewhat rootless in its appeal that seemed to loosen with every passing decade an unfettered individualism. Instead, the Counter-Reformation would galvanise even more the need for mystery and an indomitable faith. And for me, this is the appeal of the impersonal, so much so that the personal materialistic attraction of free trade could not replace a deep inherited divine understanding of the unconscious.

What partially saved England from this unstoppable tide of events and the person who would eventually usher it, as we have seen, into the missionary work of the colonies and the Far East along with America, was an evangelical who would ultimately sow the seed of Methodism. Its main diversion from Protestant England was the latter's failure to offer anything to the growing proletariat of the new industrial cities even if it espoused the needs of the commercial middle-class. Locke's England did not favour the 'enthusiasm' of millenarianism and rather produced a dry, unemotional worship. And as we have seen, this leaves out one part of the ethos-pathos equation that is crucial in its appeal to society as a whole. As such, Reverend John Wesley (1703-1791), an Anglican, produced a Christianity that was almost totally devoid of intellectualism.<sup>66</sup> Its lack of doctrinal insight and rousing open-air sermons appalled him as a modern-day Paul, travelling 250,000 miles and crossing the Irish Sea forty-two times. He was a Montanist charismatic but with the ingenuity to structure his meetings with 'societies' and 'classes' that emphasized bonding and cottage-style activities like sewing. On top of this there were strict rules concerning money, clothing, trade, food and drink etc. As an alternative Church his Methodist conferences resembled early Christianity and its charitable foundation. But as such it likewise fell victim to official disapproval and popular prejudice. In many ways it echoed well the dynamism of early love-feasts (*agape*) and the resentful influence of dividing Roman families. Anglican mobs were easily aroused against his meetings who witnessed religious stirrings and 'possessions'. Wesley always claimed that he was an upholder of law and order and understood that the combination of upper-class hostility and lower-class prejudice helps strengthen the conventional and conservative elements in the movement. Accordingly it identified with the established order of society, moving into the passive field of rules and teaching. Its revivalist contingency sought satisfaction elsewhere especially amongst the poorer end of the working class as a substitute for political activism. After splitting off from Anglicanism its powerful influence on the ruling classes wanted to evangelize the movement from within. In doing so they wanted to make it more socially moral dealing head-on with poverty and squalor without changing its structure; they were conservatives to say the least. It appears though that, from the outside and faced with political stagnation, its parliamentarians always seized the opportunity to protect the moral integrity of high society.

What do we learn from this history? Even religious doctrines will fall away the more the individual seeks to evolve beyond culture in the personalisation of Creation, in so doing redefining it further. Moral reforms are always at the heart of the wealthy because it helps to maintain the status quo and protect their birth rights. If anything, the greater the impoverished individual can rise up the social ladder the more importance and respectability it will invoke towards the high-born. As such then we can pinpoint the plight of the urban masses as one of unchecked individuality and the requirement to escape the material clutches and dominance of an over-bearing society. Through such, blind cultural indoctrination will tend to follow the status quo and the methods of the élite who seek to define social structure. For example, as Methodism became less itinerant it appealed more to economic accountability and social salience; it ceased being the evangelical movement that would save Christianity in the manner that St. Paul steered it from Jewish obscurity.

### ***The Role of Mysticism towards a Feminist Critique***

The messages are clear in Jesus; His authority was not of this world. He did not toil nor did he intend to dwell here permanently. His authority came in spirit as a direct conscious link to the Father, what I have hitherto ascribed to as the impersonal. The salvific message of Christianity was to be one with God.

#### **Matthew 6:24 (KJV)**

<sup>24</sup>No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

In the manner that Jesus spoke of the Kingdom of God then, we should understand this as transcending culture. In

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<sup>66</sup> Ibid., pp366-9

psychological language it requires removing from our psyches a shadow existence and this means coming to terms with our subjective selves and the environment that determines our unconscious. In so doing we are redeemed of our objective inheritance and the mores that bind one to cultural preconditioning.

“An archetype, such as the animus represents, will never really coincide with an individual man, the less so the more individual that man is. Individuality is really the opposite of the archetype...”<sup>67</sup>

Jung here is expressing the personal archetype as part of our shadow existence. And yet there are higher archetypes that are recognized by one's influence in society, and this is leadership of one sort or another. They indicate the paths that lead one out of social turmoil as the means to evolution. But then was Emma Jung implying its religious context? Even if I disagree with her use of the language I still recognize that individuality is a factor of acknowledging the unconscious spiritual force to define its material counterpart, and this is a religious phenomenon. For some of us it is expressed through direct contact with nature and the elements. It is the way we make the impersonal conscious, the means by which we gave names to unconscious forces like the wind and sun. This allows for the act of transcendence and the understanding of a historical psychical projection of a primitive mindset that is still evolving. Without this kind of spiritual individuality humanity will not distinguish the higher archetypes of human consciousness. By recognizing such archetypes one is able to transcend or evolve beyond the herd instinct and thus be served by the social consciousness which gives rise to him or her. In this one can influence the culture they live in by generating to oneself an identifiable soul. And sometimes this soul is equated to historical figures of the past, such as Jesus to Elijah for example. So, in the context that Jung forwards the concept of individuality, she juxtaposes it with the personal archetypes that anchor down the evolution of the spirit and keeps the individual unconscious – the ‘harlot’, the ‘stranger’ etc. It is rather the prerogative of all children and those still protected somewhat from the mechanisations of society to continue to evolve and grow. As such then, archetypes are qualified by the individual when he or she necessitates their development through spiritual growth. This is the redemptive nature of the spirit. No matter how much there is of culture repressed in the individual the spirit can always provide an outlet for salvation. The “unfolding” of our genes allow us to navigate the deep paths in our psyche so that consciously we can define our cultures as an act of spiritual growth and not as a material inheritance; as with laws the world we live in must be in constant flux and liminal. The nature of our dreams bears this hallmark of unconscious genetic development in its imagery and is desirous of being understood.

Creation is our true inheritance that is *asking* us to continue to grow with a conscious view to Origins and the memory of what the Theosophists called ‘the one whom nothing can be said’. We may consciously personalise the spirit so that only the individual can own in his or her definition of God in order that this person is always a child in His eyes. However, reaching the impersonal requires passing through our personal forms in order to leave culture behind. As a soul guide then, such an *animus* can find form in the father, the teacher, even the husband etc., but will only project as such when it is expressing the need to evolve further, and this is unconsciously motivated through the environment in which we are nurtured within. It is an important crux of understanding here. Though we may be inheriting these personal archetypes because of our imbeddedness in culture and failure, moreover fear, to define our own individuality, when we make the leap of faith into the Unknown, into what Jung called an unconscious ‘faraway existence’ in the imagined Chaos of antiquity, then we can embrace the higher royal forms that allow the conscious personalisation of God that she said could not be integrated into the personal. By removing our swan vestiture we are then recognized for our ‘royalty’ amongst those still dwelling in the darkness of their shadow selves. As such she related it to the celestial Father in which all personal forms eventuate to return to in our evolution. In this I see the spirit in constant transformation and, by extension, the celestial Mother consolidated in Creation through life and omniscience. This tension between spirit and nature is the state of liminal transcendence that the holy experience, and with it is delivered the highest archetypes since antiquity. It is to this that I can now turn my attentions to in the opportune studies of the Kabbalah for in it I see a very ‘primitive’ understanding of the cosmos and its gendered associations. In this case though I must now also refer to the psychoanalyst Carl Gustav Jung, the founder of analytical psychology.

Freema Gottlieb says Jung borrowed the terminology of light and darkness from the Jewish mystics.<sup>68</sup> And as I was

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67 Emma Jung, op. cit., p11

68 Freema Gottlieb, ‘The Kabbala, Jung And The Feminine Image’ in ;Jung and the Monotheisms: Judaism, Christianity and Islam’, pp63-73

reading this I realized that I was also sharing the same parameters of reference even though I had never studied Kabbalism before. I may have made reference to it in my deep past, which is worth illustrating here, but in terms of reading around the subject I was probably no more than glancing at a few references tangentially pulled out of other books. What is canner is how easily I assimilated Gottlieb's definition into my own framework of dimensional holism illustrated before. But I will follow this lead up later, first I must present Gottlieb's own interpretation.

Now, in dealing with the unconscious we should understand that psychologists employ the language of dreams and myth. The first thing Gottlieb notes is that Carl Jung uses a gendered framework for his own thinking. In this he says that the fragmentation and subsequent reintegration of the human psyche, terms I easily apply myself, are equatable to the feminine *anima* when it inherits the negative aspects also associated with darkness, even what Gottlieb calls a "necessary" evil.<sup>69</sup> When one studies the *Bahir* of the Jewish tradition dating from between the 3<sup>rd</sup> and the 6<sup>th</sup> centuries it talks about the nine masculine *sephiroth* or emanations.<sup>70</sup> It asserts that God, realizing that being all masculine it could not perpetuate the world system, and so thus includes a female part, the *Shekhinah*. However invaluable, nevertheless it represents the lowest kingship in the *sephiroth*. Unfortunately, the feminine is related to some kind of portal for evil to enter, in much the same way that the Genesis story has been portrayed. Gottlieb goes on to mention Jung's reference to the Shulamit of the Song of Songs, who introduces herself as 'black but beautiful'.

173. What is the meaning of "beautiful"? It is the beauty of all things. This is also the beauty of the *Songs of Songs*. Regarding it, it is written (*Songs of Songs* 6:10), "Who is she who looks forth as the dawn, fair as the moon, clear as the sun, terrible like an army with banners?" This relates to the Female. Because of her, the female was taken from Adam. This is because it is impossible for the lower world to endure without the female. And why is the female called *Nekevah*? Because her orifices (*Nekev*) are wide. Also because she has more orifices than the male. What are they? They are the orifices of the breasts, the womb, and the receptacle. (Section IV, The Ten Sephiroth)

Effectively she represents the heroine of Israel, likewise popularly associated with Isis, Artemis, Parvati, and the Black Virgin. This is Jung's understanding. (*Mysterium Coniunctionis*, 1963:420) Here culture is represented by the heir as a realisation of the unconscious whilst the 'mother' is firmly in the camp of wilderness giving birth to a hero. Now, I can relate to this in my own inventions, as I have already referred to various goddesses like Isis in my attribution to the higher self when the unconscious *anima* is realized into existence as a higher archetype. You may note that I also equate a lower role to the 'harlot' in her representation as the sustainer of culture, which is not the same as the creator of civilization. And so this introduces a dilemma for me, as now I need to vindicate the role of the 'virgin' as the mother of an 'heir' towards the evolution of the Earth. In this I see Man as more than a steward, more than a cultural icon, but as I say, a giver of civilization, a Prometheus or Quetzalcoatl. In this latter god the wilderness is firmly asserted through the combination of a plumed bird and a serpent, again illustrating the unconscious connotations.<sup>71</sup> Of no coincidence is its representation of the winds and rain. Further still, he was the son of the androgynous god Ometeotl in Aztec mythology. How else should we understand Prometheus then, chained atop a mountain by Zeus for giving the human race the gift of fire and skill of metalwork? There is something of Emma's Haphaestus here. Using trickery Prometheus raided the workshop of Hephaistos and Athena on Mount Olympus.<sup>72</sup> Hesiod's *Theogony* also attributes to him science and culture, his name symbolising 'forethought'. But it comes at a price. For Zeus punishes humanity with the creation of Pandora and all the negative ills of the world including toil, war and death. In this vein Gottlieb states, "If the Shekhinah, the divine presence per se, is given a female typology, it is, the rabbis insist, only because the entire function of the Shekhinah is in the inferior realms, nature, the physical."<sup>73</sup> Let me remind you of my own interpretations from *My*

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69 Ibid., p63

70 Rabbi Nehunia ben haKana (attributed), *Sepher Ha-Bahir* or "The Book of Illumination", translated by Aryeh Kaplan, available at [https://www.academia.edu/31873087/The\\_Book\\_of\\_Illumination\\_Sefer\\_HaBahir\\_Bahir\\_Aryeh\\_Kaplan](https://www.academia.edu/31873087/The_Book_of_Illumination_Sefer_HaBahir_Bahir_Aryeh_Kaplan)

71 <https://www.worldhistory.org/Quetzalcoatl/>

72 <https://www.worldhistory.org/Prometheus/>

73 Ibid., p64

Like the swan in the story of “The Stolen Veil” above, the appearance of the kite [to Osiris] indicates the royal signature and the super-divine impersonal form which is feminine [in form]. At the same time it preveises and authenticates the coming of the true king as the story unfolds. The first correlation seems to indicate a common origin to the Valhalla myth and possibly many others, the power of the wind/air to resurrect the body and return it to the Afterworld/Valhalla as a hero. Likewise, Isis is here representing the Virgin (Mary as her higher self) in its later Christianized version, especially through the impersonal Great Mother form as wild nature, recalling the angel towards her. As such, the kite seems to predicate an asexual version of the Angel Gabriel visiting Mary, both in form and symbol, by drawing the seed of the heir into her through the beating of its wings. And this is also an Islamic perception on the basis of narrations in certain Hadith in which some Muslims identify the Holy Spirit (Arabic: Ruh al-Qudus, "the holy spirit") with the Angel Gabriel (Arabic) as an agent of divine action or communication. As an act or Word of God or Logos it is thus accorded an androgynous spirit for its power to make the unconscious conscious.

In this light I go on to talk of Isis as representing the higher self of Osiris when, in her need to produce an heir she descends as a holy ghost upon him, not unlike the eagle that tore at Prometheus’ liver. The union of spirit and nature, symbolic of the heir to be produced, transcends the idea of gender division, which in the physical world is a natural occurrence, to produce the unifying and rightful inheritance of Egypt. In this, she is female rather than feminine in as much as she requires a progeny and thus relates to the idea of spirit in nature. Gottlieb interprets the *Bahir* thus, that in the process of “spatialization” the spirit becomes feminized (I would have preferred to use the word ‘femalized’ but no such word exists) in as such it is a projection of God into the material world, aka the ‘heir’, in the Jewish understanding for ‘Israel’. In this vein, this divine presence per se is wont to bring forth an heir on the material Earth towards the fulfilment of the Kingdom of God, and this is the nature of the messiah. In Christian Catholic language one talks of the Immaculate Conception. But the physical realm, the anthropomorphic domain, is of a lower reality, grounded as it is in a sensual and emotional perception. Yes, Man is here to evolve the Earth, and in this prophetic figures are thrust into the limelight in order to push culture in the direction of the divine. But culture per se, I am noted as saying, is the consolidation or sedimentation of energies moving downwards as the materialisation of spirit, an anthropologic product of extraneous sexual relations. In my personal mind-mapping Creation here is witnessed at the 5<sup>th</sup> dimension for its material aspect and not as the augmented 5<sup>th</sup> in its supra-personal engagement and spiritual link to the 8<sup>th</sup>.

5D requires experience [life] – personalisation  
 [conscious determination] [CREATIONISM]  
 8D requires spirit - oneness [unconscious  
 determination] [BREATH or LOGOS]

**THE GOLDEN MEAN -**  
 Earth’s specific point of  
 evolution at the augmented 5<sup>th</sup>

The Christian overtones are undeniable, probably sharing with Kabbalism something of its gnostic influences. But to put a finer point on the matter, I make the distinction between female and feminine as would any psychologist, if we are to accord that femininity exists in males and masculinity in females. A further investigation would delve into the correct understanding of the ancient kabbalistic script which avoids the use of the word ‘feminine’. In *My Confessions* I wrote:<sup>75</sup>

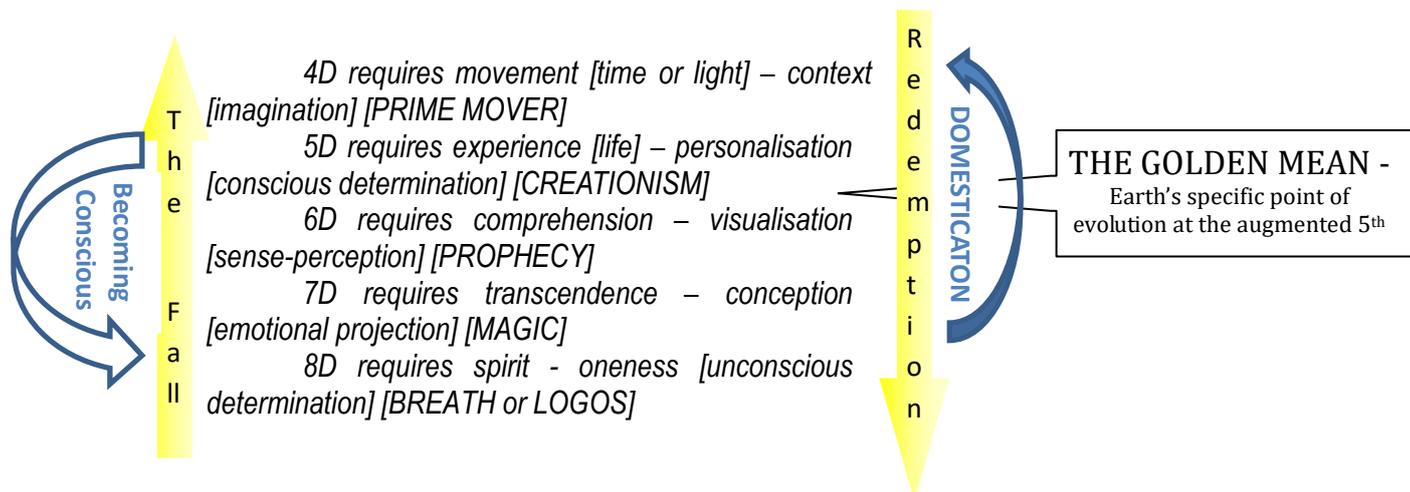
“In the material world the severance of Osiris’ penis is also symbolic of this androgynous quality, but who can now only rule from the Afterworld from where he is reborn in the fleshly form of his son, Horus. The parallels here with the Annuciation story of the Virgin Mary are unambiguous; a ruler is born from the impersonal realm through the ‘breath’ of the Holy Spirit or the Word of God symbolized by the kite and the elemental wind. Drawing the seed from the magically reformed body of Osiris is a reference to the unconscious which, as I say, alludes to the immortalisation of the spirit and its androgynous representation through both male and

74 See the section preceding Matthew 1:20 (KJV)

75 See the section preceding Isaiah 44:3 (KJV)

female aspects. As a manifestation of the Logos, power is granted directly from Creation and the spiritual influence is conveyed in the worship of the Son as a pharaonic legacy and the bringing together of the kingdom of Egypt through the collation of its once dismembered parts. Horus goes on to rule with his mother Isis, who subsequently became even more popular than Osiris during the Roman period, but as such the both manifestly Christianized through Jesus and Mary, Mother of Christ.”

Now, let me bring back my dimensional holism which I believe is wont for a further modification. One can relate the ideas of the Fall and redemption through the role that the male and female play in the production of an ‘heir’. In this case we see Creation as the material consort for the Holy Spirit located at the 8<sup>th</sup> dimension. But the augmented 5<sup>th</sup> of the Fibonacci Sequence expresses evolution in ascendancy. And this is the Golden Mean. But what is comparable to the Kabbalist viewpoint is this “spatialization” process whereby the spirit becomes matter - God at the 8<sup>th</sup> dimension is projected into the material world. This is not God created in the image of Man at the 7<sup>th</sup> dimension defined as Jung’s *logos* or Augustine’s *mens* for the domestication of life, its stewardship so to speak, but rather the impersonal celestial Father ‘of whom nothing can be said’. And in this sense it transcends the spatialization of the anthropomorphic world between the 4<sup>th</sup> and the 7<sup>th</sup>. Likewise the celestial Mother does not reside in the anthropomorphic realm, which is the role of Jung’s “lower mother” where Man has learnt to domesticate. Instead, through my depiction she is noted as the augmented 5<sup>th</sup> or Golden Mean in the Fibonacci Sequence and the process of becoming omniscient, i.e., the reversal of the Fall and the return to a perfect state – Earth’s specific point of evolution and virginal. As such the experience of the impersonal is one of non-gender and spirit. And this is messianic. It is in this vein that the coupling of the Fall with redemption will always define humanity whilst it maintains one foot firmly within the cultural context.



But I cannot rest my case. Let’s now further the kabbalistic concept of the masculine spirit and the *sephiroth*, echoing the Christian story of The visitation of Mary (symbolising Creation and wilderness) by the Angel Gabriel, reflected in the personages of Isis *et al* as the queen of Heaven, and apply it to the birth of the messiah, itself the “spatialization” of spirit in matter to produce an heir. For all intents and purposes it is the Holy Trinity, *Pater, Filius et Spiritus Sanctus*. And Mary, in kabbalistic language the *Shekhinah*, is the lowest kingship in the *sephiroth*, the fourth element. Gender roles are negligible here in all cases when they express the unity of being, transcendence par excellence, because as “the rabbis insist, only because the entire function of the *Shekhinah* is in the inferior realms, nature, the physical” does it correlate to its genderization. Note the use of the word ‘function’ here.

“The interesting rivalry is here again represented between the mother figure and the son, who both claim spiritual ascendancy and thus a royal inheritance. Isis, as the queen of Heaven, the natural personal consort of Osiris but whose incomplete form recalls him to the unconscious, also returns her to the impersonal royal form of a kite. Whilst Osiris maintains the Afterworld she is restored to actual royalty through his heir and son, Horus, who now rules alongside his biological mother. On a surmising note here, it undoubtedly bares the trademark relationship in Christianity that Augustine played upon. Not the lover figure that the Magdalene image

fulfilled, but the sense that, as much as the royal image of the swan in the story of 'The Stolen Veil' is set free, so the mother usurps this position as the higher self that Jung accredits to the man's non-integratable *anima*."<sup>76</sup>

As such we may confirm the Magdalene for her role, in Emma Jung's terminology, as "the lower mother" or 'culture'. She puts it succinctly when relating the dream of a patient.

"Together with this bird-headed creature of the air there appeared to the woman a sort of fire spirit, an elementary being consisting only of flame and in perpetual motion, calling himself the son of the "lower mother." Such a mother figure, in contrast to a heavenly, light mother, embodies the primordial feminine as a power that is heavy, dark, earth-bound, a power versed in magic, now helpful, now witch-like and uncanny, and often actually destructive. Her son, then, would be a sort of chthonic fire-spirit, recalling Logi or Loki of northern mythology, who is represented as a giant endowed with creative power and at the same time as a sly, seductive rascal, later on the prototype of our familiar devil. In Greek mythology, Hephaestus, god of the fire of the earth, corresponds to him but Hephaestus in his activity as smith points to a controlled fire, while the northern Loki incorporates a more elementary, undirected force of nature. This earth fire-spirit, the son of the lower mother, is close to woman and familiar to her. He expresses himself positively in practical activity, particularly in the handling of material and in its artistic treatment. He is expressed negatively in states of tension or explosions of affect, and often, in a dubious and calamitous way, he acts as confederate to the primordial feminine in us, becoming the instigator or auxiliary force in what are generally termed "feminine devils' or witches' arts." He could be characterised as a lower or inferior logos, in contrast to a higher form which appeared as the bird-headed air creature and which corresponds to the wind-and-spirit-god, Wotan, or to Hermes who leads souls to Hades. Neither of these, however, is born to a lower mother, both belong only to a faraway, heavenly father."<sup>77</sup>

There are canny resemblances in all these myths, for instance how Prometheus is torn by his higher conscience in the visitation of the eagle. I find it equally interesting how Loki and its undirected force could almost be referring to our need for redemption and the sacrifice that necessitates bringing the individual back from the anthropomorphic realm. What I am affirming here is that such cosmic representations of the mother and father figures, impersonal and thus supposedly not intergrateable with the psyche, must go beyond gender definition; Jung notes above the devilish aspect of the *anima* for men which, for me, relates to the two-fold aspect of Prometheus as the giver of civilization through fire and yet also the cause for the bringer of ills in culture. The story goes that, to punish humanity, Zeus gave to Pandora a box with instructions not to open it.<sup>78</sup> This seems to denote, as a part of its symbolic associations with the virgins, the unconscious sexual element and choice that tormented the higher rationale of Man; culture is so close to the impersonal, yet so far. What I have been affirming all along though is the manner in which the impersonal has been and is made conscious throughout history as anyone holy will testify to. We need only refer to the Acts of the Apostles to see the vindication of this, say in the manner of tongues. And this is where I deviate from Emma Jung's assertions, because I believe she questions the whole nature of the holy. As such the above depiction can show the two-fold nature of an elemental spirit that represents Chaos in both its personal and impersonal forms. In Loki the woman's unconscious side is depicted, her sexual inclinations are wont to extend culture as a materialisation of this elemental through its default relationships on the ground – an extension of the Fall. Her manner is carnal and bewitching and is reminiscent of Morgan le Fay. In *My Confessions* I illustrate this two-fold nature both as a beautiful healer in her higher logos and an evil licentious temptress in the lower, and yet whose primordial existence threatens to break into the realm of sanctity the closer one draws to paradise where culture is transcended. In Mallory's *Le Morte d'Arthur* her incursions into the court of Arthur threaten to disarm the noblesse of the Round Table.

"Now, sir, said Accolon, I will tell you; this sword hath been in my keeping the most part of

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76 See the section preceding Isaiah 44:3 (KJV)

77 Emma Jung, op. cit., p31

78 <https://www.vocabulary.com/dictionary/Pandora's+Box>

this twelvemonth; and Morgan le Fay, King Uriens' wife, sent it me yesterday by a dwarf, to this intent, that I should slay King Arthur, her brother. For ye shall understand King Arthur is the man in the world that she most hateth, because he is most of worship and of prowess of any of her blood; also she loveth me out of measure as paramour, and I her again; and if she might bring about to slay Arthur by her crafts, she would slay her husband King Uriens lightly, and then had she me devised to be king in this land, and so to reign, and she to be my queen; but that is now done, said Accolon, for I am sure of my death.” (BOOK IV, CHAPTER XI)

The witchcraft she uses to expose the underlying carnal attraction of Sir Launcelot du Lake and the Queen Guenevere continues the theme. For being wont to not deny the reader one of the great classics of medieval literature I replicate the whole short chapter here.

“NOW leave we these knights prisoners, and speak we of Sir Launcelot du Lake that lieth under the apple-tree sleeping. Even about the noon there came by him four queens of great estate; and, for the heat should not annoy them, there rode four knights about them, and bare a cloth of green silk on four spears, betwixt them and the sun, and the queens rode on four white mules. Thus as they rode they heard by them a great horse grimly neigh, then were they ware of a sleeping knight, that lay all armed under an apple-tree; anon as these queens looked on his face, they knew it was Sir Launcelot. Then they began for to strive for that knight, everych one said they would have him to her love. We shall not strive, said Morgan le Fay, that was King Arthur's sister, I shall put an enchantment upon him that he shall not awake in six hours, and then I will lead him away unto my castle, and when he is surely within my hold, I shall take the enchantment from him, and then let him choose which of us he will have unto paramour.”

The scene is set then, an unblemished knight of the highest morality, the most worshipful of all the Round Table, lies asleep beneath the apple tree, whose temptation is now unconscious and out of the control of his psyche. For later exegesis, bear in mind that these conscious women represent a social, a collective council so to speak akin to the fates themselves, only more anthropomorphic and personal, riding on mules, possibly signifying a higher moral purpose in which Sir Launcelot has a choice. But Sir Launcelot has a helper....

“So this enchantment was cast upon Sir Launcelot, and then they laid him upon his shield, and bare him so on horseback betwixt two knights, and brought him unto the castle Chariot, and there they laid him in a chamber cold, and at night they sent unto him a fair damosel with his supper ready dight. By that the enchantment was past, and when she came she saluted him, and asked him what cheer. I cannot say, fair damosel, said Sir Launcelot, for I wot not how I came into this castle but it be by an enchantment. Sir, said she, ye must make good cheer, and if ye be such a knight as it is said ye be, I shall tell you more to-morn by prime of the day. Gramercy, fair damosel, said Sir Launcelot, of your good will I require you. And so she departed. And there he lay all that night without comfort of anybody. And on the morn early came these four queens, passingly well beseen, all they bidding him good morn, and he them again.

Sir knight, the four queens said, thou must understand thou art our prisoner, and we here know thee well that thou art Sir Launcelot du Lake, King Ban's son, and because we understand your worthiness, that thou art the noblest knight living, and as we know well there can no lady have thy love but one, and that is Queen Guenever, and now thou shalt lose her for ever, and she thee, and therefore thee behoveth now to choose one of us four. I am the Queen Morgan le Fay, queen of the land of Gore, and here is the queen of Northgalis, and the queen of Eastland, and the queen of the Out Isles; now choose one of us which thou wilt have to thy paramour, for thou mayest not choose or else in this prison to die. This is an hard case, said Sir Launcelot, that either I must die or else choose one of you, yet had I liefer to die in this prison with worship, than to have one of you to my paramour maugre my head. And therefore ye be answered, I will none of you, for ye be false enchantresses, and as for my lady, Dame Guenever, were I at my liberty as I was, I would prove it on you or on yours, that she is the

truest lady unto her lord living. Well, said the queens, is this your answer, that ye will refuse us. Yea, on my life, said Sir Launcelot, refused ye be of me. So they departed and left him there alone that made great sorrow.” (BOOK VI, CHAPTER III)

The story is a touchstone for celibacy and the higher mind. It shows that even in its dormant shadowy existence in a patriarchal world the lower mother is a potential rival to those holy spheres of men when the veil between the unconscious and conscious is thin. This is the temptation the holy experience. And it is also the failure of men to deal with their own shadowy existence in the face of purely sensate behaviour. But in this vein we must also attribute those circumstances in which culture, here representing the Fall, itself has in-built psychic passageways that the individual can navigate, what I called once ‘a maze full of mysty rooms’ in one of my songs,<sup>79</sup> towards the relaxing of its conventions. Namely through the cultic existence of fringe groups represented as such by pioneers zealous for the law, genius can be a factor of the loss of these cultural ties. The destabilising effect is not so much a cause but an *unconscious* product of prevalent dysfunctional relations until, that is, a new dynamic gets reassimilated into culture; the failed attempt of Judaism to deal with the Jesus groups is an example of where culture as a whole goes through a revolutionary change. Note here, this is where the dynamic of society occurs, flying in the face of established conventions and wanting to highlight one’s own rules and strictures for a truer meaning of freedom.

In a recent article by Alice Albina she mentions how the island kingdom of Britain since the Neolithic period at least, had been the rule of women yet largely marginalised and ignored by patriarchal historians.<sup>80</sup> Tacitus, writing in AD98 in his *Annals*, marked Britain as a place of female rule where sex is not given distinction in their royal successions. In this light we should also consider the medieval period for its opposition to dogmatic and clerical rule in the light of the Arthurian story. The fabled Christian court of King Arthur and the Round Table that allowed for such wild ingressions like his sister, Morgan le Fay from the Orkneys themselves, who relentlessly plies her charms and ambitions for power, is indication of maybe how the noblesse of its knights, presupposedly based and belonging to aristocratic families, were themselves morally hanging on to the Roman Church and its institutions. Such a drive for chivalry and higher moral, as represented by Hephaestus in the forging of steel, indicates the conscious renting of this cultural veil as a smith who can control this chthonic fire elemental such as Loki, and here culture is not so much a default operation but mysterious and ceremonial in its holy days towards those individuals who want to “evolve” it. In this vein Prometheus looks more like the fallen angel who, though a giver of civilization through the introduction of science, has potentially stripped humanity of its innocence and freedom from ills. From this milieu come many legends and myths, to note Robin Hood who was beleaguered by the forces of Prince John but who nevertheless has a love affair with the aristocrat Maid Marian. Considered even to be of noble birth himself nevertheless “stole from the rich to give to the poor”, his stock alias attributed to bandits in general.<sup>81</sup> To iterate then, the higher logos is only available to those individuals who know how to tread the path and leave behind their shadowy existence. And this was the prerogative of the need for cultural reformation, which started during the High Middle Ages and followed into the Late, in which “ignorance was identified with sin; knowledge with reform.”<sup>82</sup>

Paul Johnson notes that the routine moderation of anti-heretical behaviour was almost single-handedly led by the royal courts and its princes through the great Dominican houses to change Christian society from within even as the papacy looked on nonchalantly.<sup>83</sup> While keeping with the spirit of Christianity these great houses during the 13<sup>th</sup> century saw them inculcate the universities that had replaced the monasteries. The Franciscans followed suit. Where they had been training grounds for lawyers and financiers during the rise of the mercantile and artisanal classes universities instead would become centres of theology and philosophy towards the mitigation of secularism. Scientists like Roger Bacon became friars in the same air as Aquinas and Eckhart among the Dominicans, and Bonaventura and Duns Scotus of their bitter rivals the Franciscans. Friars had become quite unscrupulous though in matters of legacies and wills, and persuaded gullible sons of the rich to join them. Paul Johnson says that many vows were taken for non-spiritual purposes and only the very wealthy could negotiate a way out of them. Men were not able to be reformed into piety against their will in light of the wealth disparity of the many houses. Rather than dissolving them the popes took a *laissez faire* attitude and instead

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79 ‘Prometheus – Master of Time’

80 <https://www.theguardian.com/books/2021/sep/09/from-boudica-to-modern-britain-the-dream-of-island-utopias-ruled-by-women>

81 [https://en.m.wikipedia.org/wiki/Robin\\_Hood](https://en.m.wikipedia.org/wiki/Robin_Hood)

82 Paul Johnson, op. cit., p269

83 Ibid., pp240-1

had milked them financially. From the 12<sup>th</sup> century onwards the monastic movements could never really recover its noble spirit of the early Middle Ages until very much later after the radical reformation of Christianity had changed the map of Europe. But by then its heyday had gone. Johnson affirms that it should be remembered why the Crusades between the 11<sup>th</sup> and 13<sup>th</sup> centuries were wars and early colonial exploits, not missionary endeavours to evangelise; they were colonialist affairs, its three knighly orders were all militant paving a way for more land and riches. And it says something as to why the papacy, early in the 14<sup>th</sup> century, at the behest of the French Crown, dissolved the Knights Templars, appropriating all its wealth. Its growing fortune only emphasized the inner bitter rivalry of Christian institutions. The papacy was rather inclined to deal with practical matters, nor moral ones. As such then it was left to the threat of secularism and the rise of individualism to slowly dismember the papal stranglehold on knowledge and freedom. Meanwhile, the monastic dissolutions of the 16<sup>th</sup> century eventually developed from established procedures within the Church itself. Cardinal Wolsey, for instance, employed Thomas Cromwell, a legal canon expert in this vein and who was later utilised by Henry VIII. But to reiterate my point here, dissolution of one kind or another happens first from within due to the moral air of discontent.

We should wonder then, at the role and influence of women who still played a major role towards a paradigm change. Henry's love life is well documented and, as such, caused an unstable succession that led to the break with the Church of Rome.<sup>84</sup> His marriage with Catherine of Aragon failed only on the basis for its lack to produce a male heir. What followed was a series of affairs which led from the pope's refusal to ratify a divorce and consequently to the establishment of the Church of England. In such light then the women joined to a court can 'actively' take part in the creation of a new paradigm of consciousness whether they were deacons, wives or damosels in the rescue of noble knights. And here we must not deny Morgan le Fay's two-faced nature as her character grows throughout Thomas Malory's book. In historical terms it reflects early Christianity, Montanist and diverse, and the influence women played in its establishment. But let's be clear, this cultic phenomenon is rather a (r)evolution of culture, itself the establishment of which depends upon an existing framework as Judaism and the law of the prophets was for the Jesus groups. For this to have occurred implies the revolutionary spirit that allowed both men and women to see eye for eye. As such, the woman's higher logos finds expression when the environment itself opens up against the conventions of its times. As I said earlier, the woman's ingress into a predominant patriarchal culture may be responsible for its ultimate collapse in which it creates the void that needs to be filled. This was the dynamic and spontaneity that existed and which pronounced the early Jesus groups before it was eventually snuffed out after Christianity was normalised in its marriage to the Roman Empire.

### ***Emma Jung Revisited***

One can relate to such a higher form of the logos in which Wotan or Hermes represents that which is at once impersonal, such is the breath of God, now made conscious and transcending culture in as much as civilization is carried by its individuals. It is the domain of the holy. The androgynous spirit is now reflected in our dynamic interactions on the ground, not as a default act of culture, but as an itinerant nature awakening the souls of men and woman in this new paradigm shift. Here the shadowy existence of culture is left behind. Emma Jung's reference to Hades then appears more as the fear of loss of such a state of mind, a falling back into the patriarchal world of men and its unconscious femininity. At any rate, the allusion to a faraway, heavenly father or mother is the conscious realm of the individual that transcends culture for its gendered associations.

“In psychological language, this means that the yearning, the desire for new undertakings, makes itself felt first in the unconscious-feminine. Before coming clearly to consciousness, the striving for something new and different usually expresses itself in the form of an emotional stirring, a vague impulse or unexplainable mood. When this is given expression, as in "The Song of Wayland" and many other legends, through a feminine being, it means that the unconscious stirrings are transmitted to consciousness through the feminine element in the man, through his anima.”<sup>85</sup>

Like I say, it is an androgynous spirit 'captured' in the individual but found expression in the renting of convention and protocol, almost like the 'parting of the Red Sea'. The psychology is paramount for a modern understanding of the

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84 <https://www.history.com/.amp/news/henry-viii-wives>

85 Emma Jung, op. cit., pp52-53

unconscious sides of our psyches and the historical inheritance carried therein. Dreams, folklore and myths express the way our genetics have and are “unfolding” and show us the path for evolution. Yet I think Jung is to be, not so much corrected, but modified. Quite plainly I view her analysis from a much deeper spiritual perspective, religiously as such. Let me recreate her psychology from another lens.

In Emma Jung’s modified conscious/unconscious diagram originally presented in *My Confessions*, I have had to review her correlations between the masculine traits and those of the feminine to explain the cultural realm of the human psyche. In my own understanding I can now mentally locate Jung’s chthonic fire-spirit, Loki, whose creative power is immersed in the primordial feminine, for its effect within the cultural realm. I can place its relation to the “lower mother”, or contrariwise its androgynous promotion in the form of Hephaestus; the psyche can be peopled with such archetypes *ad infinitum*. But before these universal figures (*gestalt*) distinguish themselves as part of the personal ego Jung asserts, as in the case of women, that the *animus* is first noticeable as an oscillation between feelings of inferiority and that of exaggerated praise.<sup>86</sup> This is the experience of the shadow realm of culture. She then goes on to say that it also emerges in the unconscious action for commands or prohibitions, an expression of generally accepted viewpoints. In this she sees two functions of the logos per se, one of discriminating, judging, and understanding (which I localise in the objective masculine sphere of the individual), the other a need for abstracting and setting up of general laws (which I localise in the subjective feminine sphere of the individual). And further, when ultimately the ego does develop a self-identity it is configured and appears as in dreams either as a single person comparable to Hephaestus I would assume, in the first cause, or as a plurality, a kind of council in the second. In this latter I can compare it to the Fates of Greek mythology. (See my modified mind-map for the motivation towards the Genderisation of Culture based upon Emma Jung’s Theory of Psychic Conditioning.) In this light then, discrimination and judgment is seen to be mainly self-identified with by the individual, while the setting up and abstracting of laws presupposes an agreement on the part of many, and is therefore more appropriately expressed by a group of individuals. In the first she is referring to a masculine quality, the latter to a feminine. What is important to understand here is that I make the solid distinction between a default culture where such characteristics on both sides maintain a shadowy existence and fall foul of indoctrination, and the civilization whereby the individual is transcending this shadowy world towards a spiritual awakening. More will be said of this distinction later. Emma Jung continues:

“It is well known that a really creative faculty of mind is a rare thing in a woman. There are many women who have developed their powers of thinking, discrimination, and criticism to a high degree, but there are very few who are mentally creative in the way a man is.”<sup>87</sup>

This is an important point too, not least for the fact that she is referring to a very different and outdated milieu. I have tried to express this as a cultural sphere showing how a one-sided masculine or feminine personality ultimately must live in the shadow of culture visualised as two separate individual spheres superimposed upon the shadow world behind it. (You can see with the help of the mind-map that either gendered individual at the loss of the other gives rise to egotistical objective predominance in the male towards a patriarchal world, or vague subjective yearnings in the female who has to endure this man-made cultural objectivity.) As such then, women living in a patriarchal society can break free from these cultural bonds and begin to express a collective voice in opposition to the status quo, whilst men filling the voids of culture under reform must now find their feet much more deeply and sacrificially; the both unleashing the power of the unconscious.

When I revised my own thinking on the subject I realised I could express it graphically much better than with words. Hence the unified sphere of the masculine/feminine psyche reflects the Logos in the individual so that when viewing it for its origins we are appreciating it collectively for its unconscious motivation towards Creation. It is here that the gateway to the unconscious and the impersonal requires its mediation through the higher anima/animus.<sup>88</sup> Whilst its gender associations are integrated by its androgynous tendencies, culture then is transcended in the name of intuition, prophecy and magic whilst firmly remaining within the anthropomorphic realm of what I have called the 7<sup>th</sup> dimension. This is not godhead or messianism of the 8<sup>th</sup> dimension (which in retrospect I have renamed ‘Logos’), rather it is

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86 Ibid., pp20-21

87 Ibid., p21

88 Ibid.

humanity and its successful ethical approach to dealing with its own repressed condition factored by its increased default and sedimented materialism in society indicating a need for moral elucidation. However, Jung cautions and is quoted as saying that a woman will blindly accept those masculine qualities of objectivity when her *animus* gathers to itself more unconscious power than she is able to deal with that such a patriarchal society has cultured over time, and this her contemporary plight, living a shadowy existence.

“The natural result of this situation is that a woman's position with respect to her animus is quite different from a man's relation to his anima. And because of this difference in attitude, many phenomena which the man cannot understand as parallel to his anima experience, and vice versa, are to be ascribed to the fact that in these problems the task of the man and the woman are different.<sup>89</sup>

Looking at Jung's adapted mind map I will need to elaborate then, the function of both the *animus* and the *anima* in relation to its individual and collective appeal, for here we find something of the root of religion to express itself throughout the ages. And this is my context. The two spheres of the masculine and feminine should be imagined as themselves independently rotating. But rather than being a functional clockwork mechanism, like two cogs, their effect is to jar with each other, and this is reflective of the shadow world created by our culture. The only way that the two genders can reconcile with each other is if the individual transcends culture and takes a conscious step into the “cosmic” realm of the Logos, such as being aware of one's unconscious motivation. Take a look at the diagram and visualize this movement as a circular pattern going around this gendered division. Its unidirectional motion symbolizes culture per se. But in the process of conscious reconciliation the transcended human discovers their hidden *animus/anima* as not an autonomous unconscious entity (Loki) operating outside the will of the individual but as a heightened awareness of one's evolution through the control of this spirit (Haphaestus). Effectively, one is internalising their cultural development.

- Power is reconciled with Creativity/Practicality
- Deed with Meditating/Praying
- Word or Judgment with Counselling/Empathising
- Meaning or thinking with Visioning/Imagining

Because in the unconscious shadow world the two sides would jar (visualised as two separate cogs pushing clockwise against each other), male power cannot be recognized as a creative or practical act unless the individual transcends his culturo-historical inheritance; power would otherwise be spiritual and consciously determined. Instead we witness the subjugation of the feminine both in its personal psyche as well as in its cultural motivation. Power here then is a materialistic phenomenon, objectively and unconsciously leading from the Fall. This effectively closes out the Logos towards, as I say, the creation of a shadow world and grounds the will in a material world. This comparative elucidation between the masculine and feminine realms is likewise applicable to the actions of deeds, words and meaning at every stage of the individual's development.

In a conversation I had with an esteemed friend we looked at the Johnny Depp case<sup>90</sup> in which he was accused by his wife of physical abuse. Depp's main assertion was that “Nobody is safe from the instant rush to judgment handed out by today's cancel culture.” Depp had previously lost a libel case against a British newspaper accusing him of wife-beating. As a feminist, if she doesn't mind the observation, my friend raised a legitimate point. She took culture to mean the best of humanity and disagreed with my point that culture is, in fact, a despiritualised environment that gave phenomenon to the Fall.

“Culture is a ‘collective’ (mostly historic) shared value, belief or purpose held within a group, community or nation. Johnny Depp being in a violent relationship or drug taking and hiding it to enhance his brand and hoodwink his fans to continue to earn from his ‘good boy’ brand is not culture. Neo capitalism, perhaps – The Fall is a religious viewpoint – not a collective

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89 Ibid., pp24-25

90 ‘Johnny Depp says ‘no one safe’ from cancel culture as he accepts lifetime achievement award’, The Guardian, Thu 23 Sep, 2021.

culture, per se. People talk about cancelling culture but it's just become a slogan for continuing to spew crap (mostly extremist, colonial or racist views). I'd have more respect for Johnny had he owned his shadow rather than make excuses for it."

I had to reply in this vein:

"I just watched *The Pianist* [A film by Polanski] again. I suppose the best of culture in the manner you forward is when humanity is picking itself up again. Music is one way, film another. Behind those industries is a 'neo-capitalist' ideology which is the most awful factor. Much of the shadow side is perverted, sexually and materially. Depp's own shadow side is just like many other people's. Misogyny is nothing new. I see abuse as a factor of gender relations. I don't understand this 'cancel culture', I believe the solution is to transcend culture which, historically, is a result of gender. That means transcending gender too. You can see why I give culture a religious theme, gender division is written into our heritage. It's very difficult to make it work."

And so, within a patriarchal world a woman may feel more empowered in the protected nucleus of her home where gender roles can be swapped. But there will always be exceptions to this when the individual 'does not clean their feet before entering' or continues to wear their culture like bed clothes that aren't taken off. This is my point, that the spiritual sanctity of an intimate relationship is celebrated in our personal space. Religion gave air to this in order to engage Mother Nature through its temples, shrines, and churches where shared ethics relaxes our guard and allows the spiritual to work through us whilst being reminded of our inherited collective unconscious. I have hitherto denoted this as generating the pathos element where emotions can sometimes ride on the crest of ecstasy, bliss or joy. Culture per se would be an obstacle to this and as such much of the despiritualised world has denied us access to the impersonal where the prophet or saint has taken their cue. And this equally applies to the itinerant or the traveller in which culture *has* to be transcended. Often though, I have seen this power take extreme aggressive forms, its recoil if you like, of the cultural oppression that faces women in the 'real world', not unlike those attitudes against the natural world or against the dispossessed. But the same can be said of uncompassionate men. Subsumed by their objective desire for power their unconscious creative and practical ideals are rescinded to their inner mental world where it fails to engage a collective voice; I have ere quoted Emma Jung's affirmation of this point. Culture jars and inhibits the spiritual from "evolving" the individual onto a higher collective level of consciousness, debasing the human onto personal levels of objectivity. This goes for women also whose objectivity remains unconsciously determined under a patriarchal yoke. Yet if we can lower our guard and engage the collective further, we can begin to see something of the true individuality of the person coming through in the personal space of our unconscious, not the ego shackled as it is to culture, but as the mutual and androgynous desire for spiritual meaning and natural creativity which requires, respectively, both conscious and unconscious determination. And as we progress through our spiritual awakening this individuality is appropriated a collective voice in which we engage like-minded persons. All this is done in the context of cultural reformation.

Now, this is an important point. If we look at the masculine side the objective effect is to increase in individuality from power through to meaning or thinking. We should understand this as the way culture has promoted the individual from the inheritance of The Fall. As Emma Jung says, the will is not yet human until it is a power to will. And what many people probably haven't realised yet is that culture itself is the Fall. As such then, culture can be imagined historically and epocally through these nominal stages by the protagonists who make it happen. Ultimately it brings up the religious contention that knowledge was the fruit (desire) that Adam bore but only after woman was taken from his 'rib'. Readers of *My Confessions* will know that I interpret this as Man fallen from an androgynous state into a shadowy existence.

Okay, viewing the diagram again, if we turn now to the feminine side and the clockwise movement that returns us towards the cultural motivation for Mother Nature, it signifies the perpetual need for redemption, i.e. innocence (in a religious context this is perceived as virginal). Redemption itself is a powerful concept. Men cannot be saved from the Fall without regaining something that was lost, and for me it is the need to identify with the unconscious feminine or *anima* within us but which has now become externalised. This is at the sacrifice of the ego, and not our sedimented knowledge externalised and preserved in culture as wisdom. In effect the individual is negating the ego in order to transcend and push further the boundaries of culture, putting to bed those personal archetypes that define his or her unconscious. The result of this is to extenuate culture by "circumventing" it. It results in recognizing an unconsciously-

motivated will driven by the greater mind (Logos).

But I should say more here, for this circular movement, carried by the individual as will to knowledge, has a collective voice, almost like that of the ancestors, recalling the individual back to collectivism. It is genetic in its imperative, part of our survival mechanism, nature grounding us into a herd instinct. The transcended individual at their spiritual height has the vision to work with this path of knowledge and is ultimately fulfilled in creativity and practicality where culture has now opened its doors to reformation and natural power relations. Jung makes a very succinct point here but in the following quote she is contextualising in the first those subjective feminine qualities developed from a woman's historical lack of cultural salience.

“Not having her vision brought to a focus gives her an awareness of what is obscure and the power to see what is hidden from a keener eye. This vision, this perception of what is otherwise invisible, is made possible for the man by the anima. We must not forget that as a rule it is no achievement for a woman to give rein to her powers of phantasy; non-rational happenings or images whose meaning is not understood seem something quite natural to her; while to the man, occupation with these things is an achievement, a sort of sacrifice of reason, a descent from the light into darkness, from the clear into the turbid. Only with difficulty does he say to himself that all the incomprehensible or even apparently senseless contents of the unconscious may, nonetheless, have a value.”<sup>91</sup>

It is a feminine characteristic to discover hidden things as well as to pre-empt the future. This includes the endeavour with science and technology when viewed from a cultural perspective, but in the context that Jung is pointing out here men cannot achieve this without first transcending culture and objectivity in order to realise their higher *anima* into existence. Women, on the other hand, can revel in their unconscious outbreaks no matter how unreasonable it feels like, and discern far more easily in which direction lies the truth. And this makes them much more practical than men in developing a kind of faith in their object. In this vein Jung says that the products of the unconscious, whether through dream or fantasy, are a spontaneous animal, yet from an intuitive angle they contain “thoughts, views, truths, of a purely objective, absolutely impersonal nature” which can only be mediated through the higher *animus*.<sup>92</sup> And in this vein the Fates unwind the threads of destiny even before the eyes of Zeus can follow its source. “So here, too, wise women, resembling water birds, appear as foretellers of future events.”<sup>93</sup> She vindicates these points further on.

“... the answer is that in general she is more open to the unconscious than man. Receptivity is a feminine attitude, presupposing openness and emptiness...

...there have always been masculine seers and prophets, too, who are such by virtue of a feminine, receptive attitude which makes them responsive to influences from the other side of consciousness.”<sup>94</sup>

We should say more of this unconscious world then, because where women have to live in the shadow of men, and I indicate this through her fear and undeveloped discrimination, men, by dint of a patriarchal world rely on the woman to carry his unconscious burden, as Eve to Adam. And Jung affirms this when she says that often men need a woman to carry out his practical tasks. But this is the unconscious individual woman. Her collective ability as a fraternity lies in her coming-to-knowledge. It reiterates what I said earlier, that the collective female voice, in protest, leaves a void in a patriarchal culture that men must now come to terms with, a direct attack on their personal individualism in that it eventuates to stop patriarchy in its tracks. In fact when looking at Jung's modified diagram for psychic conditioning the conscious realms are firmly within the boundaries of culture navigated, as I say, by the individual towards its continual reformation. Yet outside, the unconscious is illustrated as a double-headed beast. In Creation and nature it stands for all that the physical world poses to the human. Its subjugation by men has led to women having to experience culture through its unconscious shadow world. In Spirit though, the individual can break through, and it is this that keeps the

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91 Ibid., p26

92 Ibid., p21

93 Ibid., p54

94 Ibid., pp55-56

cultural wheel functional, allowing its motivation to navigate for us a path back from the unconscious to the conscious realms. In this, culture needs to keep moving through its encompassing of the impersonal, as I say sedimented in time as wisdom. And this is the mystery of Logos as the Word of God to give life as light and not shadow. It is religious in form.

### **‘Erring’ towards the East**

Jung must have been well aware of Hindu mysticism. Not least at the time of writing there was a concerted effort to amalgamate Eastern and Western traditions in the 20<sup>th</sup> century, a throwback if you like to the Gnosticism that played an increasing part in the new Christian religion of the Roman Empire. In the last Volume I hinted at the need to go beyond Christian hermeneutics and rather look towards Eastern philosophy for a more in-depth understanding of the processes of the soul and spirit. Of late I have been reading *Autobiography of a Yogi*, and as much as I like to think that any particular religious experience can convey the same message, in terms of identifying the deeper psychical relation of the body to the spirit world then we already have the *Upanishads* to garner for us a profound example of a Hindu culture older than Judaism and Christianity combined, asking all the same questions. It would be difficult not to disentangle Hindu insights from those of Christianity in my opinion whose verity is only matched by its longevity. Swami Pranabananda was having a conversation with the young Sri Yogananda explaining to him the need for a guru.

“For eight years I persevere, meditating half the night. I had wonderful results; tremendous spiritual perceptions illumined my mind. But a little veil always remained between [me] and the Infinite. Even with superhuman earnestness, I found the final irrevocable union to be denied me.”<sup>95</sup>

As much as a yogi may try, that impersonal barrier still looms. In a Western context only the saints and prophets come near to relating these experiences of the supra-personal whose royal archetypes I reiterate, Emma Jung says cannot be integrated. Pranabananda continued.

“One evening I paid a visit to Lahiri Mahasaya and pleaded for his divine intercession... Lahiri Mahasaya extended his hand in a benign gesture. ‘You may go now and meditate. I have interceded for you with Brahma’...Never from that day has the Blissful Creator remained hidden from my eyes behind any screen of delusion.

Pranabananda’s face was suffused with divine light. The peace of another world entered my heart; all fear had fled.”

In another conversation Lahiri Mahasaya advocated to his disciples the method of *Kriya Yoga* whose power lies in practice.<sup>96</sup> Kebalananda, a noted authority on the ancient *shastras* or sacred books, says, “Through its use, the omnipotent God, hidden in all men, became visibly incarnated in the flesh of Lahiri Mahasaya and a number of his disciples.” Brahma is God in His aspect of Creator, from the Sanskrit root *brih*, to expand.

Now, I will come back to this point soon enough. But it should be noted that India’s reverence to the female principle extends to science and revelation. At the Bose Institute newly opened at the time of Yogananda’s writing and reflecting the great insights of its author Jagadis Chandra Bose, its front gate incorporated a centuries-old relic from an ancient shrine. “Behind a lotus pool with a torch conveys the Indian respect for woman as the immortal light-bearer. A small temple in a garden is consecrated to the Noumenon beyond phenomena.”<sup>97</sup> The Divine here is being illustrated by its lack of an altar image comparable say, to the unadorned interior of an Islamic mosque. Bose gave a speech at its inauguration.

“In the pursuit of my investigations I was unconsciously led into the border region of physics and physiology. To my amazement, I found boundary lines vanishing, and points of contact emerging, between the realms of the living and non-living... it is often forgotten that He who has surrounded us with this ever-evolving mystery of creation has also implanted in us the desire to question and understand.”

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95 Paramahansa Yogananda, op. cit., pp29-31

96 Ibid., p44

97 Ibid., pp75-77

Now, men may be accused of excessive mental creativity whilst subordinating their female partners to practical chores, this is the domesticating process that takes its inspiration from the noumenon. But some have chosen this as their religious vocation towards complete detachment from culture, renunciation of our material inheritance that binds us to physical Creation at the 5<sup>th</sup>. In effect it requires the evolved individual to take an even greater step outside culture altogether, to bring culture pleading at his or her feet. And this is where all traditions cross over, as inherited and sedimented wisdom and knowledge passed down by its individual protagonists, through the reversal of the Fall that allows one to remove themselves from its material aspirations – the fruit of the Tree of Knowledge of Good and Evil. Jesus said,

### **Matthew 7:21 (KJV)**

**21** Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

And the conscious will that Jesus talketh about is unconsciously motivated. We are all familiar with the expression, ‘As above, so below’. It is the will that bridges the 8<sup>th</sup> and 5<sup>th</sup> dimensions in the name of Spirit and Creation. In my readings of Zen Buddhism and the Denkōroku the emphasis upon *shunyata* (to be emptied of culture) is depicted around the concept of ‘IT’. Enlightenment is measured by IT’s comprehension. In all these accounts the question that the appellant monk is making is whether IT is a sentient or non-sentient experience. Keizan Zenji uses discourse in order to convey the journey a monk must make towards IT’S comprehension, in order to harmonize the bridge of both conscious and unconscious determination. That is, it requires conversing with another who has realised THAT which was formerly unknown through a process of empathetic exchanges between a master and the student. In these examples it gives the impression, not of Socratic Greek intellectualism, but simple word plays that helps the enquirer find himself.

“Were you to try to seize this state, you would never realize IT takes on no form, IT is ‘non-existent’. Were you to try to be rid of IT, you could not separate yourself from IT because IT has accompanied you from the very beginning of time; it is ‘non-existent’. Still, IT is not feelings or perceptions, knowledge or thought, much less does IT partake of the four elements and the five skandhas. This is why Wanshi said, “There is enlightened wisdom apart from emotional judgmentalism and intellectual discrimination; there is a BODY that is not comprised of the four elements and five skandhas.” In short, there is TRUE CONSCIOUSNESS.<sup>98</sup>

I am sure we will encounter more such examples of Zen but for now let me leave you to dwell on the forthcoming point in the spirit of Zen. The gist of understanding here is to gather to oneself the experience of complete being. Earlier in the aforementioned account the monk Tōzan had a great awakening to his true self and presents his master with a poem to express this understanding.

‘Wondrous, wondrous indeed!  
The dharma teaching of the NON-SENTIENT  
is beyond imaging or words;  
Listening with your ears,  
you will find IT hard to comprehend  
But, hearing ITS sound with your eyes,  
you can know IT directly!’<sup>99</sup>

It should be forwarded here that this curiosity to question the unknown is the monk’s feminine desire to reflect the noumenon albeit what needs to change is the environment that will facilitate the renunciation of culture. Hence many of these Zen stories depict the itinerant monk leaving behind the material world and finding solace through non-attachment. Whilst I may depict this as the individual quest we should also cast a further eye to the feminine and the potential role of women if culture is to be revolutionised as opposed to the subjugation of the feminine principle. Now look again at my

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98 Keizan Zenji, ‘The Denkōroku or The Record of the Transmission of Light’, Shasta Abbey, California 1993, p211

99 Ibid., p204

modified diagram and try to imagine the two gender wheels jarring against each other. Without consciously engaging our will one or other of the gendered roles remain unconscious. Transcending culture and its shadow world necessitates the individual to hear their inner voice. But what I seem to be asking for here is functionality and a reversal of the Fall so that the ‘two cogs’ representing the masculine and feminine will be moving in unison, appositionally and not in opposition as indicative of a dysfunctional culture. And bear in mind that I am quoted for saying that culture is a product of extraneous sexual relations, i.e. it roots itself in materiality. Whilst the individual woman may be naturally creative in the small economic environment of the home by dint of her primordial role as a child bearer and sex object, it is because of a patriarchal society that she will have had to renounce any ambition to greater social power, and experience instead a shadow of fear and inhibition in the wider world. In such a vein, her yearning for honor or acknowledgement brings on an unthinking prejudice within her, whilst her natural insights are relegated to superstition; it is the best she can do to fantasize or dream. She is bounded by her hopes and wishes at one extreme, and her curiosity of what the man’s world is at the other. Whilst the transcended man may be taking his feminine traits to heart and expressing a conscious redemptive will towards intuition and prophecy beyond culture in the name of enlightenment, the woman on the other hand needs to destroy the very culture that threatens her own quest for individuality. It is here where we will see a revolution, when her creative will can change the way men think forever so that power is moderated from the individual to the collective realm. Bear this in mind, I seem to be indicating that individualism has no place in an evolving culture when culture itself fails to take the collective into consideration, socialism per se. And by extension I must also be referring to the natural kingdom and all species under the sun that Creation has already bestowed upon us.

As such, the woman can reach her spiritual zenith through the cultural “spaces” that women have consciously rent open during the reversal of the Fall. However, the inertia of a *fallen* culture will always prevail regardless so that the role of the woman is made that much harder in a sexualised society. Spiritual enlightenment though, remains the individual quest only that it must garner a higher rationale towards mutual aid. Unfortunately most men have taken their patriarchal dominance for granted and have fallen foul of the material desire to suppress all that is natural. Like I have said, in doing so they can express a selfish mental creativity through the singular motivation for knowledge in disregard of the need of a maternal collectivist will; they are competitive rather than cooperative in their instinct. It is a fragmentary disposition within culture itself. Spirit here is not unconsciously motivated, not a zenith of divine vindication of the noumenon, but heavy in the nadir of material gain. His active fall from grace or spirit arrogates a passive role in women to play out his errant shadow side. And in this respect everyone in the material world finds it easy to consolidate their motivation through sexual promiscuity and base relations when a female is submissive. Man’s will is reconfigured to unconsciously bypass his femininity at the cost of his spirit and the unconscious is thus left to wallow in its own mud of Creation.

Let’s take an anthropological overview then, if a little cynical. In order to maintain an unconscious cultural dominance over women, one must now unwittingly protect the patriarchal environment by producing an heir, bound as the woman is to the hearth and the hob. But his exploits further afield require her submissive pleas to come home whilst she reels in anxiety and fear of the possible future of a bastard child. Yet on he goes decreeing what is right and wrong, politicising the world and calling for democracy in his conscious individuality and territorial dominance. Their wives and lovers are left to rue the lost power relations at home whose unwarranted discrimination reflects the failure of their absent husbands to concord with their neighbours on the security of their domestic boundaries. And so she unknowingly preconceives his enemies in granting utmost devotion to him. And when finally the man reaches the pinnacle of his life’s works and he pens his accounts in adoration of his followers, his wife is already fantasizing over somebody else who is more on the level of her own will, someone more at home. In effect, this is the peril of the domestication of the instinct; individualism has waylaid the path of equity.

The liberated woman, on the other hand, sees now the spiritual quest as a conscious motivation. Her ‘animal’ will is driving against this masculine ambience, forcing her chthonic fire spirit to hammer out the tools of Haphaestus, the Greek God of fire and craftsmanship. She cannot do this alone, the fates demand that she first collectivises her maternal spirit before she can embark on her own individualist path against the patriarchal current. In her meditations and prayers she moves beyond the spiritual economy of the home and begins to relive culture in its paternal development taking on board those masculine qualities and the social salience that had been denied to her; she understands something more of her emotional guile to lead the knight errant into treacherous paths and obstacles. She may even cure you with a salvant or a rejuvenating brew that emboldens men to take up the quest. In this, her cultural individuality begins to take form. Ingressing even further beyond and engaging the political aims of men for command and order; here, Morgan le Fey

epitomises Haphaestus in her wit and ingenuity to forge out a path into the male world of triumph and tragedy; the slip of a word, the chattering of intrigue the such is the destroyer of reputations, but a collective voice still, grounded as it is in domestic affairs. In her council she empathises with the male world and vies for its power as an instrument for equity and justice. Finally though, the way has swung to and fro, on the one hand, to be listened to by her husband or lover, or her teacher, even the religionist who ushers her closer into the world of spiritual unknowns, but on the other hand the motivation for knowledge, status and recognition. She can finally remove her swan vestiture to reveal the true reality of her princess state, the omniscient prophetess, seer and oracle. The Fall is pushed back and culture crumbles before her divine steps. Yet all the time she is becoming conscious of her androgynous qualities, ascending in her mind and body so that men will begin to look upon her as a giver of Creation, a representation of the impersonal spirit. This has been her inner struggle, either to give in to the shadow world or to transcend it in crafting out her own spiritual path.

In effect, for there to be cultural harmony, the feminine must be appreciated from both sides of the argument, from its male cultural significance in a repressive patriarchal society, and towards its individual significance as a vestiture that the spirited woman must remove. Jung shows that in the story of 'The Huntsman and the Swan Maiden',

“The need for redemption, shown by the enchantment, indicates that the swan form is not an original condition, but secondary, like a dress hiding the princess. Behind the animal form is concealed a higher being which must be redeemed and with which the hero will eventually unite. The princess to be redeemed, appearing in so many fairy tales, clearly points to the anima.”<sup>100</sup>

And so let us take the collectivist role further and see the female as more than intuitive, as she herself must bring those hidden prophetic yearnings to counsel or empathy. In this she sees the greater social deed, the damosel if you like, who leadeth the knight errant to rescue her sister from an immoral castle lord. We need only reflect on Sir Tristram and La Beale Isoud whose noble acts were matched by her skills as a surgeon and healer. The all-merciful divine Mother is now juxtaposed against divine fatherly justice. This is the Hindu theme explicated throughout the Bhagavad Gita. Culture here is being redefined by its higher protagonists whose union of spiritual love raises the standard for all humanity to follow into.

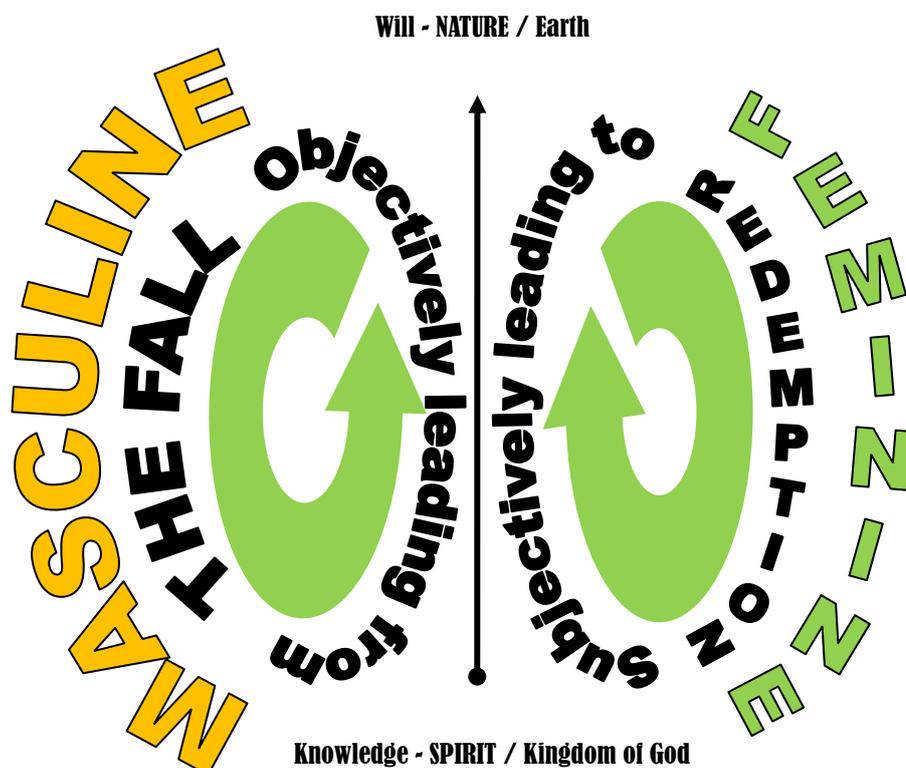
To recap then, relationships within culture always jar when love is not unconditional. That is because the Spirit calls to it an androgynous mindset banging on the door of the 8<sup>th</sup> dimension and not the materialisation of gendered relationships which need to be worked through, in effect a continual need for redemption. This has been the result of the sin of Adam to pick from the Tree of Knowledge, to seek power over nature through its objective mimicry; to be rooted in the ego and the obsession with mental creativity.<sup>101</sup> In this the masculine element of culture wants to create God in its own image and remains firmly bound in the conscious sphere of cultural motivation – the worship of one's own creations. By looking at my modified diagram of the psyche you can see that I indicate both Creation and the Kingdom of God outside this conscious sphere which demands of the transcended individual an unconscious motivation and a subjective centredness derived from our natural maternal will. I have here indicated this as the evolutionary disposition between the 5th and 8th dimensions respectively, reflected in the Fibonacci Sequence. And evolution should be seen here as characterised by its unconscious motivation through this sequence. Yet the anthropomorphic tendency of a man to take their motivation purely from personal, rational knowledge arrogates to him a mental creativity that anchors him towards a subservient woman who will fulfil his shadow self and carry out his domestic practical needs. You can imagine this as a self-perpetuating obsession catering towards a lopsided objective orbit, as I say, the genderisation of which jars in opposite directions; whilst the man is unconsciously repressing his instinctive motivation against the mutual inclination to collectivise, the woman is omitted from this process of objectivity and so is indirectly responsible for developing this male ego. This is the subjugation of the feminine will also directly responsible for an ere-slave culture and the loss of natural species through over-development in the industrial world. Likewise we should not deny the woman's inability to

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100 *Ibid.*, p57

101 Biological mimicry forms a natural analogy here, “by the superficial resemblance of two or more organisms that are not closely related taxonomically. This resemblance confers an advantage - such as protection from predation – upon one or both organisms by which the organisms deceive the animate agent of natural selection.”; <https://www.britannica.com/science/mimicry>. Those familiar with my anthropological views will note that I make a distinction between *Homo sapiens* 'environmentalis' and 'technologis'.

deal with her own inflated unconscious. This unconscious sphere is also self-perpetuating and, without repeating myself too much, is a mirror reflection of patriarchy – a dislodgement of androgyny for the sake of the woman’s ego. But to recap, only in conscious synthesis of both our masculine and feminine sides moving in unison with the same motivation will culture neutralise itself through an evolutionary coming-to-knowing of our purpose. And this is socialism *par excellence* – our natural inheritance, what Kropotkin called the higher rationale for mutual aid towards our greater survival. The impersonal realm is thus endowed with maternal and paternal influences that the ‘seeker’ of the divine personalises in their understanding of God (true individualism) as a bridge to Creation (true collectivism). This is embodied in the Hindu decree for an all-merciful divine Mother and a justiciary divine Father.



As such then, when reading signs and lessons from the unconscious Jung’s above quote referring to the need for redemption can be read in favour of the female *animus* too, the woman who promotes the masculine element that will *change* culture against its patriarchal current as indicative of her royal entry. These are the higher archetypes, the unblemished form of Morgan le Fey, or Guinevere and Isoud who receive those knights that will join them at the Round Table in fealty, honour and worship. Here the female’s masculine archetypes enjoin women to word and judgment, discarding off those unconscious personal forms of the shadow world that have waywardly erred from the path of morality. Hence, culture is permitted to express itself as a union of male and female participation towards the equality of respect, and rather than being the one-sided base materialist attitude of patriarchy, individualism can instead ascend into the higher rationale of a matriarchal social consciousness. Here the greatest discoveries are made.

“And as to thee, Ironside, that art called the Red Knight of the Red Launds, thou art called a perilous knight; and if thou wilt hold of me I shall worship thee and make thee knight of the Table Round; but then thou must be no more a murderer. Sir, as to that, I have promised unto Sir Beaumains never more to use such customs, for all the shameful customs that I used I did at the request of a lady that I loved; and therefore I must go unto Sir Launcelot, and unto Sir Gawaine, and ask them forgiveness of the evil will I had unto them;...” (BOOK VII, CHAPTER XXIII)

The swan form then, is an example of the nature of instinct that is personal and impulsive, a feminine attribute

deceptively cloaked within culture. But as if by magic the instinct can undergo development towards the rationalisation of the anthropomorphic world. The Spirit is not born of a conscious sphere, it is only personalised as such. The Kingdom of God is an idyllic interpretation for the magic of Creation; only the anthropomorphic world festooned Creation into paradisiacal terms in giving expression to the Unknown. It is the frailty in Man, humanity's sense of finiteness, which burdens one with a material mindset and the loss of emotional prowess in the strivings for survival. In an anthropomorphic world a man, as it is for a women, in order to become his *own* hero needs to feel complete and he understands this by having the feminine next to his heart. This cannot be a base love fueled by material desires and jealousies but one that transcends culture and its *fallenness* towards the synthesis of gender and a correlative noble ethos. The royal archetypes must then indicate the transcendent need to perpetually tread the path of redemption in order to reverse the Fall, albeit consciously and evolutionarily, through a state of being whole in one's psyche to the avoidance of a degenerative sexual relationship such that it would subsume one back into culture and the karmic wheel of suffering. As such, it is through *renunciation* and the sublimation of one's sexual powers that humanity will find the super-divine nature of life and its androgynous tendency imbedded in his ancestral psyche depicted as Adam before the Fall. And this requires the vision to be able to see the pitfalls in advance that caution one towards God and spirit; it is naturally prophetic.

Let me take a quick aside here and relate the case for evangelism that immersed the liberated colonialist in a frenzy of emotional venting when the American soil was opened up towards a national revolution. Religion in America differed from Europe. In the former it had become a voluntary movement and as such its incipient widespread behaviour became a major lynchpin for constitutional and social development.<sup>102</sup> Revivalism, through the millenarian ideal, acted as a unifying precedent towards a national force in which Christian enthusiasm was linked to political liberty. It heralded the Great Awakening of the 1730s for its part in the American Revolution. Having shared a lot in common with John Wesley's revival in England, it went further in upholding 18<sup>th</sup> century Enlightenment as now it had become a part of the universalising Erasmian intellectual tradition; the stress was on morality and ethics. Natural law was equatable with the religion of nature, revelation with reason. The likes of Jonathon Edwards could be interpreted both theologically and politically. You could almost compare its provisional character with the independence of India from British rule and the central judiciary role Mahatma Gandhi played in the Congress. In such vein, the preaching of Jonathan Edwards aroused what he called 'affection', and I quote Johnson here from Edward's *Treatise Concerning Human Affections* (1746), 'that which moves a person from neutrality or mere assent and inclines his heart to possess or reject something'. He saw no difference between a religious and a political emotion since the deeds of men were caused by God's will. Men are to know the hour when God's kingdom will prevail.

To me, I understand that what I am interpreting here is a reversal of the Fall, the religious libertising effect of finding oneself once again in the heart of Creation, a huge landmass opening up in itinerant glory. This is more than the making of culture, but civilization driven by the great pioneers of law and industry. This collective effect must represent evolution, one of the spirit vindicated by thousands of years of scripture illuminating the moral framework for providence in nature. Edward's use of the term 'neutrality' must surely then be indicative of the shadow world, the shackled chains of European individualism and its disparity of wealth that has now been left behind, albeit temporarily.

The Great Awakening continued to gain ground through its itinerant orators and what Johnson calls a personal American evangelism. Born from the country folk it opposed royal decrees for its "democratisation" of the masses. As people wept and fainted such 'disorders' were channelled into political aims identified with a Christian eschatology and, in resonance with the total Christian society of the Carolingians in the 9<sup>th</sup> century, it aligned itself with the work of St. Paul. It transcended competing differences from what was recently a disparate collection of colonialists still in political fealty to their European counterparts. Ecumenicalism would come to shape the political landscape of America, and Protestantism emerged from these brand-new beginnings and not from its European struggle to define itself as a Christian religion that needed reforming. The various dogmatic differences of its various sects were superceded with a Christian ethos. Philadelphia, for instance, was home amongst others to the Quakers, Presbyterians, Baptists, Anglicans, Memmomites, and even a tolerable Catholicism. And yet it would cater for much more than this; the Unitarians who followed in the tradition of Erasmus considered themselves paramount as a religion of the élite or the Chosen People. In New England they founded the American Renaissance upon the old Calvinist theory of an Elect Nation that was now infused with 19<sup>th</sup>

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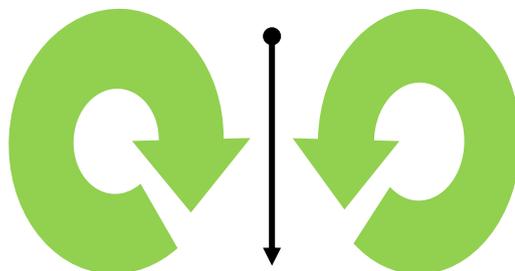
102 Paul Johnson, op.cit., pp424-30

century patriotism, and thus was born the Republic. Where Europe had been torn by wars the American soil was viewed as the cradle, if you like, of a new beginning in which religion was voluntarily accepted into the hearts of people won rather by persuasion and example, its ethical and devotional elements. And where Catholicism had sought to mystify God's invisible hand, in America He was preferred as an active and exacting sovereign. As Paul Johnson says, it was a throwback to the Augustine versus Pelagius confrontation in which the pessimism of the former was rejected. All told, the deep consensus upon ethics and morals mainly done away with mysticism and sacramentalism; it was personal.

On this note then, of a reversal of the Fall, its implicit understanding is wont to require us to see how the greater role of the feminine plays in culture, more so how it is connected to "emotionalism". It is the same emotionalism that accompanies millenarianism, or at least the opening up of culture to allow such phenomena to occur. You see, all the time men or women strive for their greater selves then the closer they begin to embody their higher archetypes hidden in their unconscious as a divine reflection of both the maternal and paternal aspects of the soul, the ancient belief that humanity is blessed in Creation. And so finally, her coming-to-knowledge and omniscience, in which her visions lead her into the real world of magic, when she stands not just for the phenomenal future but also for the noumenal-now - being, the evolution of consciousness – is when mankind is no more obfuscated by convention. This is an androgynous tendency and indicates that the individual is moving wholly within the spirit world towards conscious determination. The impersonal heavenly God is made conscious in meaning and thought, not so much interpersonally which can descend into a materialistic tendency, but intrapersonally as an unconscious collective will promoting the need within the individual for a vision and the fulfilment of prophecy; scripture had been the zenith of human achievement up until the scientific revolution. The androgyny of character moves beyond culture towards its spiritual zenith and hearkens to the oneness of Creation. That faraway Fatherly presence is now 'asking' Her to give birth again to the cosmos, the "spatialization" of matter before the Fall. "The Divine Mother is that aspect of God which is active in Creation, the *Shakti*, or power, of the transcended Lord."<sup>103</sup> Whilst she is at play in the most smallest of actions, the Lord is here as the sole Life and Judge. Yogananda narrates this point in his meeting of the Master Mahasaya, a saint.

"Saints of all religions have attained God-realization through the simple concept of the Cosmic Beloved. Because the Absolute is *nirguna*, "without qualities", and *acintya*, "inconceivable", human thought and yearning have ever personalised It as the Universal Mother. A combination of personal theism and the philosophy of the Absolute is an ancient achievement of Hindu thought, expounded in the Vedas and the Bhagavad Gita. This "reconciliation of opposites" satisfies heart and head; *bhakti* (devotion) and *jnana* (wisdom) are essentially one."<sup>104</sup>

As with millenarianism it gives rise to a number of creative syntheses. This devotion is all too apparent in new movements, but that what carries the sentiment further was proved in the American Revolution for instance where intellectualism alone was little more than a one-sided masculine battle grounded in a redundant feminine. For a movement to take hold then, requires both the feminine and masculine aspects to come together towards a harmonious cause; an uplifting of the soul tied in with the reverence of natural providence. Here, mutual aid is key to unifying the nations; its morals and ethics would follow in establishing the objective framework that contextualises the vision and future of its individuals.



103 Paramahansa Yogananda, op. cit., pp93-94

104 Ibid.

## **Alternative paradigms in Culture**

The one interesting condition my exegesis leaves open is what would happen if a man, in accepting the Fall and its material consequences, consciously reverses his own femininity i.e., towards a functional culture in negation of a shadow world, so that it lies in apposition to his feminine side? This would also be imagined as a pair of cogs moving in unison but in the other direction from transcendentalism. (See above)

Now, I have elsewhere referenced female movements like say, the Suffragettes who, for instance, enforced changes in laws and customs borne of a patriarchal society. As I say, the masculine void that opened up here was the opportunity to redevelop culture. In both cases you may imagine this graphically as a figure of '8' on its side rather than the circular unidirectional movement of culture per se that obfuscates the path of gender through its shadow world. In the immediate case though, it appears to be a cultural revolution of sorts in which the male individual, feeding off patriarchy and breaking free from convention, is quickly subsumed back into an objective materialist drive. At first one may think that I am not indicating anything different from its default shadowy existence. However, by this, I mean that the person engages the feminine side from a conscious desire not to be masculine, but feminine instead. Rather than reversing the Fall, he is instead compelling his will back towards an idyllic and sexual (biological) state of affairs through now the reversal of redemption. This is, in effect, a progression of culture where any evolutionary advancement it may have made through its androgyny is reversed towards base material things. I iterate, androgyny is not a cultural phenomenon; it is only a spiritual tendency to return to Origins. As such then, homosexuality is still a revolution of sorts, only now femininity is preferred to as a biological state of consciousness in a patriarchal materialistic world; one is consciously feminine in the knowledge that they don't have to obey patriarchal customs. Where homosexuality may have been frowned upon in the past, this revolution collectivises the spirit in its femininity and negates the sense of fear that a shadow world (culture) would have created. Nevertheless, it will always tend towards an idyllic materialist vision.

It could be an explanation for homosexuality, only because it is not a conscious masculine drive for knowledge, which in the past has been the male product of the domestication of the feminine element, but rather a conscious motivation towards base material things in the realisation of one's feminine attributes – it *is* idyllic. It is not enlightenment, nor an unconscious motivation for androgyny and a spiritual form of individualism that gives credence to the Unknown and God – the reconciliation of the heart and head. As I say, it collectivises the spiritual urge to motivate towards base material things at the abandonment of redemption in the name of Creation. We may understand it as a desire for Jung's lower mother, a self-gratification of surviving the Fall. It is not the same for subjugated women who don't have the 'comfort' of a *fallen* objective awareness as a base motivation for spiritual ascendancy. Homosexuality in woman may be better explained through the lack of female equity in society and an unconscious desire to reject men completely. This is not so much a female cultural revolution but emphasizes again a shadow existence filing in behind those revolutionary tracks laid by the very women striving in conscious objectivity against the Fall. They are effectively just unconsciously jumping on the 'bandwagon' through the feminine's herd instinct without due recognition of its leaders. It may in fact be a reflex of androgyny itself with its innate tendency to reject culture entirely.

...that as the animus problem became acute, many women began to show an increased interest in other women, the relationship to women being felt as an ever-growing need, even a necessity. Perhaps this may be the beginning of a feminine solidarity...<sup>105</sup>

Even if some women want to remain feminine i.e, made in man's image, if through their materialistic ambitions they fail in their sexual endeavours to be accepted as feminine then they will seek gratification with another person. Often this lack of fulfilment in a patriarchal world will impress upon them the desire to encounter a more objective woman whose inflated *animus* has the male characteristics that other men fail to give them. Even if I have taken out of context Jung's quote above, it still remains a female inability to deal with one's spiritual inclinations in a balanced way.

The desire for command and order is a quality that repressed women generally lack. It's probably a sign of the times too that more and more men are relating to their own feminine feeling sides tracing the rise of individualism in society and the self-perpetuating effects of a sexualised culture. When Jung talks about the achievement of men to be more sensitive it surely would have been an even greater achievement in her times when homosexuality was outlawed and frowned upon

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105 Emma Jung, op. cit., p42

in public. The social consciousness and lack of personal power would be acting upon the person with greater force to stay in line with public opinion. This is not the case anymore in a more libertarian society (I use the word liberally). Hence, accepted homosexuality is on the increase because of the interchangeable roles that men and women have nowadays. As I say though, this is not to denote the (lower) soul here to purely an instinctual behaviour governed by an unconscious herd mentality. The latter is and can be promoted in its cause towards revolution and the call for a higher rationale – the emotionalism of vindicated belief systems - and the collective consciousness towards its attraction for leadership and a group strategy. In this sense the (lower) soul is always seeking spiritual emancipation through a coming-to-knowing. Hence, the role model in the religious past has been the itinerant teacher, prophet, seer or visionary. This must be akin to Kropotkin's mutual aid where the strength of the collective is its ability to identify a need for a new leader or new solutions, for instance a virile queen bee, where entrenched genetics have a proven track record towards survival of the colony. In human societies it appears significant that we have erred from very basic communication skills, the cybernetics of which is becoming more and more reliant on artificial intelligence and technology, and an externalised memory.

There has always been an ethical element providing the longer-term bonds that society necessitates if it wants to promote stability and acceptability; the additional benefits of which are innumerable. But likewise the individual will contest for this leadership so that, in order to move forward, laws of one sort or another are required and upheld, and this has led to the democratic model. In a previous Volume I mentioned the ecological principle for both competition and cooperation when natural ecosystems are seen as a functional whole. Emotionalism as such is more akin to the phenomenon of the masses; more instinctive in its nature it relies upon a historical narrative and hence its vindication of a 'mythic' leader. This at times has exaggerated tribal superiority to the threat of perpetual antagonism and racialism. The modern-day rifts between Jews, Christians and Muslims in the Middle East are a case in point. Within Christianity though, it came at that time when the law had been already firmly established and developed in the Judaic world. Jesus had taken the educated and wise justification for the need of a messiah, which was prevalent long before his birth. Parables and stories were an age-old method of relating a moral structure to the masses, educated or not, who could understand the law for its personal pertinence and hence a more individual and mental application for the meaning of life. Emotionalism as such serves to bind, but Man's rationale seeks to apprehend this unconscious motivation. Hinduism understands this dichotomy of heart (*bhakti*) and head (*jnana*) through the exposition of the *Vedas* dating to thousands of years before the rise of Western civilization. As Yogananda said, personal theism and devotion are one and the same; it must then be its application through either an individual or social consciousness that is the difference for its comprehension. When transposing this model to a modern-day environment the failure of Western democracy shows that it is quickly usurped by the first despot or dictator that can get the populist vote. It is the loss of spiritual clout that goes a long way to explaining a lack of social integrity whether it is familial, tribal or nationalistic, and its prestige and honour that once would have been inseparable to the way of life. In such a case the impersonal realm remains unconscious to the personal. And this has been a problem of modern environments; the loss of a religious model and subsequent lack of bonding has removed our *need* for the unconscious, and thus is exacerbated by both a sterile modern education and lack of a proactive ethos which has led to over-competitiveness rather than cooperation. Undoubtedly I am beginning to understand that the impending collapse of society happens first on a psychological level where a default education extenuates the individual in terms of the equality of respect; the poor, for instance, used to very content with the labours of the world if they could relate to its values personally within a smaller ethical framework. And this naturally binds the poor and the meek together without a need for a global politicising viewpoint. The social consciousness as such is carried by an emotional current that allows one's pathos a shared value.

Like I say, my analogy here can be made with animals and insects. In my beekeeping activities I see how the social consciousness is governed by a group strategy triggered by the biochemical responses of the queen who is, in fact, a more genetically-developed insect. Being nurtured under different circumstances she produces more pheromones and triggers greater responses within the collective; she also has more disease resistance. Having said that, as soon as those chemical triggers fail to coordinate the group, its "higher rationale" kicks in and selects for a new queen to be bred. This can only be the stuff of dreams where psychic influences are genetically encoded in the evolutionary life of a bee towards the survival of the colony and the species as a whole. It is not my point to prove whether animals or insects dream but if, as it has been proven that simple creatures have photographic memories – certainly some beetles orientate themselves to the stars - it would not be a wild assertion to state that such memories are reconfigured to provide a historical precedent and imagery that our biochemical human bodies demand in our inherited behavioural responses, the narrative of which is carried emotionally and vindicated through its rational application.

You may recall in *My Confessions* how I referred to Kirsty as my ‘witch’, fulfilling in me the temporary period when our relationship was based on a kind of hidden mutual logos; I was seeing her as a biological expression of the lower mother, willingly playing the role of her lover, whilst she would have seen in me the chthonic fire-spirit who “expresses himself positively in practical activity, particularly in the handling of material and in its artistic treatment... [and] negatively in states of tension or explosions of affect, and often, in a dubious and calamitous way, he acts as confederate to the primordial feminine in us.”<sup>106</sup> Our relationship dissolved on the basis that I stopped being the artist and she was allowed to unconsciously manipulate me as a sexual object – a product of her personal *animus* anchoring our relationship in the material world. In order to continue to navigate her way out of this complex and evolve, it was necessary that I was received as a higher archetype, one that expressed more control. In this I could have been the ‘father’ figure more which I believe she was consciously seeking. I, on the other hand, lost the ‘witch’ early on, and with it the need to express my dark feminine side with occult power or higher vision. From both sides the failure was a matter of sexual misadventure extraneous to our needs. Readers may recall that I firmly place the moment in the music room of her college where, instead of the teacher in which I am professed to be, her procrastinations overtook her and she would rather be exploited as a sex object towards gratifying her default emotional tendencies; as individuals we lacked a higher rationale. She led me down the slippery path of licentious behaviour where, as a lover, I horribly fail. That is the two-sided boon of knowing your own spirituality and at what point you have evolved to – it should have guarded against these moments in one’s active consciousness. As Jung confirms, its elements tend to express the need for the conscious awakening of our repressed condition, the shadow world.

As such we can view their projections either for the hidden qualities within us that need to find expression, or the requirement to change through consciousness-raising. In the above example the female *animus* expressed as a male consort in its lower form is the materialisation of our sexual desires. Hence we see the correlations with the whole Biblical narrative and the temptation of the devil in the Wilderness (Virgin Mary). Readers will note that I firmly relate the Virgin as the archetypal embodiment of a higher androgynous pre-fallen state epitomised by Creation. Men who are disconnected from their feminine unconscious sides will see a virgin consort as little more than a material object that can be developed in their own image, and this goes for virgin landscapes too. In spiritual terms though, the ‘virgin’ here is indicative of the need to evolve in so that Mary, passive and eternal in the Greek context, can be brought out into a more contemplative state, cf., the role of Martha.<sup>107</sup> This was its Western development subverted by St. Augustine. Irenaeus, in opposition to the gnostic influences coming in from the East in the 2<sup>nd</sup> century, had already proffered his Trinitarian relationship between the Father, Divine Logos, and Spirit of Wisdom (Sophia) in which the creature is related to the transcendent, invisible God through the Son. The Divine Logos is born into the womb of the Virgin by the power of Sophia to bring about salvation.<sup>108</sup> In this we can observe in the Hebrew word ‘Ruach’ translated as an invisible force, the active element or ‘breath’ of God indicating the *need* of the Father to produce an heir – the Son. In *My Confessions* I related this to Mary’s Visitation by the Angel Gabriel in the form of the Holy Spirit as an act of Creation. As the story unfolds it is obvious that the spirit, correlate with God’s breath or Divine Word, finds embodiment in the Son as the ‘vine that grows wild’ and *unconsciously*. Hence the meaning behind the Logos and the idea that we can all become ‘sons of God’. Beyond this all other relationships are extraneous to apprehending God. And I don’t doubt that some theologians have forwarded this to be the unique purpose of God over the course of millennia, leaving freewill as the ‘bartering’ element the masses must come to grips with. And this is how Irenaeus argued for the primacy of created things, that everything is initially born into wilderness - Creation. This is the role of the ‘virgin’ hitherto referred to by the Kabbalists as the *Shekhinah*, a necessary addition to the nine male *sephiroth* and lower anthropomorphic kingdom. Only through such higher spiritual awareness in the individual is the concept of the Trinity understood and engaged as Creation, perceived and opened (*nekev*) through what the Kabbalists term as its “spatialization” in which humanity is allowed to draw towards God in its evolution. I will enforce this kabbalistic viewpoint further along. But for now, evolution is synonymous with salvation. This is the meaning behind the coming of the messiah. How the messiah will manifest is a unique event. From its purely impersonal and animistic origins, as in the regulatory power or *anima mundi* of the material universe, the spirit now becomes incarnate (personal) – Jesus as the Way of life. Christianity developed the theme through the concept of consubstantiation; the Father manifests His Son through the materialisation of the spiritual universe as the ‘vine that grows wild’.

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106 *Ibid.*, p31

107 White, Jr., ‘Medieval Religion and Technology: Collected Essays’, pp240-241

108 Michael S. Northcott, ‘The Environment and Christian Ethics’, pp206-208

## ***The Unbearable Lightness of Being***<sup>109</sup>

So, in reference to the *Bahir* and Kabbalism I dug out what would become my *Book of Songs* illustrating in chronological order my poems and lyrics. The earlier stuff highlights succinctly the uncontrolled elementary forces that were circumnavigating around my psyche during a period when I was coming to terms with my personality breakdown, and its expression gives clout to the presence of the unconscious requiring qualification. The themes were religious; out of the Chaos came about order through the need to rationalize or consolidate those emergent feelings with a 'new culture'. In those days I was so instinctively motivated and unconscious it bears witness to the anguish one feels when growing up in the face of culture's invisible hand. Consider a child, more an animal removed from its natural environment. This is the domestication process in which we are bombarded with a whole new value-category system. Freedom was parametrized within the need to maintain my spiritual awareness. The 'reluctance' to follow any kind of gendered relationship with another woman was a factor of my intermittent sexual conduct which broached near asceticism sometimes as I swung wildly between the personal and impersonal. On the one hand I wouldn't give in to culture, on the other I had no will to resist. At times I was little more than an animal and I saw girls purely for their pheromonal attractions. And this is interesting, as I recall the memory of myself as one who got by merely through instinctual magnetism. I didn't treat girls so much as badly, but more like animals. This changed with time as values were reinterpreted and I began to appreciate the need for celibacy towards the conscious motive to regain my feelings of completeness and comfort. In line with my studies here was a typical lyric that bears witness to my condition at the time.

## **The Unbearable Lightness of Being**<sup>110</sup>

House of One Hundred Leering Eyes  
Of Course a Curse to Cure  
(In Curie) the Courier into Courtier

Room of Tenfold Peering Angles  
Read Kabala in Ka'aba  
To Ba'al in Aba with La

Subconscious inscription from archetypal projection  
Psyche conditioning through soul destining

I will not be repressed  
Let no pundit affect you his mule  
With sublime genius will I in self-defence  
Convert one's abundant energy in recompense  
Subject in vying the objectifying fool

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109 The author, Milan Kundera, of the 1984 book of the same name recently died. This classic, which I have yet to read, describes the relationship between two men, two women, and a dog in the 1968 Prague Spring concerning the period of political liberalisation and mass protest in the Czechoslovak Socialist Republic before, ironically, Russia invaded 2 days before I was born. It has been interpreted by feminists as misogynistic both implicitly and explicitly. The expression has also been referred by Nietzsche to mean that things that happen only once in a personal life lose their "weight".

110 All my lyrics and poems are available at SLP's website in Book 8, 'The Book of Songs'.

Wall of Imbedded Pointed Ears  
Make Elfin the Merlyn  
With Aphrodite, the Deer-framed Dragon

Door of Eight-signed Mandala  
War dEvILS hit  
A sWord sHow IIt

Energetic surging of paranoiac infusion  
Harmonic oppression through complex inducement

Now, before you judge what I have written here, and this my thirteenth song I ever wrote which I nused to remember singing out loud with the top of my voice, it's worth describing the context of my mental condition at the time.<sup>111</sup> I had moved out of home and was living alone in a flat owned by a Jewish couple. I had suffered a personality breakdown a few years earlier which has been recounted in my first book;<sup>112</sup> suffice to say that I felt I was under constant psychic attack. The omens were there from the beginning; cats had infested the place with fleas and I had to wait 2 weeks for it to be fumigated before I could move in. The words of the song are a play on grammar and phonetics. They refer to the deep psychic processes in my interpretation of Chaos. The lyrics pertain to the archaic and geometric symbols I had decorated the flat with including chequered patterns, mushroom clouds, irregular triangles and squares, and most prominent of all, a large smiling pair of lips with their teeth showing through. All of it was painted beige and light red. The sometimes harrowing experiences I had found expression for through most of my early writing, and I felt I was reborn again, were not as a Christian or religionist, but as a mystic. I was infantile in my mind but oddly viewing life with an objective second pair of eyes from a 23-year old. I knew nothing of psychology at the time, the one book I read was Carl Jung's *Collected Essays* by Anthony Storr. I was deeply paranoid whilst trying to balance out these energies, suffice to say I managed to pull through years of uncertainty and instability by learning to get used to these unconscious outbreaks. The result of all this is the means to how I define God. It can be no coincidence that at the same time as reading about Jung, whose thinking always attracted me more than Freud due, I think, to its natural leaning towards mysticism, that I wrote the above song. What I now understand is that in *The Unbearable Lightness of Being* I am expressing the spiritualisation process that illumines the nature of the logos. More so, and only in retrospect, I realized I came over quite genderless in culture, yet very masculine in my biology – sinewy and broad-shouldered with a large penis. For this reason most persons didn't know how to approach me. It is the difference in feeling between having an animal magnetism for its imminent attraction, and the uncertain effect of being domesticated in culture; anthropomorphism is wont to lead one to a bifurcated state of mind. And this has naturally led to my continued studies in gender. Another look at the *Bahir* will throw more light on the subject.

The emotional sense I radiate in the above song is one of conflict. It can be likened to the cultural impetus to apply a gendered framework to all things spiritual. In reference to Gottlieb, Carl Jung himself asserts a male label to the spiritual, which elsewhere I have argued is a patriarchal tendency. In fact, Gottlieb goes on to say that his Christian ascribing of Divine Wisdom to Sophia gave a feminine quality to the Holy Ghost that was considered heretical.<sup>113</sup> I would not accord here, but it is a matter of terminology. I should also point out that Wisdom or *sapientia*, ascribed to the figure of the

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111 It is worth listing in chronological order my song titles up to this time as follows: The Book of Merlyn, On a Dragon's Whim, Shoebox Blues, Little Blue Pete, Ramble Free, A Bird's Tale, The Gift of an Owl, The Last of the Great Dreamers, Made in God, Just the Song, Rapt at Death's Door, The Unbearable Lightness of Being, The Eight, In the Beginning was the Word, etc. It's quite obvious that the autobiographical terminology refers to a deep psychological affliction.

112 Merlyn Peter, 'Being: The Evolution of Consciousness' available at SLP's website.

113 Freema Gottlieb, op. cit., pp63-4

Christ, was much later likened to *Temperantia* during the High Middle Ages towards the virtues of self-control and skill.<sup>114</sup> As such then, the feminine had a role to play, and as a necessary link between the physical and the spiritual realms it opens the way for the personification of evil during times of uncertainty. This spatialization process in Kabbalism is the understood manner of how God projects His light, and in this sense it descended and became feminized. But because of the natural characteristics of light to get dimmer with distance, so the *Shekhinah* is depicted in black garments and shrouds itself in mystery and deception. In her Jungian analysis Gottlieb mentions the matriarch Rachel who, in order to produce an heir, was substituted by the older Leah in the wedding canopy. Leah gave Jacob 7 children and his concubines another 4. The story goes that, having fallen in love with Rachel “Jacob spent his wedding night only to discover at dawn that it wasn’t Rachel, but her elder sister Leah whom Laban, their father, had delivered to Jacob’s tent. Laban explained that according to tribal custom the oldest daughter should be married first (Genesis 29:26). If Jacob wanted to marry Rachel as well, he would owe Laban another seven years of labor,”<sup>115</sup> fourteen in total, by which time Jacob had gathered to himself many sheep. Finally though, after Leah was not able to bear any more children and during which God had intervened to keep Rachel a virgin, she would ultimately bear him a son by the name of Joseph, his favourite. The twelve sons would become the twelve tribes of Israel. However, Jacob had an epiphany leading up to this moment.

“While traveling south, close to the Jabbok River, Jacob came upon a stranger who challenged him to a struggle. The two wrestled all night; the word “wrestled” (*ye’abeq*) is another of Genesis’ wordplays, using Jacob’s name (*ya’aqov*) and that of the river (*yabboq*). At long last, the stranger - an angel of the Lord, or perhaps God himself - relented, and declared that Jacob would be known as “Israel” (“he who prevails with God”) (Genesis 32:28). Just as Jacob had struggled with God, so too would the nation of Israel wrestle for centuries with its obedience to the Lord. Jacob decided to call the place Peniel (“God’s face”), saying, “I have seen God face to face” (Genesis 32:30).”<sup>116</sup>

The moral here is the meaning behind the word ‘Israel’. The heroine in this case is the feminine “that prevails”, i.e the necessary evil or struggle with the other side in which the invisible force of God - the Void - comes to be known. As an interpretation of Jacob’s unconscious side, in the manner that I relate Creation or Ireneaus’ Sophia (spirit of wisdom) to the Father (Chaos) through the Son (Logos), are we able now to understand the Kabbalist concept of “spatialization” and the drawing back towards God through evolution in order to give life form and meaning. You will note that I have attributed evolution with wilderness and the role of the ‘virgin’. Here, evolution is synonymous with salvation or the solteriology of the messiah by which the Word “fills the Void” with light. I can imagine it as the sea at night-time in which, no matter where you stand, you can always observe the light of the moon reflecting upon its dark surface. The feminization process is the means by which men discover their unconscious sides as a ‘vine in the wilderness’. If this is not enacted as a transcendent appeal to return to God asexually (androgyny) then the material alternative is to unconsciously reflect this light onto the flesh of an ‘evil’ woman towards her subjugation. This is my understanding of the ‘harlot’ and the downside of the domestication process. The feminine element in nature is externalised towards the enforcement of a shadow world.

As such the Kabbala throws a two-sided coin in its patriarchal illustration of the feminine, the one in which it stands for form, law, and the restriction of light; she is limited in her receptivity and pitched, as such, opposed to the boundless grace of which is the premise of the transcendent male, i.e., the ‘virgin’ or vessel that is to be filled – a holy grail. In her other portrayal as the grosser materialist desire for self-gratification and the mundane things of touch, she is the darkness and mortal veil between the soul and the divine Mother (Creation). I can see in this interpretation Emma Jung’s two-fold representation of a heavenly, light mother as opposed to the lower mother in this latter’s relation to the personal and the primordial feminine, “...a power that is heavy, dark, earth-bound, a power versed in magic...”<sup>117</sup> Again, this unconscious bewitching influence over men is indicative of the man’s physical desire to repress the feminine element in order to

114 Sarah Jane Boss, ‘Empress and Handmaid’, p159

115 <https://www.nationalgeographic.com/culture/article/jacob-leah-rachel-love-triangle>

116 Jean-Pierre Isbouts, ‘The Bible’s original love triangle: Jacob, Leah, and Rachel’, February 15, 2019 found at <https://www.nationalgeographic.com/culture/article/jacob-leah-love-triangle>

117 Jung, op. cit., p31

control it, to create it in one's own image. Culture here in its *fallen* state leads from the individual desire for an inflated objectivity at the expense of redemption.

“In modern dreams and active imagination, the anima also appears frequently in the company of a father figure. This can be taken as an intimation that behind the feminine nature-element there lies a masculine-spiritual factor, to which may be ascribed the knowledge of hidden things possessed by these elemental feminine creatures.”<sup>118</sup>

In relation to this quote I should reiterate here that the virgin must play an essential evolutionary role in the production of an heir to civilization. This can only be a factor of the intrapersonal relations of the individual to collectively passivate the ego by which its objective centredness and will subjugates the feminine. In *My Confessions* I elaborated more on this aspect of what Jung calls the ‘the Old Wise Man’, or the ‘archetype of meaning’ which, in my modified diagram of the psyche, is the highest state the masculine can achieve in transcending a *fallen* culture viz., the shadow world. This movement of consciousness is not the same as the ego or individualist appeal whereby knowledge can be one-sided and over-intellectual in its arrogation of all things natural. Jung goes on,

“The meaningful factor in the unconscious is what makes it possible for consciousness to develop. In a certain sense this factor is comparable to the idea of the *lumen naturae*, which Paracelsus describes as an invisible light that ‘reaches man, as in a dream.’ He says that ‘since the light of Nature can not speak, it buildeth shapes in sleep from the power of the Word (of God).’ (Quoted by C. G. Jung in “The Spirit of Psychology” in *Nature and Spirit*. I. c., pp405, 406; see also *Paracelsus Selected Writings*, Bollingen Series XXVIII. New York: Pantheon Press, 1951, p255)

Again, we have a reference here to the Word of God as the deliverer of the unconscious and producer of an heir. In reference to my Fibonacci sequence I indicate the anthropomorphic 7<sup>th</sup> dimension where domestication occurs from, pushing amorphous cultural boundaries into unclaimed territory or, for a better word, ‘no-man’s land’. But like I say, this is not without its shadow side where the individual can be anchored in the materiality of Creation and gendered in action. Even though I talk in terms of subjugation I also earlier indicate the domestication of nature as the need to be good at life culturally in which the feminine is acknowledged as playing a vital balancing role. By extension one can relate to the idea of giving civilization. Civilization is, in fact, the prerogative of the feminine principle in its negation of patriarchy, a royal marriage of sorts between the unconscious and the conscious. As such anthropomorphism has a double-face. On the one hand it will nestle in base material creativity equatable to Jung’s lower mother and the necessary role Leah plays in her deception of Jacob towards his fascination for the unconscious (the stranger at the river). It also allows for the domestication process of nature through the transcendent appeal to the feminine principle in which men have defined the history of the world. The inheritance is thus to produce children in line with providing for our nations notwithstanding its suffering element. In a sentence it is the redemption of Jung’s masculine-spiritual factor towards feminine creativity. In this vein, in referring to the experience of the psyche’s royal archetypes in which Creation *willingly* gives up her secrets, one thus becomes her natural consort. I have ere-referred to this union as of Isoud and Sir Tristam or Guenevere and Sir Lancelot. Here, love is exalted to the highest human form, not licentious and materialistic, but such as the role Rachel plays as a giver of civilization in as much as it required Temperance to produce an heir through pure wisdom or Sophia. When the feminine is understood as such then there is no gender conflict here, our cultural inheritance is transcended. Moreover it is the Christ principle working from a deep acknowledgement of God, a motivation that operates purely through the perpetual need for salvation.

You may note that in the story Rachel actually provides Leah with a mandrake root in order that she is able to produce another child, again symbolic of the dark secrets of the feminine and continued enchantment over Jacob’s shadow side. But with temperance comes wisdom. This is the androgynous tendency to return to Creation in transcendence. Whilst domestication implies that all men have this innate physical desire to procreate, it must be said that the very highest forms of love to God are come to be experienced as would a saint – a personification of the “Old Wise Man”. The vision of such a transcendent state is synonymous with all-knowing – the state of omniscience, a coming-to-being of one’s destiny for the spiritual assimilation of an heir. And this is how one is released from the karmic wheel of suffering. However, when

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118 Ibid., p80

Jacob physically grappled with the stranger it was a prophetic moment for the suffering of Israel as a whole, a sign that the future mundane heir will carry this 'dark light' back to God. Hence the domestication process of nature to "fill the Earth" is reversed in order that 'the vine grows wild' through a virgin in linear production of an heir. It requires the intercession of the Holy Spirit. In anthropomorphic terms it is the negation of the Fall, a return to a *time* before culture came into existence, a state of mind that conceived Godlike Creation in its entirety. It allows one to experience Creation in its higher divine form, my augmented 5<sup>th</sup>, as the "spatialization" of light returning to the Father (8<sup>th</sup> dimension). What should be borne in mind here is that these biblical narratives are cultural revolutions hitherto referred to as the giving of civilization during the true history of Man. It is, for all intents and purposes, messianic and salvific such was the role that Rachel played towards the perpetuation of "Israel" as the Virgin-Motherly representative of the *Shekhinah*. Gottlieb reinforces this point. The fragmentation of the divine light, she says, forces the spirit of Rachel, the 'daughter' principle, to fall into the world of materiality and reach out to her children in dispersion, "The aim of creation is to release those imprisoned sparks..."<sup>119</sup>

In *My Confessions* I related the Christian theological argument between Augustine and Julian, a follower of Pelagius, in which Joshua Evans shows Augustine's final position in the *Caio Iulio Imperatori* as ambivalent to say the least, and this a result of the disputed origins of bodily desire. Where Julian positively argued that sex was a special advantage of marriage, I would come to understand this position as a sacramental rite between persons of the opposite sex. In as such as this can also be a physical union I extended the argument to denote it as an act of evolution, and this through a virgin representative of Creation. More importantly though, Augustine was aware of the avoidable requirement to have children between such a union as I illustrate above through temperance, only that Jacob's persistence is here rewarded by his loyalty to God's Word (the Holy Spirit) and to human destiny. Sri Yogananda in his autobiography recounts the story of his father who only lies with his mother as an act of procreation. The sanctity of marriage between opposite sexes has a viable basis in the Genesis story. The question arises then as to how Man can subdue the wheel of inherited karmic sin by means of identifying the unconscious and the role it will play in one's life

"This he does by recognizing and realising the eros, the principle of relationship, which means that he not only becomes aware of his feeling, but also makes use of it, because to create, and especially to preserve, a relationship, a value judgment (which is what feeling is) cannot be dispensed with. A man by nature tends to relate to objects, to his work, or to some other field of interest; but what matters to a woman is the personal relation, and this is true also of the [man's] anima."<sup>120</sup>

Let me reiterate though. I came to my own revelation of the nature of light and/or spirit both in its ascendancy towards spiritual evolution, and descendancy towards Creationism which invites the two-fold nature of humanity. But to understand this fully I implicate by extension a gnostic dualistic understanding of culture, in its lower motherly form firmly grounded in a material mentality and gratification with the physical senses, and also the divine aspect embedded in the individual spiritual quest to transcend into the timelessness of the unconscious beyond the anthropomorphic realm. I have referred to this latter as the evolutionary jump between the augmented 5<sup>th</sup> and 8<sup>th</sup> dimensions. As such, outside of the anthropomorphic realm and thus into the immersion of what Paracelsus called the *lumen naturae* it eventuates to negate the need for physical union and instead leads Man back to Origins and pure consciousness where one is wholly subsumed in the *unconscious*. And this is the spiritualisation of matter, a departure from the base grosser forms and the temptations of a lower mother for its relation to the personal and the primordial feminine. So to answer Augustine's question of whether they could have had sex in the Garden of Eden before this time, the answer is 'no'. It is an androgynous world that only afterward became peopled by nixies and sprites as emissaries to Creation to "fill the Earth". However, it is because of God's feminine "spatialization" that it still allows for transcendent identification with the divine Mother (aug5<sup>th</sup>) that will lead the salvation of Man back to the Father (8<sup>th</sup>) through evolution of one sort or another – the vine that grows wild is the internalisation of Creation through the intercession of God's Word and the Holy Spirit and not its externalisation through the Fall. It is a matter of perception, the former a divine noumenon, the latter a human phenomenon.<sup>121</sup> As for the messianic principle, when there is a need for civilization then we will witness the miracle that

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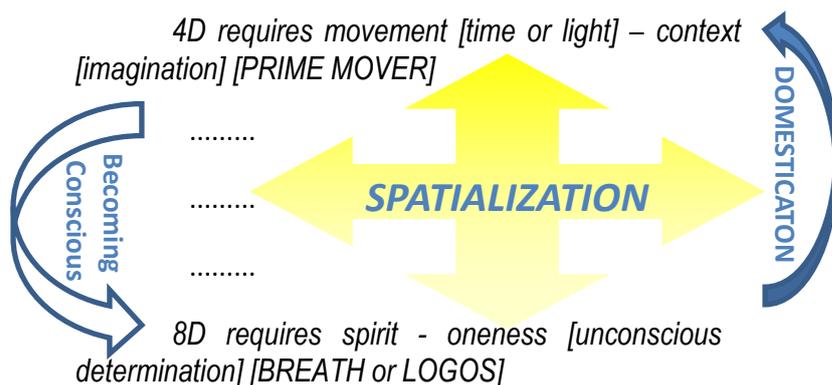
119 Freema Gottlieb, op. cit., p67

120 Jung, op. cit., p81

121 I am here stressing more the Kantian aspects in its relation to a soul, and not simply a distinction of the intellect from sensory perception. As I say,

will carry humanity forward again, when the Holy Spirit or breath of God intervenes to bring life through His only Son. Personally, the time now feels imminent again, as it was with Joseph and Jesus towards the future of the human race. In this regard Paracelsus says,

“Look at Adam and Moses and others. They sought in themselves what was in man and have revealed it and all kabbalistic arts and they knew nothing alien to man neither from the Devil nor from the spirits, but derived their knowledge from the Light of Nature... It is active during sleep and hence things must be used when dormant and not awake – sleep is waking for such arts – for things have a spirit which is active for them in sleep... But there is more to be known than the mere flesh, for from this very innate spirit comes that which is visible... the Light of Nature which is man’s mentor dwells in this innate spirit.” (Paracelsus, CW 13, Pages 113-114, footnote 6)<sup>122</sup>



The logical universe functions on mathematics

Without this paradigm we cannot be logical

The material universe is only an image

Substance is an illusion

To leave the logical universe behind is to reside in Chaos

[To know] Chaos is thus only illusion or appearances

Humanity, defined by logos, defines the universe logically

We carve geometrical laws into it

This is how space becomes spiritualised

It is the role of the hero to engage Father Chaos

Creation is the miracle of First Man

The messianic principle is the means to bring Creation into the world of logic

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the intellectual or ethical element that may accompany any spiritual movement relies first on its emotional or pathic impetus as the unconscious will that binds the masses. I have hitherto explained this as generative of a higher rationale that selects for leadership those individuals who can manifest the higher unconscious archetypes of their personality.

122 Quoted from Alchemical Studies (Collected Works of C. G. Jung Vol. 13); <https://carljungdepthpsychologysite.blog/2020/06/06/paracelsus-and-the-lumen-naturae/>

This requires the realisation of laws and the anthropomorphic realm  
It necessitates observation  
This can only be First Man looking within oneself  
There one discovers the unconscious as representing Father Chaos  
Only by making the unconscious realizable do you discover God  
God is the bridge to Creation  
God resides in First Man when one makes sense of Chaos  
This gives rise to duality  
Gender is the understanding that we have an unconscious that needs to be discovered  
Gender only exists in the anthropomorphic realm  
Hence First Man was androgynous until one took a rib from oneself and discovered the unconscious  
This discovery allows for Creation to be perceived  
I understand that Creation is how the universe creates itself  
I attributed this through the realization of laws  
In this I discovered the Fibonacci Sequence  
1 and 1 makes 2, 2 and 1 makes 3, 3 and 2 makes 5, 5 and 3 makes 8  
Everything else in between is the anthropomorphic realm  
Hence whilst everything is unconscious it remains in the Fibonacci Sequence  
Creation unfolds mathematically eventually giving life at the 5<sup>th</sup> dimension  
In its illusionary form the universe is unconscious  
Only in its augmented condition does the unconscious come alive  
Thus the anthropomorphic realm opens up the unconscious as an act of culture  
Here laws are discoverable but only if one is unconsciously motivated  
This requires transcending culture and engaging the Fibonacci Sequence  
As such we can understand matter from its unconscious state  
The universe is thus filled when we discover First Man for its messianic principle  
This is civilization and the engaging of Creation  
It permits us the realization of our androgynous self and the presence of God  
The messiah concept is premised on giving civilization and being unconsciously motivated  
Culture is how consciously we reflect on our unconscious selves and our gender  
But to transcend culture means to engage Creation at every dimension in the Fibonacci Sequence

Where life animates form at the 5<sup>th</sup> so spirit animates life at the 8<sup>th</sup>

We may apprehend this as Creationism but its understanding is unconsciously motivated

To engage the Fibonacci Sequence in the mind is to be the messiah

It is to be Creation at every point of its unfolding, 1,2,3,5,8 and so on

It is to look inward universally as a microcosm

I recently wrote in conversation to an esteemed friend of mine:

“... people are always looking for something that is lost. What compounds the effect is social consciousness. The social paradigm acts unconsciously on the spiritual masses, i.e., religiously and emotionally, but consciously on the material masses, i.e., rationally. The individual experiences either/both the noumenon or the phenomenon. With the social drive towards material culture individualism becomes more pronounced. The longer one dallies in this latter culture the more they feel they have lost something.”

Yogananda quotes the French historician, Victor Cousin, who said that,

“Even the loftiest philosophy of the Europeans, the idealism of reason as set forth by the Greek philosophers, appears - in comparison to the abundant life and vigor of oriental idealism – like a feeble Promethean spark against a full flood of sunlight.”<sup>123</sup>

Yogananda, in conversation with his Master Sri Yukteswar, quotes:

“It is the Spirit of God that actively sustains every form and force in the universe; yet He is transcendental and aloof in the blissful uncreated void beyond the worlds of vibratory phenomena.” Master explained. “Those who attained Self-realization on earth live a similar twofold existence. Conscientiously performing their work in the world, they are yet immersed in an inward beatitude.”<sup>124</sup>

I accredit a primordial existence to light only up until the anthropomorphic universe remains unconscious – the *lumen naturae* of the 4<sup>th</sup> dimension - and thus the emergence of light equates to the incipient beginning of consciousness at the 5<sup>th</sup> dimension. This is Creation as we know it for all its mysteries. Whilst the prerogative of Man *should* be to steward the Earth from the 7<sup>th</sup> dimension via its domestication rather than materially subjugate it towards a shadowy cultural existence, this process of illumination must ultimately lead to the realization of the need for a messianic principle. And as the messiah is not of this world we can assume that in the Fibonacci sequence of events the Son of the Holy Trinity, the Son of God the Father, is an evolutionary “signature” of the 8<sup>th</sup> dimension to breath life into Man. In this sense it defines a cosmic Christ. This is very much akin to the Hindu understanding of Brahma, the Creator God, whose Vedic concept of spontaneous creative growth, *brih*, “to expand”, is the means by which the *atma* or soul draws close to His spirit.<sup>125</sup> Elsewhere Yogananda quotes his Master, in forwarding his basis for Self-realization, that the deeper is this transcendental state the more influenced is the whole universe by one’s subtle spiritual vibrations and less is a person affected by the phenomenal material world.<sup>126</sup> We need to remind ourselves that my interpretation of evolution is to ‘jump’ through the Fibonacci dimensions as such, 1, 2, 3, 5, 8, 13, etc. To this also, we can confirm the kabbalistic feminization process that allows for the anthropomorphic realization of a gendered material Creation at the 5<sup>th</sup>, more so the womb of Creation, as the place from which Man is born and is acknowledged a biological role. Had the Kabbalists spoke of androgyny it would have made my job easier, because beyond the anthropomorphic realm, as I say, there is no gender, no need for sexual

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123 Paramahansa Yogananda, op. cit., FN., p84

124 Ibid., pp163-4

125 Paramahansa Yogananda, op. cit., FN., p84

126 Ibid., p186

relations. In fact, the closest approximation is that of the master rabbi of the Zohar, R. Shimon, who maintains that man in his very highest aspect is both male and female.<sup>127</sup> I depict its Trinitarian understanding between the 8<sup>th</sup> and augmented 5<sup>th</sup> dimensions in relation to Irenaeus' allusion to the Father, Divine Logos, and Spirit of Wisdom (Sophia).

Carl Jung's reference then, to the inferior function of the feminine *anima* discoverable in the psyche, Gottlieb says is based upon the idea of a cosmic *Shekhinah*. Its twofold aspect is premised upon the redemptive nature of the feminine "to be raised to consciousness and thus made masculine" through the product of union between the Mother (unconscious determination) and the Father (conscious determination). This is through what he calls the third function or the role of the 'daughter' and emphasizes the anthropomorphic realm in which she gathers to herself the 'fragmentary sparks for salvation'. The interesting correlation here with Hinduism is the female aspect of Jagannatri, "Divine Mother of the World."<sup>128</sup> Parvati, Kali, Durga, amongst other goddesses are named to signalize particular functions. God or Shiva, when in his transcendental aspect, is inactive in Creation. *Shakti*, which is the activating force, "is relegated to His "consorts," the productive "female" powers that make possible the infinite unfoldments in the cosmos."

"63. ...He touches the Daughter, and includes all the paths in her and in her garments. One who wants to go inside should gaze there. He married her to a king, and also gave her to him as a gift. Because of his love for her, he sometimes calls her 'my sister,' since they are both from one place. Sometimes he calls her his daughter, since she is actually his daughter. And sometimes he calls her "my mother."<sup>129</sup>

As such then, the womb is perceived as this portal between the physical and the spiritual. One need only imagine the form of the vagina as an inverted triangle to see that the conscious 'fatherly' realm resides outside whilst the dark, deep mysterious inner unconscious 'motherly' realm is where space and conception are actualised. According to the 16<sup>th</sup> century Kabbalist R. Luria's concept of *Zimzum*, God through His divine contraction and self-darkening reveals His femininity in order to create the world, i.e., the "unconscious womb" able to manifest an heir. Gottlieb depicts it as an all-pervading light (4<sup>th</sup> dimension) cf., the *lumen naturae*, drawn back into a point in order to manifest the Void that must now be illumined of its darkness i.e., created physical light. This is not unlike my above depiction of dimensional existence. Where evolution is interpreted as a simultaneous co-existence of Creation (5<sup>th</sup>) and Spirit (8<sup>th</sup>) in the Fibonacci Sequence and indicates the need to become "dimensionally" conscious, this contraction process on the other hand for the creation of nature i.e., towards the role of the 'daughter', is the anthropomorphic context and understanding (6<sup>th</sup> and 7<sup>th</sup> dimensions) due wholly to the materialisation of spirit. The process of becoming conscious Jung would accord is the masculine 'daughter' element returning to the Father, whilst the contraction of Man's higher evolved emotional self (his heart and mind) from the 7<sup>th</sup>, which I attribute as a social phenomenon towards the identification of a higher soul and the domestication of life, is the usurpation of Creation (5<sup>th</sup> dimension). This is a God's feminine element enacted through Man at the 4<sup>th</sup> dimension and the Prime Mover, returning back to the Motherly Creation through the "domestication" of the *lumen naturae*. Look at my dimensional mapping above; it can only be a feminine motivation all the time the patriarchal world is coming to terms with the unconscious and the redemptive process that makes one whole. And this correlates with Paracelsus' concept of an all-pervasive *lumen naturae* which is only accessible during one's "waking sleep". As such Man is *unconsciously* drawn back towards Creation at the 5<sup>th</sup> during the usurpation process that is consciously and perpetually defining the anthropomorphic realm between the Fibonacci dimensions. Like I say though, one must go beyond gender definition to apprehend God.

In the history of Christianity, you may recall that it was this very ethos of domestication that carried the American Revolution towards its fulfilment. The domestication process will always be confused with the darker side of patriarchy which, having moved beyond the realm of its primordial engagement, has created a shadow self that arrogates what I term as the enforced *subjectification* of the natural individual will. Here, instead of allowing the masculine aspect to spiritually evolve and correlate with the feminizing redemptive process towards the realisation of the unconscious as a part of God's absolute consciousness, it rather subjects the feminine element to a masculine sexual will; femininity is anchored into an individualistic material subservience through interpersonal rather than intrapersonal relations. This is the history of the

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127 Freema Gottlieb, op. cit., pp65-67

128 Paramahansa Yogananda, op. cit., FN., p216

129 Rabbi Nehunia ben haKana (attributed), op. cit., p16

world. It has led to a lack of emotional prowess and disconnectedness from nature, as well as from the impersonal and its natural epiphany in Creation. This dichotomy of thought very much highlighted the division of Early Christianity in its Latin and Greek contexts and has always been the bugbear of theological dissension. Credit due though, Kabbalism seeks to use a mystical perspective to vindicate its patriarchal frames of reference and comes closer to gathering towards itself an equality of respect that one finds lacking in Western modes of conventional thinking. As I say, masculinity here begins to lose its gendered context in the production of a ‘daughter’ able to ascend in imagination and vision. Hence, beyond the anthropomorphic realm the ‘unconscious’ light (*lumen naturae*) of God is inconceivable, since it is only from this realm within the Fibonacci Sequence that Man in his transcended state opens the portal to God consciousness and is thus able to usurp Creation as a steward and emissary for the Earth. Whilst evolution remains the spiritual prerogative of the individual, the social sacrifice back to culture is a necessary consolidation at Creation.

To recap then, in the Fibonacci sequence Creation at the augmented 5<sup>th</sup> is only accessible to the Select few able to navigate a God consciousness. For this reason the sense of omniscience and all-knowing is what many yogis, saints and other holy persons have exercised through both the Western and Eastern concept of renunciation – the letting go of the material realm in order to maintain a state of bliss or inner purity. This does away with the inherited karma of the Fall and its obligatory path to redemption the more one leaves culture behind entirely. This is not so much a bodhisattva’s conscious role in helping others to spiritual enlightenment but rather a Buddha consciousness. In other words, Creation, cf., evolution, cf., the Fibonacci Sequence, is not being accessed from the anthropomorphic realm.

“God the Father is the Absolute, Unmanifested, existing *beyond* vibratory creation. God the Son is the Christ Consciousness (Brahma or *Kutastha Chaitanya*) existing *within* vibratory creation; this Christ Consciousness is the “only begotten” or sole reflection of the “Uncreated Infinite.”<sup>130</sup>

And so my Fibonacci Sequence is also an direct reference to the unconsciousness of God, “The idea is that God has, in fact, a feminine receptive part of Him, a kind of consort as the Higher Shekhinah or the Mother, who has an earthly representative in the lower spheres... and, just as the lower *Shekhinah* fares in the material realms, so fares the Higher Feminine in transcendence.”<sup>131</sup> In other words, gender is negligible to the saint or yogi reaching into the Mind of God so that only doubt will cast a shadow for its interpretation. This is succinctly recounted by Yogananda in the story of Mirabai, a courtly princess who abandoned her nobility to dwell instead with the saints.

“One great *sannyasi*, Sanatana Goswami, refused to receive her because she was a woman; her reply brought him humbly to her feet. ‘Tell the master’, she said, ‘that I did not know there was any Male in the universe save God; are we all not females before Him?’”

Rather than seeing this as a place in which the feminine dwells I find it personally easier to understand it as a movement of consciousness in which Creation at the 5<sup>th</sup>, as consciously perceived from the anthropomorphic realm of the 4<sup>th</sup>, is itself a sum product of all that has gone before it. I have suffused these early primordial dimensions with the quality of memory or essence which, though unconscious to the material plane, permeates Man’s psyche as the state of *being* or Buddha consciousness. For Western civilization it found terminology in early forms of Greek science which I have elsewhere mentioned.

1D requires a point – stillness [ARISTOTLE’S ESSENCE or MEMORY]

2D requires a surface [line] – contact [DUALISM]

3D requires distance [shape] – perspective [direction] [PLATO’S FORM]

So where I see evolution as the process of spiritually becoming conscious in *search* of God, as a human it is natural to denote gender roles to those elements in our psyches that live within the perceived world – Creation. But as Gottlieb says,

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130 Ibid., FN., p163

131 Freema Gottlieb, op. cit., p66

“God should be reunited with His *Shekhinah*.”<sup>132</sup> In other words, it is through the anthropomorphic realm and the role of the ‘daughter’ that God’s unconscious femininity is negligible in transcendence. This very act is God *perceiving* Himself through Creation and the messianic principle. In fact, Siegmund Hurwitz puts it succinctly. The feminine image of God in all the monotheistic religions - Shekhinah-Maria-Fatima - is endorsed by Jung as comprehending the duality of a complete masculine-feminine God-image.<sup>133</sup> Hurwitz even asserts that a purely masculine God-image is explicable as an unconscious resistance to the domination of the Great Mother and “an unconscious living submitting to the natural course of life.” This can be corroborated with ancient fertility cults, not least by the images of Hathor the cow goddess of the sky, fertility, women and love, that spans back at least 18,000 years in Egyptian rock-carved religion; she stood for the abundance of nature in her ability to feed the population, and shared that all-important status with the sun god Re of Heliopolis, “whose ‘eye’ or daughter she was said to be.”<sup>134</sup>

Anthropomorphically then, in representation of His unconscious “...in the Jewish myth, far from the feminine becoming ‘masculine’, she comes into her own by reunion with lost aspects of herself.”<sup>135</sup> So, even though it is natural to denote gender roles within our cultural milieus, I believe that our unconscious can be realised into, what I call, active subjectivity in which the saint or prophet experiences a state of *samadhi* (bliss or enlightenment) with a God-eye, the idea that we can go beyond the personal realm into the impersonal and engage it as omniscience and “non-intergrateability”, like I say, a renunciation of the materialistic world in favour of *being* God’s consort, the Higher Shekhinah or the cosmic Mother. This is to bridge the 8<sup>th</sup> and augmented 5<sup>th</sup> dimensions in my mind-mapping in the cause of the Logos that transcends the anthropomorphic realm completely and gives rise to the messianic principle. Meanwhile, since this will conjure up meanings for the role of the Son of God, Jesus was also popularly recounted in his use of the expression ‘Son of Man’ during his teaching. There could be an important comprehension of difference here. The anthropomorphic realm usurps Creation in its domestication. As such this leads to the idea that Jesus also had a role to play in its domestication and hence is the sacrificial person of the lower *Shekhina* too. This is the all important understanding of the ‘daughter’ principle rejoined with the Father (Being) through her ‘Becoming’ as Jesus was recounted through His own resurrection.

On this note, human consciousness should be comprehended for its *fallen* aspect, perceivable both in ascendancy as the coming-to-knowing of consolidated wisdom, and descendancy as the subjugation of the feminine principle at base Creation (5<sup>th</sup>), hence its twofold influence on the individual towards its religious and existential realities. And again, this is supported by Hurwitz who refers to Jung when he says that “listening to dreams, reconnecting with the unconscious, with the Self, is a religious attitude, an experience of the beyond, of God, of the Self, but extremely personal,” such that it defines human consciousness of one sort or another. Yet if we allow ourselves to continue our reference to the Fibonacci Sequence in which evolution ‘jumps’ in dimension then we can understand that a God-eye simultaneously comprehends the whole of evolution at every dimensional stage but that such a defining moment for culture should only be understood through the giving of civilization and not as an inheritance of the Fall.

It leaves an intriguing development to my dimensional mind-mapping – the concept of the ‘0’. In the Fibonacci Sequence it has its place as a qualifier of the first dimension:  $0+1=1$ . I can be accused of philosophy here rather than implement any claims to revelation because, what could be the significance of two ‘1’s in the Fibonacci Sequence towards evolution i.e., 0,1,1,2,3 etc? Could I be inadvertently making a reference to ‘the one whom nothing can be said’? This theosophical phrase issued from the lips of my long-lost brother still hangs ominously in the deepest part of my mind. As such, I have already said that Creation is our true inheritance, *asking* us to continue to grow with a conscious view to Origins and a memory of the Beyond. For ease of remembrance, we can denote the figure ‘0’ to Origins. In this vein then, does this double ‘1’ indicate the kabbalistic understanding of God withdrawing into himself in order to manifest the Void? Even though my understanding of God here is Father Chaos, the kabbalistic reference is to the understanding of Origins and pure omnipresent light (*lumen naturae*) before His contraction into ‘feminine’ space and the lower *Shekhinah*. It is through this contraction that the Void, God’s unconscious femininity, is realised into Creation, imaginable as a vulva of sorts, a birthing of which its spatialization must now be physically illumined by primordial Man.

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132 Freema Gottlieb, op. cit., pp65-66

133 Siegmund Hurwitz, ‘The Dark Face of God in Judaism’, in Jung and the Monotheisms, pp57-8

134 ‘Hathor’, Britannica available at <https://www.britannica.com/topic/Hathor-Egyptian-goddess>

135 Freema Gottlieb, op. cit., p66

“... the sparks being fragments of the individual soul, they are also transpersonal. Belonging to the collective unconscious, they float from one ego to another with the insouciant impersonality of objects... intrinsically the soul of Adam Kadmon [the messianic principle], drawn from the reservoir of souls, is quintessential light.”<sup>136</sup>

Hurwitz continues the theme when he says that so many peoples are naturally drawn to mysticism in their pursuit for psychological personal development.<sup>137</sup> The archetype of the Self, experienced as the centre of our personality, takes its collective imagery from the symbol of the common origin of mankind, or Anthropos - the primordial first man by which the whole of mankind is united in a feeling-connection (*Gefühls Zusammenhang*). For me this has at its center its pathos, the suffering element of our fragmentation from God. He goes on to reference Jung in his understanding of the archetype of the Self as the ‘highest God’, beyond its religious dimensions. The messiah, as such, is a psychic content, an archetype. Through our individuation the actualization of the messianic idea is enacted through a projection of the end of the days when redemption is psychologically experienced time and time again through conflict resolution as a result of the Fall and thus a subsequent feeling of being at one with yourself. This is the ‘feminization’ process bringing together the fragmented sparks that constitute the archetype of the Self.

To iterate, Adam is *fallen* such that his legacy is a need for the rediscovery of the greater self. Man can only enjoin in this phenomenon at the 5<sup>th</sup> dimension from where the ‘daughter’ of Creation can achieve full consciousness. Thus, when God (Father Chaos) contracts His light into a point, 0+1, it signifies the Higher Shekhinah or kabbalistic Mother principle of God’s unconscious, but also alludes to the Christian Trinitarian reference of the Son or Logos bound to the divine Mother through Creation and wisdom (Sophia). From here onwards the whole process of becoming conscious is a ‘feminine’ act of evolution, a coming-to-knowing, but that, as I say, Man can only experience whilst still retaining one foot in the anthropomorphic realm if the soul is to regain any sense of collective achievement (Anthropos). Hence it arrogates the need to become conscious of the original masculine relationship to quintessential light. However, the light we *experience* at the 4<sup>th</sup> dimension is not constructed in time and space as a perceptible human act yet. In this vein the unconscious realm at the 4<sup>th</sup> dimension represents the masculinization and objective process that consciously leads humanity back into base Creation at the 5<sup>th</sup>, as hitherto said, and realizes the *lumen naturae* into its material format. I have already explained this in human terms as the usurpation or objectivation of Creation from the 4<sup>th</sup>, the Prime Mover. As such God is culturally denoted a masculine element here but that Man, in transcendence, can only make conscious sense of the unconscious through the cultural recognition of one’s femininity first, or for its hidden qualities at that.

So, not wanting to repeat myself too much here, the Void, better understood as God’s spatialization that precedes the universe with matter and form, leads up to the epiphany we call Creation. As such then, the stillness of being and the memory of God’s all-pervading light the origins of which ‘nothing can be said’, must now be filled from its feminization and the gathering of its ‘diasporic’ sparks into masculine consciousness. This is my understanding of the double ‘1’; the male and female denomination here is negligible – the male ‘1’ becomes the female ‘1’ when we recall the essence of ‘the one whom nothing can be said’ – the ‘0’ - towards its spatialization. This can only be God *perceiving* His unconscious in the act of Creation i.e., its unfoldment is the realization of the Higher Shekhinah for the creation of Israel, the cosmos or civilization. And from this point onwards human transcendence is aided by the ‘daughter’ principle so that the role of the hero or Son is to perpetually return from Father Chaos and give civilization as a cultural act of evolution. Undoubtedly, we can pinpoint this kabbalistic literature to have historically originated during a time of collective loss and a fragmentation of the human psyche for all its suffering pertinence. And in this vein one should contextualise the apocalyptic too.

As such then, I continue to relate to the Jewish doctrines of Creation when it explicitly states that God, through his breath, gave light. God is at every stage of evolution depicted through the Fibonacci succession. He may be ominously shrouded at the 4<sup>th</sup>, the realm of unperceived light that moves in time and space, and likewise the 6<sup>th</sup> and 7<sup>th</sup> which ascertain more to creaturely development. And here we can find the gnostic understanding. In fact, we have already noted that Man, in his masculinity, expresses God through his objectivity, but it appears also that in the process of domesticating nature the unconscious is revealed in psychological terms through its feminization opening up the Jewish inherited way of thinking

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136 Ibid., p68

137 Siegmund Hurwitz, op. cit., p60

in dualistic terms for a gendered role to Creation. It shows also the kabbalistic God as truly referring back to ‘the one whom nothing can be said’ and my concept of Father Chaos at the 8<sup>th</sup> dimension as a “conscious octave” of the super-divine. But in this light Aristotle’s essence at the 1<sup>st</sup> dimension represents is not so much an octal division of spirit at the 8<sup>th</sup> but more a simultaneous comprehension of evolution at every dimensional plane accorded to the Fibonacci Sequence.

I feel it is time again to include another one of my songs I wrote during those early years when deeply experiential and profound ideas tended to define my reality and, with natural prevision, indicate the mystical path I would come to take. Considering I had little much of an education then, not going to university until after this period, one should wonder what goes on in the head of primordial Man when they look up into the stars and see patterns, to then create stories that reflect a desire to give meaning to form and time. The question begs that if ancient mindscapes conceived the universe as expanding into Creation as light emitting from a single point, should we be wondering if science is merely the consolidation of sedimented wisdom which originated from a religious viewpoint?

## In the Beginning was the Word

A word is blown through oceans wide  
Its bubble seen in countless tides  
An impulsive throb of liquid time  
Spent moving through a mindless eye

From an ageless aeon it motioned by  
And rippled strength of an influential vibe  
Its touch would feel infinitely rife  
Contained and said within the Tree of Life

An expanse of diaphragmatic light  
Which stretches with abysmal macrocosmic might  
Vibrate with force and liberate  
A string of microcosmic flakes

An evolving scheme of sensual themes  
That react towards the primal scream  
The essential being an instinctive thing  
Becomes sentient with an outward fling

Through thick and thin it forms a skin  
Where fate would reason a thoughtful feeling  
A likely matter for a timely splatter  
In sync withstanding a composite structure

In the beginning was the word, and the word was God. And the word was with God. Thus the word was sounded. In the beginning was the Unconscious, and the Unconscious was God. And the Unconscious was with God. Thus man is made of God. In the beginning was the word, and the word was unconscious. And the word was with the Unconscious. And God would now be known. And the Unconscious shall be shone. So man speaketh the word, so man speaketh the word

## PART 2: THE EXISTENTIAL QUEST

Abel Mordechai Bibliowicz points out, in his exegesis of Jewish-Christian relations, that there was “a trajectory from archaic anthropomorphism (Genesis), to YHWH as a henotheistic warrior God (Judges, Kings) and lastly to the monotheistic God of the later prophets (Isaiah, Jeremiah).”<sup>138</sup> In *My Confessions* and here I have gone on to say that the history of religion provides a framework for the personalisation of God through time. But the subject matter in question regarding the act of freewill and the meaning behind the purpose of life has been taken up philosophically to the point where 20<sup>th</sup> century existentialism need not concern itself with the idea of an all-determining God. An accurate definition would leave Man free to rational analysis and ultimately responsible for one’s own actions. In other words, what is right for one person need not apply to another, and the individual should be free to choose their own belief system from the outset. The Oxford Languages defines existentialism as:

“... the existence of the individual person as a free and responsible agent determining their own development through acts of the will.”<sup>139</sup>

Now, religions need not have been a belief in an all-pervading God either; there are animistic forms of which traces still survive today and, given their significance to the individual, can be construed as subjective forms of existentialism. Shintoism is a nature religion in which the *kami* or spirits that inhabit all objects are neither omnipotent nor perfect. Meaning ‘the way of the gods’, Shinto’s key concepts are purity, harmony, family respect, and subordination of the individual to the group.<sup>140</sup> These are still the defining characteristics of modern Japanese people. Taoism too holds that people and animals should live in harmony together in accordance with the Tao and the philosophy of Lao Tzu ca. 500BCE. Taoists believe in the immortality of the spirit in which at physical death rejoins with the great universe.<sup>141</sup> Its precepts of *wu wei* (inaction), simplicity and living with nature resonate cannily with modern anarchist theories of spiritual renunciation by which only those actions in accord with nature make sense. The existence of gods merely form part of the Tao but nevertheless require temples and priests to mediate, make offerings and perform rituals for their communities. Like Buddhism Taoists believe in reincarnation. Buddhism, however, does uphold the idea of a transcendent state of mind which emphasizes somewhat a series of greater worldviews from the one that we karmically experience as suffering cultural humans.

It is in this vein then, before the dominance of monotheistic religions, that Jewish henotheism never denied the existence of other gods, and implies that a true god will emerge if its devotees conquer the peoples of false ones. On the other hand, Gnostics had considered the Jewish God as evil and the creator of the current world, endowing its followers with eschatological pessimism and despair in the hope of a better world. So, though there have been a plethora of religious and philosophical systems and syncretisms, most are based upon the shared ethics of its founder or founder’s leading followers. It is in this respect that I personally see the development of belief systems teetering between two major sentiments, materialism and spiritualism, and that what tends to survive time are the recorded perceptions of the adherent’s universe in spite of the personal nuances that a follower might hold. Added to this is the fact that whether the world is seen in positive or negative terms, what defines the success of any belief system must be its ability to draw common ground and a shared ethos of its elitist beginnings. This has been the success of humanity to attach itself to proven values and a noble identity. Ultimately it comes down to identifying the spiritual in the material, or vice-versa, and not at the exclusion of one or the other. It is thus possible to see some type of development in thought the more history is defined by its authors, so that the more perceptibly learned are its peoples the more existential and individual is its character to the point that modern philosophy centers upon the analysis of individuated existence. Plato himself was quick to note that power relations at the time of writing the *Republic* lay with the poets who could influence the fate of rulers. There seems then to be a progression of the ‘word’ from shamanic to prophetic or poetic, and then onto priestly and philosophic, and by extension to science. Psychology now fills the vacuum that once metaphysics claimed as revelatory inquisition. This leaves an interesting equation; believers may choose either a spiritual context for the meaning of life or a

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138 Abel Mordechai Bibliowicz, ‘Jewish Christian Relations: The First Centuries’, pp34-5

139 <https://languages.oup.com/google-dictionary-en/>

140 <https://www.worldhistory.org/Shinto>

141 <https://www.nationalgeographic.org/encyclopedia/taoism>

materialistic one; it fundamentally depends on how successful that individual feels and whether questioning the legitimacy of outside authority has anything to gain from it. I ask: Was teleology defined by scripture more understanding of the need for social cohesion rather than the finite and humano-centred materialist worldviews that preceded the rise of great thinkers and political leaders during the Age of Enlightenment? This subsequent point I refer to later when I look more closely at existentialism as a factor contributing towards personalism, especially around the ideas of triumphalism.

Under this backdrop then, it is apparent that the huge intellect of Augustine, already recounted and referred to in *My Confessions*, the proposed prequel to this Volume, had an enduring legacy as seen in his doctrines of the Trinity and Grace. (Emilie Griffin, *Augustine of Hippo: Selected Writings*, Harper Collins Publishers, San Francisco, 2006, px.)<sup>142</sup> In following Plotinus and denying that evil had any substantive existence he posited the view that only God could bring Creation *ex nihilo* and time out of eternity. He is also considered by Bryan Albia to be the first author able to analyze intimate and complex emotions when he often asked, “Who am I then, O my God?”, so that he might also be seen as our first existentialist, at least in the understood accepted definition of the word. However, it wasn’t long after his conversion to Christianity that Augustine realised that something more than intellect was needed in discovering the truth. This is depicted in the story he recounts when, stealing pears from an orchard not out of hunger but rather from lawless escapade, he is reminding us that “humankind seeks the ‘forbidden fruit’ simply because it is forbidden.” Of course, Augustine had to deal with the influx of Gnosticism at a time when the despair of earthly existence during the Dark Ages made mysticism all the more attractive. And we should not forget either that such gnostic sentiments could, historically, extend much further back in time. Bibliowicz is quick to point out that there were centuries of Christian and other religious heterogeneity before the Roman Empire converted to Christianity. He says that Gnosticism is a contentious term and really stands for a variety of spiritual trends that came to prosperity in the first centuries (Hermetica, Valentians, Mandaeans, and the Manichaeans for whom Augustine spent his early religious upbringing).<sup>143</sup> In these latter systems of thought salvation was sought through secret knowledge in order to escape this evil world, so that even though it was taught by a divine saviour it was understood only by a few. Various gnostic schools during this period had developed from the teachings of Ptolomey, Cerinthus, Valentius, and Basilides. (Christoph Marksches, *Gnosis: An Introduction*, 2003, Chap III-IV) To put the whole era into proper context though, the followers of Jesus Christ ranged from Jews, Marcionites, Paulines as well as the Gnostics. A fair statement would say that this was an indeterminate era of human development premised upon the cosmopolitan environment of mixed races sharing different creeds and beliefs and all having their own claims to practices, traditions, affiliations and attitudes. Whilst most considered themselves as the only true and legitimate followers of Jesus, others became the brunt of eternal enmity. This was no more apparent in Mark who denigrated the Jewish followers of Jesus as being unable to understand their beloved teacher (e.g., MK 4:13; 6:37; 6:52; 7:18; 8:14–21; 8:31–33; 9:38–41), or were hard of heart (e.g., 8:17; cf. 3:5; 10:5), blind and deaf (8:18; cf. 4:12), that they abandoned him in his moment of dire need (14:50; 14:66–72). The alleged abandonment of Jesus during his arrest is in direct opposition to the establishment of most other religions by their disciples. This motif for the vilification of the ‘founding fathers’ of the Christian movement throughout the canonical texts would resonate throughout the tradition.<sup>144</sup> However, it probably emphasized a literal device that could remove Jesus’ identity from the influence of Jewish sects, implying a divine verdict against the Temple, also a focal point of Mark, as well as those of the Zealots and Essenes the latter of whom had their own righteous leader. During the next four centuries Origen, Ambrose, Jerome and Eusebius do not hesitate to enquire on the wording and basic text that their faith was built on, one that they would use as the source for their strongest arguments.<sup>145</sup> Eusebius himself would continue the themes of Justin Martyr in his haranguing of the Jews and their vindicated suffering for the failure of two revolts; Christianity’s triumph was seen as a natural reflex of Judaism’s divergent decline during the era of Constantine.<sup>146</sup> It was a triumphalism that would ride the back of twenty centuries of imperial high-headedness and monarchic and militaristic pomp at every available moment. We should always remember though, that had it not been for the efforts of St. Paul Christianity would probably have never survived.

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142 Bryan Albia, ‘Understanding The Human Body In The Light Of The Rule Of St. Augustine’, St. Vincent School of Theology, pp3-6 available at [https://www.academia.edu/38292471/UNDERSTANDING\\_THE\\_HUMAN\\_BODY\\_IN\\_THE\\_LIGHT\\_OF\\_THE\\_RULE\\_OF\\_ST.\\_AUGUSTINE](https://www.academia.edu/38292471/UNDERSTANDING_THE_HUMAN_BODY_IN_THE_LIGHT_OF_THE_RULE_OF_ST._AUGUSTINE) (This article appears in the International Journal of Systematic Theology 15:2 (2013) 135-153)

143 Abel Mordechai Bibliowicz, op. cit., p20

144 Ibid., pp92-4

145 David Vopřada, ‘Question, God and Truth’ in *Augustine’s Confessions*, Catholic Faculty of Theology, Charles University in Prague, p4

146 Annette Yoshiko Reed, ‘Messianism between Judaism and Christianity’, in ‘Rethinking the Messianic Idea in Judaism’, pp32-3

What we come to understand is that the idea essential to accepting Jesus as the messiah was premised upon whether Torah observance was a prerequisite for Gentile forms of belief, setting the stage for centuries of theological disputation.<sup>147</sup> Annette Reed points out that it was already prevalent during the 1<sup>st</sup> century, the culling of proof-texts from Jewish scriptures, in order to argue for Jesus as the messiah.<sup>148</sup> She goes on to say that some modern scholars reserve the term ‘Christianity’ for a later age when the movement reinvented itself. After the fall of the Temple rabbinic Judaism only makes occasional resistance to this point whilst apocalyptic and eschatological literature continued to increase. (Dunn J. in Bieringer, Pollefeyt, Vandecasteele-Vanneuville, eds. *Anti-Judaism and the Fourth Gospel*, 2001, p47) Many ancient Christians had maintained that the arrival of Israel’s messiah was the only difference between a Jew and a Christian so that Gentile Christian authors like Justin Martyr and Tertullian were keen to distinguish the differing beliefs of the *contra Iudaeos* tradition; Jewish messianism is reimagined as Christology without Jesus by the early Christian apologetics. Justin Martyr is noted in stating that “...even Torah observance becomes preemptive preparatory punishment for what he sees as the one error that has determined the entire history and fate of Israel.”<sup>149</sup> (Justin, *Dialogue with Trypho* 11, 18–20, 23, 43, 44, 46, 92. Also Justin, *1 Apologies* 32.4–6, 47–49, 53.2–3) But whilst the failed Second Jewish revolt showed Shimon bar Koziba as little different to Jesus and Justin’s pagan audience, as such there was little to suggest that a messianic age had begun. Even Paul had been reluctant to admit a Jewish messiah due foremost to his death by crucifixion (cf. Deuteronomy 21:23; Galatians 5:11, 6:12) and, Annette Reed speculates, for the failure to bring any political reformation under Roman rule.

In this vein St. Paul emerged from this cultural hotpot by what could be termed as a form of spiritual existentialism and pioneered the idea of a personal Jesus who was the Son of God. Bibliowicz states that he was the first theologian responsible for aligning Western individual minds with an emotional and intellectual universe, one based upon the drama of salvation. The existential position he took of a universal faith, based upon scripture, regardless of class, emphasized the need for individual belief as its only measure. As such, his believers challenged the legitimacy of the Torah held by Jesus’ initial Jewish followers. Whilst Judaism was still largely out of the Roman radar and allowed to grow with a relative sense of independence since Jews would have paid the ‘Jewish tax’ (*Fiscus Judaicus*) and been exempt from sacrificing to the Roman Gods, consequently their avoidance of martyrdom had probably stirred up resentment in the Gentile believers of Jesus of whom had been head-hunted by Paul because of their persecution,<sup>150</sup> even if certain Jewish sects failed to acknowledge political sacrifice. It was this internal strife that allowed Pauline believers to develop a polemic to discredit the Jewish followers of Jesus with their demands on Gentile converts.<sup>151</sup> The New Testament indicates that Pauline leaders and intellectuals had crafted their narratives from within the context of estrangement, a reality that, Bibliowicz says, shaped and deeply influenced their accounts of the belief in Jesus’ origins. By the time Augustine was writing *The Confessions* Christianity is fully accepted as the *ecclesia ab Abel* (the church from Abel), or “the Israel” in the wider sense; (See *Conf.* IX.23.24) the true religion goes beyond the incarnation and resurrection of Christ, it is an uninterrupted world salvation history of worship of the one God.<sup>152</sup> As such then, through the reinterpretation and recontextualising of the Scriptures and its prophetic exhortation, the founders’ identity (The New Israel, The People of God) and Pauline anti-Jewish-establishment lore had the effect of de-Judaizing the belief in Jesus. Gentile sympathizers of the Jewish followers of Jesus were thus slowly discredited by the Church, which impacted the content of the canonical texts by the end of the first century towards more assertive claims.<sup>153</sup> This was aided by the destruction of the Second Temple (70CE) which, spurred by what many later Christian commentators claim to be proof that the messiah had truly arrived, led to a period of extreme religious and militant fervour towards the fascination of Jesus’ death; it nurtured a mindset for ideological intransigence and ‘*imatio Christi*’. Meanwhile, second century Christianity still had to contend with the differences between both Pagan and Gnostic affiliations and inclinations, and between different gentile interpretations of Jesus’ ministry, therefore having little effect on the further development of the New Testament. Bibliowicz goes so far as to say that, baffling as it was to the Roman authorities why Jesus’ followers avoided paying

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147 Abel Mordechai Bibliowicz, op. cit., p14

148 Annette Yoshiko Reed, op. cit., pp23-6

149 Ibid., pp29-31

150 Abel Mordechai Bibliowicz, op. cit., pp40-1

151 Ibid., pp15-18

152 David Vopřada, op. cit., p5

153 Abel Mordechai Bibliowicz, op. cit., p91

tribute to the emperor, many would have been crypto believers in order to avoid martyrdom and lead an esoteric lifestyle. This may have been certainly true of the Gnostics and their desire to remain underground. Confusion and chaos were rampant, each community defining its own local variants. To fully grasp the picture it is necessary to realise that Judaism was itself a diversity of religious sects, aristocratic, priestly and apocalyptic, but that the whole Second Temple period was defined by following the Torah as elucidated by its Pharisees – the law givers in accordance to living by the ancestral covenant with YHWH; it was not salvation-based.<sup>154</sup> Generally, if a new variant of Judaism developed then the forces of mainstream religion would try to assimilate their beliefs into its body of law. This was the initial case with the followers of Jesus.

### ***A Deeper Historical Perspective on the Psyche***

Let's look at the Jewish context a little more then. It's understanding was the recognition of the divine that had descended as such, as a polemic itself against the terrestrial and celestial deities of Babylonia and Egypt in the priestly creation stories (Gen. 1: 1-2:4a) This is emphasized in the Tower of Babel account in Gen. 11 "against Mesopotamian city cultures with their gateway-to-heaven towers at the summits of their ziggurats. Anti-Egyptian polemic is inherent in Israel's basic confession of faith that Adonai delivered Israel from Egyptian bondage." Following this were admonitions in Deut. 4:19 and Zeph. 6:5 against the worship of material things God placed in the universe, the greater light, the lesser light, the stars, and the sea monsters. Ann Ulanov quotes Jung here when she questions why the individual would then want to offer up his or her ego in the act of sacrifice so that in redeeming ourselves to God "something mysterious compels us to do so: 'The ego must make itself conscious of its claim and the Self must cause the ego to renounce it.'" (Jung 1954a: para. 392)<sup>155</sup> It is "...the 'broken and contrite heart' that Yahweh asks of Israel—not a burnt offering, but a living, loving spirit that comes home again..." Again, this resonates of the kabbalistic messianic understanding of the 'daughter' principle and the idea that salvation is inherent in the gathering of "sparks" back towards the divine light from which it has dispersed. It would suggest then that it was the conservative element for the preservation of Jewish lore and the ancestral covenant with YHWH why early Christianity rejected its Jewish roots and Pharisaism. Whilst Kabbalism may reflect some aspects of early Jewish mysticism, for instance the meaning behind the dispersion, Christianity was a fledgling down-to-earth practicing religion under persecution at this time. It demanded a whole new solteriology that Augustine would elaborate on and eventually cement with its salvation theory after the Roman conversion. The slow and indeterminate early Christian centuries had been a coagulation of differing beliefs and influences at the disposal of the Torah. The existentialism here is notable for its personalism to the individual going inwards whilst mainstream practices were still developing. It is no wonder that Gnosticism flourished in the hearts of early Christians.

If I may I would like to go back further in time and turn to the idea of fecundity in nature for its attraction as a nature religion as opposed to the incessant domination by occupying forces that gave rise to otherworldly yearnings. And there was no better example of this than the pharaonic legacy that sustained thousands of years of Egyptian fealty. The Osiris 'gardens' in the cult center of the city of Abydos were spiritual offerings molded in the shape of the god and fertilized by the mud of the River Nile.<sup>156</sup> The whole mummified box or ceramic was planted up with corn grains and placed in one's own tomb symbolizing the resurrection theology of their god and granting a promise of eternal life to those who tended the garden. Margaret Bunson (*The Encyclopedia of Ancient Egypt*, Gramercy, 1991, p198) describes this practice in which the corn was expected to sprout and indeed, some boxes did contain actual evidence of growth centuries later when they were unearthed. But when food and, one would assume, health were prevalent, the context for religious belief, you might believe, can easily turn from its spiritual yearnings to one of materialism, which by all accounts is an indication of the modern era of humanity. And this must be a factor of the increase of individualism. However, it need not remove the understanding of the greater self, i.e. the unconscious processes that Providence bestows towards a collective identity and the appreciation of the environmental that climate science vindicates today. Egyptian culture had sustained itself thus, the people invited to make offerings and ask for prayers, or seek medical advice and counsel, even receive aid by way of material or financial help, the priests ensuring the smooth running of the empire. And to support this point, when famine and drought did strike and the local impoverished Bedouin tribes began to encroach upon the sacred landscape during the Middle Kingdom period, greedy wealthy priests authorized the looting of the once hallowed pharaonic burials for every-

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154 Annette Yoshiko Reed, op. cit., pp35-6

155 Ann Belford Ulanov, 'Jung and Prayer', in 'Jung and the Monotheisms', pp105-6

156 Joshua J. Mark, 'Osiris: Definition', published 6th March, 2016 available at <https://www.ancient.eu/osiris>

thing they had to offer in precious materials, in effect vindicating their materialistic disconnectedness and fragmented disillusionment of the unconscious and Providence. Prayer and ritual though, still acts as a gateway to the unconscious; modern-day Islam providing the enduring legacy of its continuing powerful hold upon Third-World nations, and yet the despiritualisation of the landscape reflects to a large extent the loss of *unconscious* freedom that beleaguered, not just ancient civilizations, but the Middle Ages with the temptation of covetousness. In such vein the personalisation of the spirit is built upon the recorded history of worship to this idea of the Self, Jung's ultimate God and the individuated experience. Ann Ulanov summarises thus:

“This other side of the deity Jung called ‘the dark side’ of God... What Jung calls the dark side of God refers to the hard, painful experiences which break apart the frames of our lives so that we cannot hold together any more. It might be war, the loss of our ideology or its exposure as bogus after we have given our whole life to uphold it. It might be the destructive impact of climate and environment so that for all our days we live with dust in our mouths and noses, unable to survive decently and yet unable to leave where we are. It might be the brutal impact of another's psychic disturbance that maims us before we have achieved secure connection to our body and a sense of self.”<sup>157</sup>

Before the Israelites of the Iron Age codified their religious experiences in the Old Testament they had been contending with the prevalent all-powerful cult of the Storm-god Baal, and of his mother/consort Ashera (Astarte) in the region of Canaan.<sup>158</sup> As such then, the Old Testament naturally refers to the many instances of Baal fertility worship, not unlike the role Hathor played to the Egyptians, and the phallic serpent symbol depicting the subjugation of nature through licentious sexual freedom including those of animals, so that the Lord, in his foresight, had provided from the rib of Adam a woman who would be more a fitting helper. (Gen. 2:18-25) The serpent symbol was representative of Baal as the adversary of Yahweh in the Genesis account. And interesting to note here is yet another relationship between mother and son as I have described elsewhere. However, these deities are collectively part of the pantheon of lesser gods belonging to El, the supreme god of strength and creator of the worlds. Not unlike Odin the primitive wind god ere-mentioned in *My Confessions*, Baal was worshipped as a warlord and elemental god. In some later versions of the cosmogony in which he entirely replaces his father, he is considered to be a conjunction of the Egyptian word ‘Ba’, meaning “soul” or “Essence”, and ‘El’. Ayinyhvh denotes this rendering as “Essence of Power”, likewise a relationship that extends to the Hindu god Shiva who, in his transcendent state, relegates his powers of creation (*shakti*) to his feminine aspect. Ayinyhvh quotes Christopher Witcombe in his article ‘The Old Testament, Women & Evil’ in which,

“Baal was primarily a fertility god and appears not only in the form of a man and a bull (like his father El), but also in the form of a serpent. By stressing through these forms his potency and virility, Baal represents the masculine element, and serves as the fertilizing, life-giving, and life-renewing aspect through whom the Mother Goddess fulfills her functions.”<sup>159</sup>

Following the return from exile the 2<sup>nd</sup> Temple period is traditionally understood then as being the birth of Judaism in which the priestly account supercedes monarchic nationalism.<sup>160</sup> In reiteration though, Jewish literature wouldn't become a quest for salvation as it was with St. Paul during the first centuries of the Common Era. Rather the priestly accounts were a summons to focus on complying with God's commands. When the Israelites became ‘Jews’ so prophecy ceased; the prophets were superfluous now that the aristocracy had been silenced and nationalism suppressed. The nation's psyche was reinforced with a cycle of sinfulness and deliverance elicited in the Pentateuch. It was the sin/guilt model that the early Christian forefathers had also inherited, but interestingly the Pharisees had used it against any messianic yearnings for a new kingdom. As such, the submissive priestly mindset was one of futile nationalism. (Klein, Charlotte *Anti-Judaism in Christian Theology* (1978) 41-3 on the impact of the transition from prophetic to priestly influence)

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157 Ann Belford Ulanov, op. cit., p101

158 Ayinyhvh, ‘BAAL – his consort, and the Serpent of Genesis: Canaanite religion and the Cult of Yahweh’, July 18, 2016;

<https://ayinyhvh.wordpress.com/2016/07/18/baal-his-consort-and-the-serpent-of-genesis-canaanite-religion-and-the-cult-of-yahweh/>

159 Christopher Witcombe, ‘The Old Testament, Women & Evil’, op. cit.

160 Abel Mordechai Bibliowicz, op. cit., pp37-8



Ball Stele – 15th to 13th century BCE (From Ugarit)

A lot has already been said about the feminine power of Creation not least the Judaeo-Christian religious inheritance of the Fall that sought to relate the blame upon women to which the snake in the Garden of Eden first approached. In fact, Witcombe stresses that the Baal-Asherah cult was demonized by the Yahwists depicting women as weak-willed and therefore more susceptible to temptation.<sup>161</sup> This stigmatization and association of women with evil carried into Western ethical considerations as a cultural patriarchal inheritance. In this context, the Baal-Asherah cult with its promiscuous sexual behaviour had been targeted by Hosea as a direct attack upon matrilineal societies that emphasized the creative powers of child-rearing, driving “a wedge between the serpent and the woman with a curse putting everlasting “enmity” between them and their offspring.” Witcombe points out that the women were made to believe that the cause of pain through childbirth was a result of the sin of Eve.

### **Numbers 21:6-7 (KJV)**

<sup>6</sup>And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

<sup>7</sup>Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

However, these patriarchal admonitions might later find mitigation in the mystical traditions which, I suggest, ran parallel to normative religion. In the kabbalistic context I have already highlighted the idea of their being a lower *shekhinah* representative of the material aspects of Creation within which the lost souls of God were scattered. Not least though, one should also consider how very extant was the Baal religion for its variety of syncretisms throughout Canaan. In this vein then, one can understand Gottlieb who talks about the feminine reference to clay and earth as the place that leads to death, and hence attributes to Jung a kabbalistic influence for the development of a materialistic shadow self, which is all very gnostic. Witcombe explains that Baal was projected as no more than a seducer and deceiver by the Yahweh priests, an evil demon whose temples harboured prostitutes and who defiled men in their proximity to God.

### **1 Kings 11:3 (KJV)**

<sup>3</sup>And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

<sup>5</sup>For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

Undoubtedly then, it was principally women who were involved in the cult of Baal/Asherah, made clear from the passages in Jeremiah and 1 Kings, “to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.” (Jeremiah 44: 17) In this case their materialism was qualified by their own existential claims to spiritual prosperity.

To summarize my whole point here, I read in this the inheritance and obvious reference for spiritual evolution in the Jewish mindset, the need to pray rather than to fornicate in the flesh as a creative act, and in this the unconscious attributes that make up the person’s collective psyche. I cannot help feel that mysticism rides the back of a suffering serpent but that the stories of its vanquishment illustrate the great push for a new civilization and a set of new moral codes that was Judaism. This is no overnight success. On this note then, Bibliowicz forwards the case that some time later in the

<sup>161</sup> Christopher Witcombe, ‘The Old Testament, Women & Evil’, op. cit.

history of the Jews and the destruction of the 2nd Temple (70CE) the Apocalypticists would come to develop a dualistic and alienated view of reality as a means to deliverance from the contemporary age of ignorance.<sup>162</sup> Because of a growing desperate hope of liberation and justice from the material world, Revelation and its correlative fatalistic literature (Daniel, Qumran etc.) “may have been forerunners of the esoteric and fantastic imagery that... functioned as a sublimation mechanism that alleviated subjugation and suffering...”<sup>163</sup> (For eschatological elements in the Qumran see Frank M. Cross, *The Ancient Library of Qumran* (1995) 89-93. On the variety and multiplicity of claims to revelation and to divine inspiration see Richard Horsley and J.S. Hanson, *Bandits, Prophets and Messiahs* (1985) 135-175) Where traditionalists see an evolving parallel to normative exoteric Jewish culture, others ascribe Jewish mysticism to a separate visionary and eschatological lore in which these theological yearnings reflect a world lacking justice or harmony during foreign occupation. Apocalypticists, Bibliowicz says, were groups or individuals associated with eschatological (end of times) and apocalyptic (revelatory) imagery or inclinations i.e., John the Baptist, Jesus, Qumran, Daniel, 4 Ezra, 2 Baruch, 1 Enoch and The Apocalypse of Abraham.<sup>164</sup> With a variety of religious dispositions of their own they were not a socio-political group. It is in such vein that the solidarity of 1<sup>st</sup> century Judaism remains a controversial issue. Whilst most Christian scholars seem to favor division, (Brown, R.E., *Not Jewish Christianity and Gentile Christianity but Types of Jewish/Gentile Christianity CBQ* 45, Jan 1983, 74-79) most Jewish scholars tend to emphasize homogeneity and continuity. Recruiting amongst the poor and marginalized then, the Apocalypticists attracted fanatics and charismatics. The Essenes, mentioned by Josephus as one of the three major sects after the Pharisees and the Sadducees, and firmly established up until their dissolution along with the Zealots at Masada, and who produced the Dead Sea Scrolls at Qumran, were such a community waiting and preparing for those ‘end times’. Ultimately though, the destruction of the Temple finally put pay to the Temple and only the educated elites would survive into the Diaspora. (Flavius Josephus, *Antiquities* XVII 2, 4 (41-5) reports on 6000 Pharisees during Herod’s reign.) However, Bibliowicz notes,

“Given the scarcity of reliable sources, the characteristics and demographics of these groups, their respective theologies, relative influence and inter-relationships, are the subject of inconclusive debates. We are advised against drawing far-reaching conclusions from the conflicting and incomplete evidence we possess”<sup>165</sup>

In Jungian terms it is all very feminine, this concept I forward for the appreciation of the collective unconsciousness within a social paradigm, driven as such by its pathos. I personally find it easy to comprehend why mysticism is a natural forerunner of all religions, more so for its twofold emphasis. In such vein, the Judean priesthood could, once again, take its ‘scattered flock’ along with its soul and quintessential nature and reintegrate its apocalyptic and mystical strands more easily into mainstream Judaism, for what remained of it, towards the affirmation of a dualistic and unearthly world. In this light the messianic principle should really be appreciated for its otherworldliness in the face of growing materialism and its natural juxtaposition to mainstream practical religion. Remember, I prefer to talk about an instinctive and subjective intrapersonal relationship of a suffering world towards the upholding of a collective higher rationale, Kropotkin’s mutual aid so to speak, and not an interpersonal one which defines more the normative approach of religious institution. It would make better sense though, if we could understand better the gnostic influences and its dualistic implications which continued to arrive into the Mediterranean during the Dark Ages, even if they were already prevalent in one form or another. Our best sources lead us to Irenaeus, a 2nd century Christian bishop in *Against Heresies* at that time during which the mystical writings of the Kabbala were also taking form, albeit as a retrospective claim to spiritual continuity. But before I refer back to Irenaeus it is worth alluding to Augustine’s gnostic origins.

Salvation for the Gnostic necessitated the acquiring of secret knowledge; it was an elitist mentality that, if you remember, Augustine’s experience in the early part of his life during the end of the 4th century was a Manichean synthesis of Montanism and Eastern viewpoints; it was Ambrose who took him from obscurity and introduced him to the ‘new’ Christianity. Matthew Drever points out however, that as bishop he could never quite let go of his neo-Platonist background and the dualism it implicates, as such sharing his understanding of the division of the flesh and spirit with his Manichean roots. The flesh for its carnal attractions was a given necessity, leading Man ultimately to the Fall through the

162 Abel Mordechai Bibliowicz, op. cit., pp37-8

163 Ibid., pp38-9

164 Ibid., pp33-4

165 Ibid., pp36-7

seduction of Adam by Eve. And in replicating some of my work from *My Confession*, Matthew Drever also mentions Augustine's understanding of *Creatio ex (de) nihilo* as likewise signifying this duality, often using the preposition 'de' rather than 'ex' in order to account for Creation 'from' nothing in its Pauline sense. In *De Natura Boni* he distinguishes between 'ex' and 'de' within the context of his exegesis of Exodus.

### **Exodus 3:14 (KJV)**

<sup>14</sup> And God said unto Moses, I Am That I Am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you.

It is in this context that Creation - the Israel of God - Augustine defines as something that does not share in God's immutability. To recall, Israel's suffering is justified in the story of Rachel and Leah and through their child-rearing exploits. In this I can relate to God's light contracting into a 'lamp of darkness'<sup>166</sup> which is very kabbalistic to say the least. But as Matthew Drever points out, Creation is brought into existence from God's power ('ab/ex') and not from God's substance ('de'), which Augustine was prone to accentuate. In this we can see Augustine trying to draw away from the dualistic understanding of God and Creation for its gnostic and naturally esoteric implications. As I say, Bibliowicz affirms that many gnostic systems contextualise the world as the creation of a lesser and evil God.<sup>167</sup> Though Augustine shared the despair and pessimism of a more unconscious Jewish God he adapted a Christian understanding in application to the Fall in which the human soul *de nihilo* merely distorts the *imago Dei* in its sin yet cannot remove it.<sup>168</sup> Hence, it reinforces his ambiguity concerning the division of the flesh and spirit as a human condition whilst he came to terms with his own spiritual evolution and illumination.

Are we to wonder at the Jewish mystical understanding which developed alongside Christian apocalypics towards its reference as a dualistic and alienated view of reality that shows the same ambiguity, the drawing back of God's omniscience to create darkness - *nihilo* - only to fill it again with light - Creation - and which ultimately gets dimmer with distance? Can Irenaeus be accused of the same ambiguity two centuries before Augustine? Where many Gnostics viewed the material world as flawed and a need to return to the eternal realm of spirit, Irenaeus however, saw that the goodness of Creation itself was destined for glory.<sup>169</sup> God has been overseeing this world since the beginning, a teleology in which Man is figured to grow out of his immature state towards spiritual salvation history. I accord here, giving Creation the central role of evolution. As a forerunner of Augustine's Christianity, Irenaeus twisted the argument back so that he accused the Gnostics of not giving credence to the handiwork of God. But then, the Gnostics did not want to believe it *was* God's creation. Yet one could also view this dilemma in kabbalistic terms, as the feminization of spirit and the materialization of the lower *Shekhinah* (the 'daughter') for the salvation of Man; the drawing of Eve from the rib of Adam as his comforter and who was subsequently created in the image of Man and not of God is the cultural journey into the interstitial realm of darkness.

"This fragmentation of the divine light results also in the externalization of evil, forcing the lower Shekhinah, Rachel, or the daughter, to fall into the world of materiality, her spirit pacing the boundaries, reaching out to her children in dispersion even though this entails separation from her husband."<sup>170</sup>

It is all very dualistic, this cleavage of the spirit from matter, something Augustine wanted to bridge with his worldview of the obfuscation of true divine knowledge, a factor of our distance from the *imago Dei*. I argue that a biblical impersonal God can thus be made personal in the belief of the Holy Spirit or breath of God to 'set seed' an heir, and this was the Son or the third part of the Trinity, a theological elaboration from Judaism. Like I say, it is the giving of civilization through this third element, which in kabbalistic terms is the 'daughter' principle, as the means to becoming

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166 Freema Gottlieb, op. cit., pp65-66.

167 Abel Mordechai Bibliowicz, op. cit., p20

168 Matthew Drever, 'Redeeming Creation: Creatio ex nihilo and the Imago Dei in Augustine', pp7-8 CF.; 22-23, an article that appears in the International Journal of Systematic Theology 15:2 (2013) 135-153 available at <https://www.academia.edu/>

169 'Against Heresies (Irenaeus)'; [https://en.wikipedia.org/wiki/Against\\_Heresies\\_\(Irenaeus\)](https://en.wikipedia.org/wiki/Against_Heresies_(Irenaeus))

170 Freema Gottlieb, op. cit., p67

conscious of God's handiwork. And this is the power of the word. Irenaeus however, was a closer succession, I believe, from the Apocalyptics of the time who were sharing their esotericism with the incoming gnostic influences and the dualism of the created universe. He gave a feminine attribute to the Spirit of Wisdom (Sophia), a Jewish Midrashic borrowing from at least the 2<sup>nd</sup> century, in which he relates Creation to the transcendent, invisible God through the Son. Ultimately, it was a means to explain the feminization of personal consciousness as *unconscious* revelation. As Sri Yukteswar tells the young Yogananda, we are all 'sons of God' in the context of divine motherly wisdom. Irenaeus spoke in terms of the Son and the Spirit as the "hands of God",<sup>171</sup> and here he must be relating to the realization of his own unconscious feminine self that makes God known through His creative domestic acts.

### **Ps. 104:2 (KJV)**

<sup>2</sup>Who coverest thyself with light as with a garment who stretchest out the heavens like a curtain.

Gottlieb explains that it is this reference to absolute light (male) that required the created world to take on a female typology,<sup>172</sup> which resonates with Emma Jung's mental predominance with male creativity. And in this we see the Jewish mystical tradition coming to the fore in early Christianity with Apocalypticism, even more so for its element of suffering and detachment from the evil of humanity. It is in this light that one must view this inheritance as a coming-to-terms with the unconscious. But for Irenaeus, whilst the Gnostics and neo-Platonists gave ear to the existence of a Demiurge or Creator of the material world juxtaposed to the Monad, as I say he wanted to maintain the goodness of God's handiwork. In fact, Irenaeus came at the tail end of the apocalyptic tradition, the like of such extended back to at least two centuries before the Jesus period and its messianic mongering for the Kingdom of God; the *Parousia* was still very much in the minds of the contemporary believers who awaited the resurrection of the dead. In *Against Heresies*, he often quotes the following passage from the letters of Paul.

### **I Corinthians 15:50 (KJV)**

<sup>50</sup> Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

He quotes this passage in support of the resurrection of the dead in fleshly bodies as those who are to be saved as opposed to the Valentinians who believed in a purely spiritual salvation.<sup>173</sup> By the time of Augustine this expectation somewhat resided and theologically its interpretation had to be "patched up". But let us not take anything away from Irenaeus despite his successors. The Logos terminology and its masculine reference to the Son, coupled as it was to the Holy Spirit, was probably an inheritance from his teacher, Polycarp, who was said to have been a student of John the Apostle; the Christian spirit must still have been very much a *feminine* experience towards the domestication of nature that psychologically defines the personalisation of God through the evolution of consciousness. Like I say, it was this idea of being the "Son of Man", a term frequently used by Jesus, which has connotations with the inherited Jewish mystical traditions in much the same way that the kabbalistic third element of the 'daughter' is symbolic of civilization and renewal. If you recall my assertions, nature and the instinct very much define the collective unconscious especially in its pathos or suffering element towards the act of unity. And to reiterate, Jung denotes the *anima* or feminine nature-element frequently in the company of a spiritual father figure. As such then, this was undoubtedly a defining moment in the history of mankind. In Kabbalism we may naturally be viewing here a continuation of the apocalyptic tradition decoupled from mainstream religion now that Judaism had fallen into obscurity through the Diaspora and Christianity was about to don its imperial cloak. On the other hand, Gnosticism would continue to thrive in the Roman world that allowed its pagan ideas of Creation a free hand for the continued "masculinization" of culture and the concentration of its material wealth, the very shoes that Augustine and the Christian Church stepped into whilst coming to terms with the Roman way of life. It was, what I call, the enforced *subjectification* of the feminine principle i.e., the vindication for war, slavery and loss of natural habitats that the created world suffers through a lack of intrapersonal relations. The likes of Augustine would have been torn between the mystical and spiritual roots of Christianity on the one hand, and the desire for

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171 'Against Heresies (Irenaeus)'; [https://en.wikipedia.org/wiki/Against\\_Heresies\\_\(Irenaeus\)](https://en.wikipedia.org/wiki/Against_Heresies_(Irenaeus))

172 Freema Gottlieb, op. cit., p65

173 'Against Heresies (Irenaeus)'

progression in a material world on the other. It was for this reason he spoke in terms of delusion from the *imago Dei*, giving overdue reverence to his biological mother in reference to his soul.

### **An Anarchist Critique**

Existentially, I wonder where Nicholas Berdyaev would place Augustine in his definition of personality, spirit and freedom. In 'Personality, Religion, and Existential Anarchism' he argues for three basic parameters for the individual, 'master', 'slave', and 'freeman'.<sup>174</sup> He firmly places Jesus in the latter category, free to his subjective will and a natural authority without exercising authority, a self-governed person. In fact, he goes on to say that an objectivized world is a perverted one, one in which the horrors of outward authority make their mark on the conscience of the people. For him there can be no society if one wants to be free since the tyranny of opinion also makes the individual a slave to it. Under these auspices Caesar is subjected to rule with an unconscious hand in the creation of slaves of which he was dependant upon. This unconscious hand finds itself in the dull and blunted methods of sedimented culture whether for good or bad, "Everything that is not personal, everything alienated into the space of the 'common', is the seduction and slavery of man."<sup>175</sup> Men, he says, who hanker after authority do so in fear. Only the freeman is released from this synthesized state.

It is these generalisations that obscure his understanding, for each individual person is surely a combination of all these factors. What truly defines the individual, I believe, is the environment one finds themselves in. And so, though he states that it is the spiritual principle and not reason or nature that defines a person's freedom from objectivized culture and its ever-new forms of slavery, in his anarchist manifesto all types of society prove to be an abomination of sorts; it leaves the individual 'flapping in the wind' somewhat. As such, he sees the spirit as some kind of rebellious self-control against man-made structures. Effectively the ideal person is Prometheus as liberator, and those who claim any sort of leadership or governance over the crowd has no existence outside it, an external creature without personality. That is the basis of his theories, that to have a personality is to be free of the outward socialization of Man and its trite values. With this one does away with the inheritance of sin, guilt and evil. Personality thus makes use of its unfathomable gifts by listening to the inward voice, what I call making conscious the unconscious. This synthesizing activity of the spirit is an active creative principle defining the character of the person; to have personality is to rid oneself of partial existence and to be instead juxtaposed between "the personal and the suprapersonal, the finite and the infinite, the abiding and the changing, freedom and fate."<sup>176</sup> The whole paradox of the nature of personality is not a means to an end, as this would be a form of idolatry, but rather to be in constant creative flux. There should be no causal relation to life or God, nor to any outside structure from the personality; only the human entity is able to experience the capacity for suffering and joy. And so, what I can gather is that in promoting the unique, otherworldly character of the personality as the supreme value, all other social structures are perpetually pitted against the existential individual as a state of tension that must be dealt with. And this is the creative act for the continual reaffirmation of one's character.

Berdyaev draws incredibly close to my own concept of the Kingdom of God. Only through this existential experience can Father Chaos be confronted, and then one must surely return as the hero. And like me, he obviously understood the pertinence of an individual like Jesus Christ riding on the wave of messianism, a destructive/creative force ever changing the landscape around it. This transcendent state, from what I presume, is Berdyaev's manner of understanding the personalism of the impersonal, but I wonder if it is on a level that is intrapersonal rather than interpersonal. To allow for the pathos of suffering in the face of externalisation, the "itinerant" spiritual man must carry God inwardly. It does away with convention and puts in place perpetual change. It defines the microcosmic personality by spirit and not by nature. In fact, I understand it as being the consort of Mother Nature, "an exception, no law at all is applicable to it... a triumph over determination of the social group", in the words of Berdyaev.<sup>177</sup> And in this sense, it defines his freedom, freedom from and to authority. And maybe this is where I differ from Berdyaev, for how could I accept his thesis that humanity should not accept or need leadership in the form of natural authority? How do my intrapersonal values necessitate the requirement for spiritual leaders and the mutual aid that will goad in the 'scattered flock' if it goes against Berdyaev's

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174 Nicholas Berdyaev, 'Slavery and Freedom' in 'Personality, Religion, and Existential Anarchism' found in 'Patterns of Anarchy: A Collection of Writings on the Anarchist Tradition', pp150-164

175 Ibid., pp159-160

176 Ibid., pp153-4

177 Ibid., p152

socialisation of humanity? It is because without having to accept culture as a “necessary evil” one is *naturally* thrust against its conventions. You can understand then why persons who tread this path see Jesus as an enduring symbol of life; there will always be a very deep part of our psyches that can protect us from the externalisation of our souls and the loss of the memory of Origins. It depends on how profound the individual’s mind is. This is proven by the fact that some persons seem to be born with this disposition. Messianism, a synonym for all that is natural, is an endearing force against human authority. The unconscious is alive, but it is alive in nature as well as in spirit.

Berdyaev may have been writing at a particular time in his life when the subjective appeal to disassociation from the herd was more individually comfortable and less a sacrifice. And in this light he must have seen convention as an unnecessary burden imposed by objectivized culture. I have all too easily felt the attraction of overdue individualism as a model for the advancement of one’s social autonomy, for it allows a personal approach and a clear mindedness to creativity. When one’s personal needs are met, hitherto referred to earlier as Maslow’s hierarchy of needs, this can feel very transcendent and self-actualizing, placing one above culture’s *fallen* aspects. If anything, Berdyaev pits himself from the onset against socialism of any sort. At any rate though, this “providence” must be earned, whether one is conscious of it or not, and at times feels like a natural sacrifice of one’s sensate or material wellbeing. Undue materialism as such, is the obverse side of this coin and the scourge of spiritualism; it was the disease that tore the Church apart, the cause of political divisions and war, and the inheritance that permitted the subjugation of nature, not least its feminine aspects. It gave patriarchy a presumptive basis for its continued domination and a tyranny of opinion, especially in those establishments where the feminine stance was considered inferior. In this vein, when the social wellbeing of the individual is unfettered and arrogates towards it the exploitation of the masses, Berdyaev’s master-slave dichotomy, then it is the spiritual that is sacrificed. It explains why poor people are the bread and butter of the spiritual world, but at the same time how easily they can be seduced or tempted into the illusion of material gratification when their natural environments are displaced in consciousness.

With this in mind Kabbalism can throw a greater light on the subject. But it helps to reinterpret themes with a common denominator, and for me that is spiritual existentialism. Gottlieb points out that Jung compares his collective unconscious as the total content of archetypes, for so many sparks of light portray the psyche as a multifaceted consciousness, the self.<sup>178</sup> You may recall me saying earlier that I believe the collective unconsciousness works through the individual to trigger an awareness of the higher archetypes and requirement for change, and that includes the need for leaders in society who can realign the common cause with natural evolution; it is easier said than done. Ulanov also affirms Jung’s assertion that ‘conversation’ in the human being is between the ego, the Self, and “that which the Self knows about, God...” But let us take a closer look at what she might be referring to here.<sup>179</sup>

“Jung stands out from other depth psychologists in his positing the existence of a religious instinct. Operating in us, independent of our will, this instinct is a capacity for and urge towards conscious relationship to a transpersonal deity (Jung 1953: para. 11). We can fall just as ill from disorder in our relationship to this instinct as we can to any other.”

Okay, from what I can gather, the Self here can refer to Berdyaev’s ‘Personality’, a unique existential relationship to the universe and a direct communion with God. Bearing in mind that Jung is thought to have been influenced by Kabbalism and its cosmology, Gottlieb forwards the Jewish concept that the amount of *Shekhinah* light (Jung’s collective unconscious) that descends upon the individual depends upon the presence of the Tsaddikim (the saints, Jewish chivalric knights and other holy persons). It is within the lower sphere of existence that their heroic deeds take on an active masculine stance from what was initially a passive ‘feminine’ engagement to creativity. As such, redemption to Israel (God’s Chosen) is brought about by the individual Tsaddik, or righteous person who could attain the state of mystical union with God, “because he contains an image of the fragmentary souls of all men.”<sup>180</sup> This sounds like Augustine’s *imago Dei*. Remember, the more distant is this fragmented light of the lower spheres the more heroic is the deed to be enacted. The Tsaddik then, in goading up the flock, reflects on the cosmic scale what every individual soul is experiencing in order to bring about personal salvation, and in so doing enacting redemption on the cosmic plane. In

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178 Freema Gottlieb, op. cit., pp68-9

179 Ann Belford Ulanov, op. cit., pp92-93

180 Freema Gottlieb, op. cit., pp68-9

psychological language, Jung sees these fragmented sparks of the *Shekhinah's* light being rescued from the unconscious as an act of evolution in which the archetypes of a higher meaning can be extracted. You may want to recall the stories of Isoud and Guinevere and the deeds of the chivalric knights of Sir Tristram and Sir Lancelot as Western versions of the same theme; the noble spirit has cause to draw the individual to unity and a sense of belonging as did the Round Table in the Arthurian tales.

“Then King Arthur took Sir Tristram by the hand and went to the Table Round. Then came Queen Guenever and many ladies with her, and all the ladies said at one voice: Welcome, Sir Tristram! Welcome, said the damosels. Welcome, said knights. Welcome, said Arthur, for one of the best knights, and the gentlest of the world, and the man of most worship; for of all manner of hunting thou bearest the prize, and of all measures of blowing thou art the beginning, and of all the terms of hunting and hawking ye are the beginner, of all instruments of music ye are the best; therefore, gentle knight, said Arthur, ye are welcome to this court. And also, I pray you, said Arthur, grant me a boon. It shall be at your commandment, said Tristram. Well, said Arthur, I will desire of you that ye will abide in my court.” (BOOK X, CHP. 6)<sup>181</sup>

To enforce my point then, I see correlations here with Berdyaev and the idea that externalised authority takes on the form of materialism; for had Berdyaev read Kabbalism he would surely consider himself a version of the Tsaddik of the Hassidic tradition. Jung's sparks or scintilla are thus likened to seeds of consciousness that, when buried in the material Earth, are characterised as the feminine in need of rescue. In reflection of what Berdyaev said then, spiritual authority is not of reason, nor of nature, for these are too mundane in substance. It is rather otherworldly in character and self-negating in an existential sense, “the whole purpose of human life is ‘to free the soul of the world of matter from its fetters [of materialism, or unconsciousness, and dualism] so as to bring more and more of them to full awareness.’”<sup>182</sup> This is the lower *Shekhinah* coming into her own as the ‘daughter’ draws towards God. The process may be masculine but it has an androgynous outcome because in effect she is bringing about salvation history of Man as a collective soul. It must be remembered that culture can only function as a correlative act of redemption from the Fall in expressing the unity of Man for its relation to the Divine Mother, the consort of God, as at Creation (aug 5<sup>th</sup>). And this salvific history ensures that God is understood in higher terms also within a pre-Creation context towards a genderless state.

I will refer again to Jung's understanding of this cosmology further along in this essay. But a point to conclude here is that God's spirit is the soul of Adam or of the messiah; it is the fragmentation of this reservoir of lights or, in Augustine's words, of the *imago Dei*, which is the cause for salvation. In its unconscious feminine state it is the mother or ‘bundle of life’ in which all identities are merged. The role of the messiah then, as the Son of God and First Man, is thus to redeem the universe to God and ‘to goad in the scattered flock’ who wander aimlessly in the lower *Shekhinah* as a result of Adam's sin. This genuine existential realization of Origins is no other than the Kingdom of God within. It is an anarchist message that resonated with both Leo Tolstoy and Mahatma Gandhi, albeit ‘to turn the other cheek’ indicates the self-negating authority that God channels through the Tsaddik or hero as a rejection of Earthly existence.

So, this is the true message then, that materialism must be mitigated as a spiritual act of evolution in order that equality is expressed through solidarity, through the herd principle. Though Berdyaev could have preferred the term ‘Israel’ indicating the individual's divine will, and I can be accused of putting words into his mouth here, it is only in the materialist sense that authority has any tangible reference so that, when the masses join in a common cause and provide a higher justification for leadership, it is ultimately towards the means of nurturing one's spiritual wellbeing and to curb excess materialism. It uncannily resonates with the ecology in a bee hive; the more excess resources they have the more likely they will swarm in order to spread those genes. This is a collective response for new leadership.

But on my original point, I should quote Adin Ballou in forwarding the cause for non-resistance to evil in which only through a revolution of sorts can the affairs of Man be superceded by divine government and the Kingdom of God, as defined by the Christ.<sup>183</sup> He goes on to say that this is to be achieved through righteousness, peace and joy, a state of

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181 Sir Thomas Malory, op. cit.

182 Freema Gottlieb, op. cit., p70

183 Adin Ballou, ‘Non-Resistance: A Basis for Christian Anarchism’, a lecture found in ‘Patterns of Anarchy’, pp140-9

moral comport, and is not a requirement to refine, even purify human government.<sup>184</sup> Rather it is to stand apart and be an example for others to embrace, as conscientious objectors. And yet, though I find his emotionalism more a rant from the pulpit, he would go on to provide the example for others like Tolstoy to follow into. He, like Tolstoy, would reject the anarchist label though, probably in light of the times when revolutions followed a skirmish line and the world was at war. Yet he still confirmed the need to recognize intrinsic authority as coming from the Father and to face the penal consequences of non-resistance with dignity. In his *Practical Christian Socialism* (1854) he turns the tables on the meaning of government in accusing it of being ‘a mere cypher’, indicating to a degree the same probable accusations of obscurantism that had been levelled at Christian millenarianism and the rise of secret societies. Whilst majorities often decree folly and inequity he believed strife could be avoided through voluntary assemblies practising the law of love and the counsel of wisdom. Are we referring to Kropotkin’s mutual aid here?

Though Ballou may have been considered unworldly in his ‘individualism’, one of the greatest proponents of non-resistance was Mahatma Gandhi who would vindicate its cause in the role he and Congress played for the independence of India. But Gandhi, a prolific writer too, was quick to acclaim Tolstoy, a serial nominee for the Nobel Peace Prize which he never won. In *The Kingdom of God is Within You* in which he also forwards the case for universal love, Tolstoy likewise quotes the Quakers in presenting his own case that the State can have no authority against those who seek salvation through Christ’s teaching.<sup>185</sup> In effect the Quakers were exposing the error of the Church’s teaching in its justification of violence. This position has also been reinforced by Ammon Hennacy in *The Autobiography of a Catholic Anarchist*. He was an anarchic pacifist, an example being his opposition to the ‘blood tax’ imposed during WW1 for which he went to prison. Fifty years later his attitudes and those of founder Dorothy Day gave expression to the Catholic Worker movement in Salt Lake City.<sup>186</sup> (See Dorothy Day, *The Long Loneliness*, 1952) Jesus was interpreted as a true rebel whose Sermon on the Mount was the inspiration to deny Earthly authority and overturn the tables of money-lenders.

However, the Great War had divided the Christian world even further. Paul Johnson explains that, “The doctrinal and ecclesiastical divisions of Christianity, so rich in history, so stridently debated and defended, proved equally, if not more, irrelevant. All the participants claimed they were killing in the name of moral principle. All in fact pursued purely secular aims.”<sup>187</sup> On the one side pealed the bells of Protestant Germany, Catholic Austria, Orthodox Bulgaria and Moslem Turkey, on the other Protestant Britain, Catholic France and Italy, and Orthodox Russia. Johnson is quick to note the superficial hold Christianity held over the passions of the multitude or the actions of their government. The Christian churches played no part in reconciling the struggle. During the First World War thousands of clergy were soon killing in the name of the Saviour, as a patriotic act to land and law. Many Catholic priests and nuns came from France, but in Britain too the Anglicans organized national missions of recruitment. Any such clergy who showed reluctance were victimized. America itself, representative of the millenarian Christian state and as a throwback to the civil war, made the greatest appeal to the national cause. Initially a disinterested neutral, the conflict would soon be realised as a Christian crusade of sorts, with the same defamation levelled towards its conscientious objectors. It is little disputed why visions of a Christianized world faded.

Even if one is to carry this sentiment of non-resistance alone, as Hennacy’s *One Man Revolution* originally did, the rationale behind the decision must surely lie in the connectedness of individuals through a shared Christian ethos, not least in the faith of our higher archetypes to guide us. One may have borne witness to the roles kings and queens played in the unrelenting wars and oppression of the masses, but Jesus shows here that true authority comes from the Father and is not a materialist’s affair. And it begs the question: What is authority? The concept of an intrapersonal relationship with one’s higher self is to discover the ‘Kingdom of God’ within you. Berdyaev would accord no doubt for such was his understanding of Jesus’ authority. But I wonder what Berdyaev says about religion other than it being only an outward structure. Here surely, he was referring to its trite qualities – the opium of the masses – the indoctrination of its followers through war and blood. Yet *because* it is an outward collective reality he enforces the point that it should bear no

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184 Ibid., pp142ff.

185 Leo Tolstoy, ‘The Kingdom of God is Within You: Christianity not as a Mystic Religion but as a New Theory of Life’, Chp. 1

186 Ammon Hennacy, ‘The Autobiography of a Catholic Anarchist, (NY: Catholic Worker Books, 1954), an excerpt found in ‘The One-Man Revolution’,  
Patterns of Anarchy, p364ff.

187 Paul Johnson, op. cit., pp477-9

existential centre.<sup>188</sup> God, as such, shares in this existential reality through transcension, through personalism. In this vein Man is only free in “answer to the divine call” and as an expression of his obligations as a personality. And this personality must be the Christ Son, the *imago Dei* of Berdyaev’s own existentialism, even if he seems to be at odds with the doctrine of non-resistance. Rather than the personality as a submissive or obedient subject, existential resistance is better understood as an unbroken creative act. And this is what he means, I must assume, in his idea of independence from conventional reality. Not to be tied to outward structure releases the individual from its finite values so that, the act of turning the other cheek can also be interpreted as a divine call. And in this sense it reinforces the concept of God against those non-believers who prefer to dwell as slaves to a system. He goes on to say that, “A personality is a citizen of the Kingdom of God and not of the kingdom of Caesar.” As an existentialist myself though, I must warn that *any* concept or idea can easily be perceived or represented for its higher sense, for instance death is a noble cause when freely enacted of one’s own will. This is the subjective appeal more attuned to our faith in a higher destiny. On this note, whilst Berdyaev was opposed to the death penalty, the idea of non-resistance, when applied to Christ’s words ‘Resist not evil’, illustrates that evil can still be resisted but not by evil itself. Unfortunately, the self-justification for war of the mindless temporal powers that be has been the bane of *fallen* culture lost in its faith of a higher self and for its undue materialism.

In this vein Adin Ballou illustrates his point in saying, “...would it not be nobler for him to die in the glory of non-resisting blood, praying for his enemies, than to live to wear the crown of Caesar stained with the blood of the slain?”<sup>189</sup> Adin Ballou was a strong advocate of the peace that enfolds all around when evil is not resisted and the will of love and goodwill is established instead. In a written reply Tolstoy received from Ballou he is also quoted for saying, “Non-resistance is Salvation; Resistance is Ruin... if all kept the ordinance of non-resistance, there would obviously be no evil nor crime.” And like Berdyaev he gets to the heart of the matter in declaring true Christians above the vote or election of a government; Christ is the ultimate model.

### **Matthew 22:21-22 (KJV)**

<sup>21</sup> ... Then saith he unto them, Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s

<sup>22</sup> When they had heard these words, they marvelled and left him, and went their way.

Berdyaev understood the Kingdom of God as having no history, nor time.<sup>190</sup> It is not of this world and as such belongs to the inward personality. This existential viewpoint shows time to be an emergence of the infinite. Only from here is the creative act projected into historical time. Its qualitative subjective nature ensures the highest happiness of Man. It is very interesting then to see and read his understanding of the Apocalypse: in the passive sense one is determined exclusively by God, but in the active sense the end of the world is prepared by humanity. He continues, “The apocalyptic consciousness may be conservative and reactionary and such it frequently has been; and it may be revolutionary and creative, and that is what it ought to be... The conservative apocalyptic consciousness has a feeling of horror when faced by the ruin of things which present themselves as historical sanctities.” To his ideas I would add that the Kingdom of God *is* apocalyptic; it is of the individual’s making from within. And further, the common ethos that I and Berdyaev share is that we can plan for the ultimate collapse of human society rather than just wait for it. Again, this must be an existential reality. This is Berdyaev’s eschatology of Man, liberated from the influence of cultural objectivization which enslaves the individual to historical time. This new world, transfigured, is the redemption from sin, the messianic principle per se. He thus also uses the Redemptive-Sin model in illustrating the existential character of the person. Importantly though, he states that only through the creative powers of Man can the Second Coming of Christ take place, and this for all its glory in the name of the Father.

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188 Nicholas Berdyaev, op. cit., pp153-5

189 Leo Tolstoy, op. cit., Chp 1

190 Nicholas Berdyaev, op. cit., pp161-4

## ***The Modern Problem***

As much as modern environmentalists talk about the impending collapse of human structures and the point of no return, there have been others who now understand that within their lifetime the horrors of a dysfunctional world will unfold, and within this will arrive the point when push comes to shove. James Lovelock wrote:

“Few of us now can change our lives sufficiently to express our allegiance to Gaia [the Earth] as they do, but I suspect the changes soon to come will force the pace, and just as civilization ultimately benefited in the early dark ages from the example of those with faith in God, so we might benefit from those brave deep ecologists with trust in Gaia. The monasteries carried through that earlier dark age the hard-won knowledge of the Greek and Roman civilizations, and perhaps these present-day guardians could do the same for us. Despite all our efforts to retreat sustainably, we may be unable to prevent a global decline into a chaotic world ruled by brutal war lords on a devastated Earth. If this happens we should think of those small groups of monks in mountain fastnesses like Montserrat or on the islands like Iona and Lindisfarne who served this vital purpose.”<sup>191</sup>

At the time of writing (2021) Lovelock had already reached his one hundredth birthday. He was born during that era when the papacy had been veering towards conservatism since the late 19<sup>th</sup> century. Berdyaev (1874-1948) himself lived during this period of utter despair. It was at the start of the Second World War that Pope Pius XII came into power and Hitler had just conquered Poland. In the sombre mood that naturally accompanied the pope he judged that the Catholic Church was right to reject modern civilization and retire into the aristocratic halls of the Vatican.<sup>192</sup> In the face, too, of Protestant triumphalism which pointed more towards progress and democracy as catered by the American ideal, both these Christian belief systems held sway regarding any discussion of truth and falsehood, good and evil. The future of human society rested on the most essential course of action and supreme spiritual effort, the question of whether Christianity should wrench the world from its disastrous consequences and genuine fear of extermination in view of presenting itself in a fresh and salvific light. Had it done so then maybe the likes of Lovelock’s Gaia theory would never have come about in the fashion it did, as a scientific experiment in the pay of NASA, looking for indications of life on other planets. And like Lovelock, Pope Pius XII hearkened back to the medieval period when Man, though hampered by war, still looked towards the doctrines for inspiration based on Christ’s teachings. He had blamed the beginning of the demise of the religious idea to the Reformation and the loss of recognition of the infallibility of the Catholic Church officially declared in 1870. Paul Johnson quotes him succinctly:

“Christianity, the truth that sets us free, had been exchanged for the lie that makes slaves of us. By rejecting Christ, men had been handing themselves over to the capricious ruler, the feeble and grovelling wisdom of man. They boasted of progress when in fact they were relapsing into decadence; they conceived they were reaching heights of achievement when they were miserably forfeiting their human dignity; they claimed that this century of ours was bringing maturity and completion with it, when they were being reduced to a pitiable form of slavery... Now there was total moral confusion... The remedy had been there all along, and available still: the return to Christianity and papal guidance.”<sup>193</sup>

In the previous seventy years, since his predecessor Pope Pius IX issued his Syllabus of Errors, papal triumphalism called upon the world to realign itself with the precepts and policies of an imperial papacy, in so doing anathematizing those rulers who rejected them. Indeed, though suffering a period of irreconciliation with the Italian State, in effect shutting up shop and, whilst not so much renouncing the regime, it was as busy it had ever been since the Reformation, continuing its association with Catholic lay organizations in the triumphalism that continued to influence the world.

Undoubtedly, humanity is at its best during crisis, when the tyranny of opinionated views and lack of any kind of politico-economic egalitarianism are levelled in one cause. But as James Lovelock admits, the modern cause must be directed

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191 James Lovelock, ‘The Revenge of Gaia: why the Earth is fighting back – and how we can still save humanity’, p226

192 Paul Johnson, *op. cit.*, pp461-3

193 *Ibid.*, Chp, 8, ‘The Nadir of Triumphalism’, p553 also found at <https://www.ysk-books.com/en/show/book/a-history-of-christianity-pdf>

towards the preservation of the planet Earth at the inherent cost of human lives.

“Sustainable development, supported by the use of renewable energy, is the fashionable approach to living with the Earth, and is a platform of green-thinking politicians.... many still regard global warming as a fiction and favour business as usual... In truth, neither faith in God nor trust in business as usual, nor even commitment to sustainable development, acknowledges our true dependence; if we fail to take care of the Earth, it surely will take care of itself... Those with faith should look again at our Earthly home and see it as a holy place, a part of God’s creation, but something we have desecrated.”<sup>194</sup>

This in itself is an inherited unconscious development that demands the conscious evolution of the human race. So, though Lovelock admits that these current circumstances were unforeseeable before the industrial revolution when the Earth’s human population was a billion people, it seems that the religious message has a pragmatic basis and prophetic value that shouldn’t be ignored. The transcesion of the personality and its natural prophetic gift, in accordance with Berdyaev, allows us to consciously engage Father Chaos. Accordingly, the inheritance of human sin and guilt has never left the playing field it seems, even in this modern era where Man is more preoccupied with facts and statistical analysis than it is of prophecy. Existentialism had allowed the likes of Berdyaev to justify his end of the world and outward rebellion to it as much as I, myself, have taken one step out of culture and watch the gradual psychological collapse of humanity unfolding before me. Ultimately, what will have to change is the very nature of humanity itself. I have always maintained an attitude of impartial rejection to human convention based upon my own personal inspired intuitions. In this vein I have rejected too the model that humanity is the cause of climate change. What our prophetic abilities care to inform us of is rather the need to adapt in a different way, with a different cause, and with a circular-like logic. This can be a functional redemptive-sin model the such that the attitude of materialists have failed to engage in their ignorance of the change required from within, in their lack of spirituality and loss of the androgynous tendency. The value of death will have to be reappraised for its imminence, and not for its conventional fear to induce finality. Religion will need to move away from its trite values and steer the human heart back to the ancient concept of Father Chaos and the need for heroes to engage Creation anew. We are all Sons of God. The further we ignore this prophetic plea then the more unconscious is our response to inevitability and immanence - a default model for ‘business as usual’. Lovelock also says:

“Important concepts like God or Gaia are not comprehensible in the limited space of our conscious minds, but they do have meaning in that inner part of our minds that is the seat of intuition. Our deep unconscious thoughts are not rationally constructed, they emerge fully formed as our conscience and instinctive ability to distinguish good from evil...

...I was taken back to the 1970s when Richard Dawkins and other strong-minded scientists fiercely contested the concept of Gaia using arguments similar to those they now use as atheists to challenge the concepts of God and creation... an acceptance that Gaia is real to the extent that we have a self-regulating Earth but with a growing recognition that many natural phenomena are unknowable and can never be explained in classical reductionist terms – phenomena such as consciousness, life, the emergence of self-regulation and a growing list of happenings in the world of quantum physics. It is time, I think, that theologians shared with scientists their wonderful word, ‘ineffable’, a word that expresses the thought that God is immanent but unknowable.”<sup>195</sup>

I find Lovelock’s views quite accomodating in that they want to bridge, like Irenaeus, the goodness of Creation with the concept of a judgmental God. Our conscience is wired to inform us that we are treading an antagonistic path. We accept the possibility that the universe does not always favour human kind. This alone should tell you that we are disconnected from it in our perception. Effectively, the religious instinct should be our guide, not the finite mechanical one. So I found it a little unusual why Lovelock does not consider himself religious. In a recent interview he was asked if he was

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194 James Lovelock, op. cit., p23  
195 Ibid., p205

religious.<sup>196</sup> His answer was a categorical ‘no’, even though he admits being brought up as a Quaker. However, I can share with him the common understanding that God is “a still, small voice within” and that intuition is “a great gift for inventors.” This resonates also with Berdyaev’s ‘creative man’, an existential existence in which a personal God, as I understand, is the bridge to Creation – its domestication and stewardship, not its domination.

Lovelock, who believes in God, probably wanted to disassociate himself from the scientific establishment in their approach to holistic thinking. He has been compared, in their initial rejection of Gaia theory, to Galileo in his desire to explore the infinite in opposition to the early Church’s views held by Aristotle. This, he warns, seems to be the direction that modern universities are heading towards, in which science is taught and funded as separate objective disciplines. And this type of indoctrination in education can disengage the intuitive responses of Man wanting to get out of the finite and linear approach to solutions. As I likewise emphasize though, rarely does doctrine define a holistic viewpoint; rather the first port of call is the inner voice that cultivates the unconscious if we are to bridge the dichotomy of masculine-feminine anthropomorphism. Remember, this was central to the whole argument revolving around the Reformation when the disputatious period was not so much identified as a doctrinal issue but rather a matter of faith and morality, towards making conscious the unconscious for the good of the people.

I wonder too, where Berdyaev would place the need for prayer. Lovelock hints at it in his reference to those monks in mountain fastnesses who have no other choice but to retreat from the material world of rulers and war lords. Apocalypticism was carried and insulated into those sacred monastic walls for centuries after the Roman withdrawal only to find expression in millenarianism. The hope lingers on that, in spite of what goes on in the mundane world, Man can always fall back upon the creativity that still remains the passive, if feminine, hand of God that will endure in the aftermath of a global collapse. Man’s conscious accedance to these unconscious stirrings would be, for Berdyaev, the crowning font of his personality where power relations are shared between male and female alike. However, I doubt whether he foresaw a world ruled by women and could probably never imagine how many prominent women there are in society today. Realistically though, he must have extended his ‘personality’ model to women as well. And this has borne itself out in modern times by the active physical stance of women to be better and more practical at social eventing.

A look at my modified diagram of Jung’s schematic understanding of the conscious and unconscious will throw more light on why a patriarchal world as conceived at the time of Jung elicited the need for prayer in the context of its worthiness as an *unconscious* tool for collective relations. It was this idea that men needed to reconnect with their unconscious selves. This was all too apparent during the World Wars, Paul Johnson pointing out though, that had the conservative Church stepped outside of the political sphere and not taken an active stance against Marxist materialism it would not have got entwined in the charade that Adolf Hitler made of both the Catholics and Protestants in Germany who ended up being on his payroll.<sup>197</sup> To forgive the pun though, a prayer role for the needy throws up some obvious questions. When we pray, are we praying for divine intervention in whatever form this may manifest, or are we praying in need of something? Are we to pray for somebody to rise in power in the manner that the bishops and chaplains did for Adolf Hitler even though he was, from the outset, anti-Christian in using the Church as a propaganda tool to promote German supremacism? Or are we praying to feel connected in an increasingly disconnected society? It may be that Berdyaev never realised the authenticity of the collective unconscious in its drive to produce natural leaders in society, but it is obvious that influential leaders have an intuitive understanding of how to manipulate it if they need to.

Adolf Hitler was no exception. Having promoted the racial cause for German supremacism he took the body of the working classes and pitted it against the peculiarity of some 200,000 Jews in Vienna, against the 2 million people living there in total. He had to disengage the pitiful and broken working-class man from the shackles that bound him to these foreign influences, especially the Jewish-run Press, but firstly from the German’s own morbid loss of identity in the post-WWI period.

“Naturally I could no longer doubt that here there was not a question of Germans who

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196 Jonathan Watts, an interview with James Lovelock, ‘The biosphere and I are both in the last 1% of our lives’, The Guardian, Sat 18 July 2020 available at <https://www.the-guardian.com/environment/2020/jul/18/james-lovelock-the-biosphere-and-i-are-both-in-the-last-1-per-cent-of-our-lives>

197 Paul Johnson, op. cit., pp480-1; 485-7

happened to be of a different religion but rather that there was question of an entirely different people. For as soon as I began to investigate the matter and observe the Jews, then Vienna appeared to me in a different light. Wherever I now went I saw Jews, and the more I saw of them the more strikingly and clearly they stood out as a different people...”

“One will not be astonished at the success of these [social democratic] allegations if one remembers what a small measure of thinking power the broad masses possess... Like a threatening storm, the 'Free Trades Union' hovered above the political horizon and above the life of each individual. It was one of the most frightful instruments of terror that threatened the security and independence of the national economic structure, the foundations of the State and the liberty of the individual. Above all, it was the 'Free Trades Union' that turned democracy into a ridiculous and scorned phrase, insulted the ideal of liberty and stigmatized that of fraternity with the slogan 'If you will not become our comrade we shall crack your skull.'”<sup>198</sup>

What has this do with being a spiritual anarchist you may want to ask? The anarchist spirit, so to speak, opens doors to the inner realms of the psyche as well as to convention. In the process one must look at discrimination as a tool for evolution. And rather than talk about the likes of say, Emma Goldman whose feminist desire for freedom extended to free love, “rejecting jealousy as an outmoded form of honour and possession,”<sup>199</sup> I would prefer to refer to, as with Tolstoy and Gandhi, of the need to personalise a space that requires the belief in the unconscious to yield its treasures. I think Adolf Hitler understood this, the painter-come-student of architecture used his creative urge to imagine landscapes whereby dreaming could be actualised through political prowess. We get there through meditation and awareness, an artistic acknowledgement towards releasing any blocks in our psyche that potentially harbour negative energy. Prayer or meditation can do this too. It is the recognition that negative energy exists in our emotions as a factor of culture. Once that link has been made to the realisation of the effects of culture to alienate the individual from his or her higher self, then discrimination plays a key role through one’s learned abilities. How ironic then that Hitler would eventually succumb to his own inflated *anima* and powers of logic, mentioning in *Mein Kampf* the presentiments and fear he had of something evil, “I had before me a teaching inspired by egoism and hatred, mathematically calculated to win its victory, but the triumph of which would be a mortal blow to humanity.”<sup>200</sup> Hitler was a victim of his own success. Having won the masses over as a figurehead for the unconscious stirrings of culture he then subjected them to blind subservience under a nationalistic political banner. In effect he bound them through symbolism and ritual, Jung’s religious instinct, in the use of the swastika as an alternative human inheritance. Any previous understanding of providence in nature turned back upon him as a one-sided objectivity that forged his egomania and reflected his personal unconscious obsession for German ideals. More will be said about this later.

Without culture there can be no trial and tribulation, no tragedy and comedy, no individualism, no creative urge to change it, no need for great innovation, nor recourse to believe in God. It was the understanding of psychologists like Jung though, in which the inward need of prayer is an optional bridge to the unconscious. Ann Belford Ulanov related prayer to religious life as dreaming is to the psychic life.<sup>201</sup> But this perception is too black and white. Prayer appeals to the collective unconscious, dreaming, however, is a part of the personal unconscious and is a reflex of living in a shadow world. In this respect I can relate my own sexual dreams as the uncontrolled unconscious yearnings that my psyche has inherited as a result of the Fall, and by this I mean that each human body has its own biorhythm that responds to cultural impulses. This is apparent in one’s sexual cycles where night emissions formulate the conscious imagery to reflect the body’s sexual impulses and desire to procreate. Patterns in human culture would have been established in antiquity when the instinctive processes of Man, now unconscious, were defined by hunting and feeding regimes accorded to the seasons. In this respect my anthropological view of human history vindicates much of the religious scripture that refers to providence in nature. Hence, whilst the loss of spiritual values may reflect material excess and a lack of religion, it also indicates the rise of individualism and the rejection of the unconscious processes in nature that used to define our motivation. One may argue for the elitism found in religion, but in antiquity the rulers of the people represented these

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198 Adolf Hitler, ‘Years Of Study And Suffering In Vienna’ in *Mein Kampf*, James Murphy (trans.) Chapter 2

199 Peter Marshall, ‘A History of Anarchism: Demanding the Impossible’, p397

200 Adolf Hitler, ‘Years Of Study And Suffering In Vienna’, op. cit., Chapter 2

201 Ann Belford Ulanov, op. cit., p92

unconscious processes and its correlative archetypes. We saw earlier that the ancient cults of Egypt, bearing in mind that spiritual and material incentives both simultaneously contribute to success in culture, could fail on the basis of a lack of cultural well-being. Today, it doesn't take a religion to continue this pattern by which leaders represent the people's motives; they need only reflect the unconscious forces that look up to the higher self and the entourage of royal archetypes that such leaders portray. Nature religion based on fertility was probably an *invention* of elitist motives, as the means to direct the population in its unconscious well-being but which then came under political fire when fertility ceased and crops failed. This is the story told of history, the spiritual motive is successively dominated by the excessive egocentrism of a person developed through the broken or fragmented individual living in a shadow world. It goes without saying that the spiritual imperative is lost. It is cause for emotional imbalance and a failure of procreation. In antiquity religions that developed doctrines and ordinances to mitigate social instability would have a greater chance of survival, as we know from Jewish, Christian, Hindu and Buddhist literature. It is in this vein that the nature of the apocalyptic was the result of otherworldly ambitions, that to go beyond the Fall and by extension culture is a spiritual act, a creative dynamic that thrusts the now androgynous individual into the very fabric of cultural messianism. Religions only stagnate or lose their spiritual imperative when patriarchy remains imbedded in its conventions.

Accounts of gender abuses continue in the modern patriarchal world now that a lot more women have "come into their own", in emulation of the words of Gottlieb's *Shekhinah*. The world changes so fast in the post-World War period that it is difficult to keep up with events. In a recent article by Rachel Mabe I was torn in trying to read between the lines of a would-be feminist commentator describing the fudged attempt of a yogi at a spiritual yoga retreat in New Mexico.<sup>202</sup> These types of retreats are very popular nowadays, and more often than not they are peopled by an increasing number of disillusioned women trying to find solace living in a modern world. Tara Brach, the protagonist in question whose miscarriage sparked a showdown with her guru, after being reprimanded and invoking an emotional public rant from him, quietly withdrew and isolated herself into a little one-person meditation called a *gurdwara*. Normally she would rise at 3.30am and take a cold shower, but this time she sat with feelings of shame, sorrow and fear in an act of self-compassion.

"That moment changed everything. She started to listen to her body and her intuition, and came to the realization that the world of meditation had a serious problem with sexism and patriarchal practices."

What the article states is that, after many years of loyalty to her spiritual group she now felt that she was ready to listen to herself instead of trying to escape her emotions. Her yogi had already accused her of putting her career first – the cause of her anxiety. But the language the commentator uses is undoubtedly pro-feminist, for instance in the manner that her yogi accuses her of "... spread[ing] your legs. But you got it, and then what?" She was told to sit and "work it out." Does this not actually vindicate the sexist issue itself by highlighting how a feminist commentator can easily portray the woman in question in an unfair sexist light after she had left the ashram and achieved her own career? It is the problem with this type of sensationalist reporting, there is absolutely no defence coming from the male side. And as if to back it up she corroborates her feminist attitude with unsubstantiated accounts of the woman's success with well-known female celebrities, but also of the sexual abuses the secretary of the ashram and dozens of others had to endure. But contradictions are easy to identify in such methods of writing. "It's important to pay attention to our bodies," she quotes. The simple question arises: What would you expect the protagonist to say after 8 years of dedication to an ashram? So let's be clear here, the context for its understanding is with arranged marriages after a period of celibacy is worked through by the participants. As such, the choice would always remain with the attendees, and whether he or she wants to go ahead with that course of action. But the ironic style of reporting doesn't stop there, "He's a wonderful person, but one I never would have chosen for myself", even though they were together for 5 years having left the ashram to successfully have a child. It is obvious though, that sexual relations would extenuate any ability to maintain higher levels of transcendence, and of this the yogi would have been aware, which is why there are rules. Not to be too cynical though, even these nuptial arrangements are framed in a negative light when the reporter says that success is taught to mean conquering bodily and emotional feelings, which is what men have always been doing anyway – the man can do no right it seems for his part in the plot.

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202 Rachel Mabe, 'When Meditation turns toxic: the woman exposing spiritual sexism', The Guardian, 8th December, 2021 available at <https://www.theguardian.com/lifeandstyle/2021/dec/08/meditation-spiritual-sexism-women-retreats>

Sexual relations then, is a choice that needs to be made, but if the selection of your partner was based on sensate attraction rather than being arranged for you then this would compromise the holiness of the ashram to the degree where it will dilute the overall sense of transcendence. You read no such defence in this article. I, myself would certainly run a spiritual center based on similar high standards and rules all the time leaving the individual free to vacate and have sexual relations outside of it. In effect, rather than cultivating the unconscious through celibacy, the validity of which has a track record thousands of years old, the next best thing is to rely upon a partner nurtured in the same environment to give us a common ground for our gendered motives. That is the context for belonging to a religious order of sorts whether cenobitic or eremitic. Individualism and the awakening of our unconscious sides fail only when they do not relinquish their creative gains back to the unconscious in one form or another, i.e. passivating the ego on behalf of the environment; the hermit knew this as much as a lay monk does. However, let us not detract from what the female protagonist in question is really trying to achieve which I doubt has anything to do with feminism. Quite simply, her adapted meditation techniques allow the individual to vent out their emotions through self-compassion in order to achieve mindfulness, which is nothing new in my books. Mindfulness has always been a conduit for lessening suffering, as the article also states. It appears though, that as a female she wants to deal with mindfulness for a specifically female context. You are led to believe then, in how the article is presented in pro-feminist terms, that men don't feel emotions too, that the whole idea behind gender relations is defunct. For men too, objectivity is a cultural inheritance, and just because patriarchy has biased men from millennia immemorial to authorize those objective conjugal decisions in common life does not mean they don't have the desire to deal with the whole shadow side of their own lives on a personal level as well. Like I said earlier, men can experience their feminine sides when actively approaching the unconscious through the transcession of their personality whilst meditation or prayer in the manner of women probably feels quite biological and natural. I wrote this recently to one of my female friend's, no less a yoga guru.

“She talks about patriarchal abuse. It's a woman thing. She failed to realise how she provoked that reaction from her guru because of her inability to deal with her own femininity. The unconscious is the only judge.”

Firstly, let me reiterate some of my earlier points. To enter into sexual relations is a cultural balancing act in which our psychic projections define how well we succeed in that relationship. The need for children is an assumed prerogative but it is down to the individual to choose that path which will bring with it a cultural inheritance that has to be navigated. By this I am referring to the collective unconscious for its provision of archetypes, and I have elaborated with great effort the role of the 'mother' in both spiritual and material contexts. Less should this cultural investiture be something based upon unconscious sexuality since much of our libido behavioural programming would have been the result of an unconscious state during our childhood or as carefree adolescents. Secondly, the protagonist talks about 'self-compassion' which is something she learned as a lay Buddhist, and this was not bereft of a patriarchal context either. Rather than derogate the Dalai Lama from his traditions, which is what the article does also, everything could have been better framed in androgynous terms. Men are different to women by dint of a woman's biology. The reporter said it herself, “Enlightenment, then, is not available to women who create and care for children, as spiritual awakenings are separate from daily life.” Obviously this necessitates different rules within spiritual centres whilst dealing with outward circumstances. It is then down to the individual to go inward on their own personal quest. This is Berdyaev's existential reality.

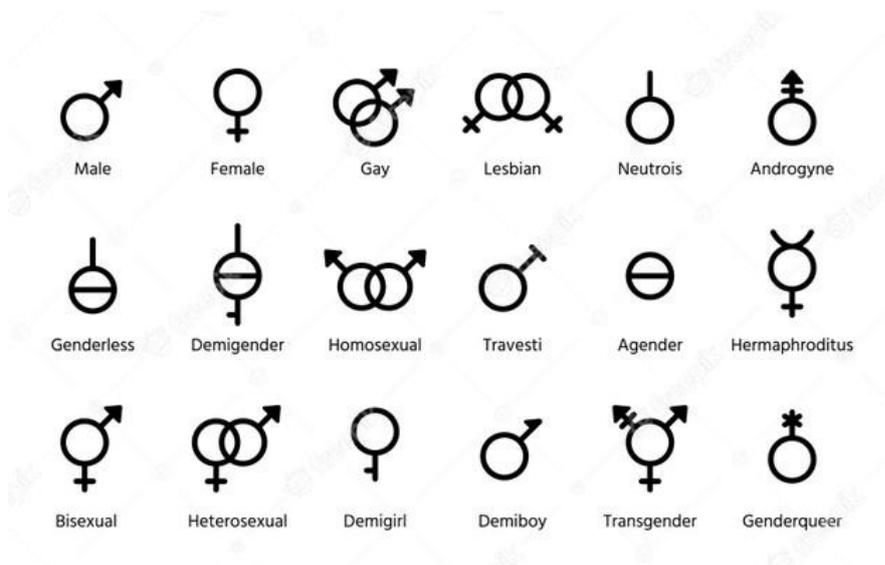
### ***Back to Emma Jung***

Literature can be a prime example of how gender roles are romantically and ideally portrayed as an aspiration for humanity to work towards. Modern literature continues to use these same themes and suggests that little has changed in terms of our inherited duty to the opposite sex. Frequently though, this idealism is based on an unwarranted imagination that emphasizes only the intimate moments, whether they are of a religious context or secular one. Much of the time even our relationship to God is mistakenly festooned in terms of sensate love through the over-personalisation of the divine; humans are humans. Love however, as between say a bee and a flower, is pure energy, pure instinct. If human cultural behaviour stagnates in its emotional quest for devotion then love is often relegated to its material counterpart. Emma Jung refers here to the court poetry of the Middle Ages:

.”... her presence fires him and raises his courage; she bestows the guerdon of victory upon him and frequently this consists of her love. But often she is cruel, demanding senseless and

superhuman feats of her knight as the sign of his subservience.”<sup>203</sup>

It may appear like this in literature but in the context of a *fallen* man he is always dependent on the female to redeem his being if he chooses to remain in culture, hence it is the projection of his *anima* onto an actual real person that will prolong this relationship. Its comprehension is a matter of terminology. I have always considered true evolution to be of a spiritual nature, i.e. to leave behind any materialistic motivations and to accept materiality as unconscious providence. This necessitates the cultivation of one’s own unconscious outside of any shadowy existence. It is what Jung referred to as the achievement of a man to be able to allow his feeling side to come through. But where a woman may live a shadowy existence in a patriarchal world, fixed in her femininity as a passive consort to the man’s projected *anima* and thus being emotionally repressed in her own unconscious, a man has been avoiding this shadowy world by necessitating having the female next to him. She carries his burden; she is the receptacle of guilt and failure when his deeds or actions fail. In success though, she is banded around as his property indicating that a patriarchal world is a legitimate, albeit competitive one. But for both man and woman alike spiritual evolution is only truly enacted with the awareness of one’s individuality returning to Origins. It is in this sense that all Creation is a gift, provident in all our conscious evaluations. I understand now that when both the *anima* and the *animus* constellate each other it can create an almost impossible relationship in real terms. For such a relationship to work demands the requirement that both individuals evolve towards androgyny, i.e. the nurturing of one’s own unconscious towards the Self – God and not a projection of it upon an unwitting partner. It is what I have hitherto referred to as a royal marriage; the higher archetypal forms annexing from each other the continuing need to remain consciously discrete.



As I say, androgyny is only conducive to the survival of the human race if the current paradigm of sexual behaviour is offset. This has always been my scenario; I am looking for a royal queen, of both spiritual and material bearing because any other types of human relationship will ultimately fail my soul; most persons dwell in the sensate world of personal pleasure at the cost of over-populating it. And this has led to imminent social environmental collapse. I instinctively saw in the virgin, untouched and uncreated by man, the receptacle to receive my highest spirit. Coitus has a function here towards evolving the human race biologically. I now understand this rationally as the religious cause. But of course, the instinct passes off rationality so that when the opportunity to have impromptu sex with a stranger presents itself I am driven to desire as this is a quick way to avoid the psychohistorical inheritance of a *fallen* individual. This is almost comparable to the Bacchic rites of antiquity in which Man instinctively knew one’s own shortcomings all the time culture continued to impinge upon the individual’s freedom, and so these types of ceremonials released the individual from their inherited psychosomatic burden that projects from the lower archetypes. As for the case of the conscious existentialist, relationships, whether short- or long-term, should then tie in with one’s own sexual cycles, as they do biologically with women, dictating the moment when I am in most need of women towards my own projected experience of perpetual redemption so that, in order to escape the fantasy and fear of a shadowy existence and a patriarchal world, both man and woman are conceding their egos. Persons of my ilk are also quick to identify another’s personal projections and I will

203 Emma Jung, op. cit., p53

rebuff them always if they are misaligned to my own sexual cycles. This is an important point for they indicate righteousness and the recognition of the higher self to guide one's spiritual path. I may be passive in an environmental sense but I am also active in my evolution and development of my own unconscious. In the case of women experiencing a patriarchal world though, I find it all too easy to recognize in them the materiality of sexual promiscuity or the fanatical desire to develop their own competitive power and intellect. This is not spiritual recognition; it has instead given rise to movements like feminism for example. In fact, look at the previous images and you might understand that most of these gender roles are a reflex of patriarchal institutionalism. From a spiritual perspective they are negligible and materialistic.

As such then, the male is looking also to develop his hidden feeling side attributable to the feminine inside him. Where subjectively we may understand the Fall of Man as the emotive base to evolve the individual onto higher levels of the spiritual plane, as I say through redeeming one's unconscious side to the Self, this is not to blame either woman or man but rather to acknowledge that it is the over-developed faculty of objectivity in man that blinds him to his spiritual prerogative. Such a prerogative is the domain of the holy and by extension the individual quest. Society performs a passive role here in recognizing the holy and upholding it, as has been the role of religion per se through the ages. If one views then, my modified diagram of Jung's conscious/unconscious spheres it follows that conscious development (the circular sphere) and its correlate will to knowledge feed from our *logos* functions so that knowledge is envisioned as the objective pinnacle of our creative drive to realise our dreams on Earth. This whole sexuo-spiritual cycle in which I have elsewhere referred to and called 'genetic culmination' is a movement between conscious and unconscious determination by which free will is comprehended fully at different stages of development; Augustine et al make it clear that our predestination returns us in the humble act of redemption back to our unconscious. These cycles are biologically played out and are correlated to the sexual patterns inherent in our physical evolution. Where I differ slightly with Emma Jung, if not for lack of investigation, is that I believe she mistakes spirituality with only the higher forms of the *logos*, viz. knowledge, where in fact, through deed or will even the primitive mindset can attain a conscious state of harmony between the masculine and feminine sides of our psyche. In reality, being spiritual is our real selves touching base, refuelling, if you like, in its passive drive to redeem the environment, and drawing us towards an infinite source, unconscious and energising, acknowledging the Kingdom of God within us. For both men and women it requires the nurturing of the unconscious and the detachment and recognition of projected phantasms the images of which humans often fail to live up to.

Let's recap then the earlier part of this book, notwithstanding repeating myself to boredom, I would like to further elaborate on the psychological findings of Emma Jung. Because of the contextual fluidity of her writing style I found myself continually re-reading over sections. Its dialectical nature between both its feminine and masculine contexts requires interpreting the text in an *unconscious* way also, to want to let it work on you. However, I will try to relate with so much brevity what I can understand.

Harmony is the key here, not predominance; the woman's *animus* must first be withdrawn from the object to indicate that the problem of fragmentation lies within. "For when the feminine side is so overwhelmed and pushed into the background by the *animus*, there easily arise depression, general dissatisfaction, and loss of interest in life."<sup>204</sup> She explains this as the passivity in thinking and lack of criticality which, in reference to the aforementioned chart, is indicated by whimsical dreaming and an inherent cultural fear of upholding one's individuality. Because anything associated with the mind exerts complete fascination, frequently the woman acts in judgement without thinking it through the *animus* and seeing the specifics of the situation. In other words, women will often make wide sweeping comments. The lack of discrimination is a factor of a woman's passivity in taking on board all too easily the objective conscientious power of a man to impress his prejudice upon her. As such then, her wishful thinking is characteristic of a past evolutionary cycle as well as in the development of culture per se, manifest in the stories and themes of many fairy tales and myths.<sup>205</sup> Yet if she would grasp the *logos* faculty of her unconscious she will find therein the power to shape, imagine and think by which concrete outer realities blur with inner spiritual ones; culture as such is pushed by those individuals who take control of their own emotional bodies. I am aware personally how the power to imagine and think is driven emotionally, noticeable in the biological evolution of the human body and the physical differences that lie between man and a woman.

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204 Ibid., pp13-14

205 Ibid., pp16-18

When one searches for the origin of patriarchy it is easier to understand how domestication of the animal kingdom has extended to women, children and indigenous cultures. That has been ‘his’-tory correlate with the mastery of technology, the outer realisation that Proudhon and many other elitist thinkers forwarded. Much of the time women are already convinced of its objective truth. The *animus* convinces the biological woman of its correlate role here, for instance the helpless child or selfless maiden.<sup>206</sup> Studying my modified chart again one can see that in failing to apply her thinking to something practical, practicality being her evolutionary platform, she will succumb to, hitherto said, whimsical and wishful imagination. She is being tempted to discard the gates of heaven and follow in man’s errant footsteps. But this has become a bit of a revelation to me because it doesn’t explain why this pattern is happening, and why it should happen. It makes more sense that culture per se is revolving around role-swapping in order to embody the individual’s aspirations into a progressive whole. My first assumption then, is that this can only happen when a man budes and thus wears the shoes of his fellow woman too, so that the woman can fill the now apparent cultural void. We can apply this thinking to the magic power of word too, as through mantras, spells, seduction, and oration. Even though it is not necessary to fully understand this as a woman who can have a powerful unforgiving unconscious masculine side to her, the objective man has always been more preoccupied with such, albeit dismantling Creation and trying to see it for its constituent parts. And maybe this has always been the greatest fear of the Church, unregulated feminine power that obviates the need for ‘history’ and which, to a large extent, had influenced its first centuries from the hearth of the house. In this vein, a woman’s words can also be a “doubting Thomas” even when they are able to issue commands and prohibitions, using its power with impulsions. For this reason the “collective woman” will make good counsel if only for her ability to see with much greater clarity the prejudice behind decision-making. I feel somehow that cultures have always toiled with this male/female oscillation, between authoritarianism and democracy; female sovereignties were not uncommon either. Earlier I recalled the island kingdoms of Britain that were largely ignored by patriarchal historians. As such the arts have been a prime example of this enduring role-swapping in culture where equality can be most creatively expressed.<sup>207</sup> Too much objectivity though on the side of the inflated *animus* and the woman is tricked into thinking that she is acting admirably in the name of culture, only to the ruin of the situation.

Coming to terms with the unconscious is different for male and females. Men often need to mitigate their feelings and pride towards something that has always been considered inferior. Many women find the adverse and lack the confidence to raise themselves to these ideals of masculinity.<sup>208</sup> In fact men take pleasure in keeping women unconscious. But as I say, women see with greater clarity what is hidden from the eye, if only for their unconscious yearnings that overshadow judgement. Then she is not so dreamy and superstitious, but the psychic energy that she possesses can ultimately find an outlet in practical mindedness. In such a case the *animus* stresses the meaning rather than the image. Men, on the other hand, would have to fall back upon the *anima* for want of not being so critical and prejudiced, by which they have to rely on the unfamiliar ground of feeling and intuition which obfuscates their intellectual capacity.

*Intuition works on unconscious memory. After the event judgement is made by the rational process of evaluating meaningful connections so that they strengthen the connectivity of reason.*

In the case of my parents I see their constellated unconscious egos coming to the forefront which, as Emma Jung says is the most difficult relationship because there is no give in one or other side. Both are inflated, the masculine qualities of my mother and the feminine of my father. Rather than being aware of their failings they have been subsumed into the shadow world that grows in power. Their unconscious has overwhelmed them and festered on loosened psychic energy which, when its projection does not configure the object, leaves the repressed individual denuded by this addiction, and subsequently one is prone to the uncontrollable lust for more. This explains why they maintain a hot-tempered relationship after all these years, for lack of their real selves having any such control. It oscillates to and fro as each person explodes into reactionary behaviour when the unconscious does not get what it wants. My father seems to address the issues far better. The problem lies within and the detachment required to unearth the historical and cultural inheritance that so often colours the way we see, believe and react. As I say, we must go beyond culture if we really want to transcend into the realms of elementals and godhead.

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206 Ibid., pp18-19

207 Ibid., pp21-22

208 Ibid., pp23-26

The idea that Emma Jung's spirituality is only associated with the higher forms of logos continues to befuddle me. The way to read my mind-mapping is to understand this masculine-feminine coupling as the success that shows the individual's transcession as beneficial to culture overall. In other words it motivates culture back into the realms of both earthly and spiritual sustenance. This plays on the individual in different ways according to the level of cultural motivation one finds themselves in. What I mean by this is that depending on how evolved the individual is towards spiritual development does not indicate that they lack any of their other potential *unconscious* qualities. As such, someone who is more developed on the level of their personal, mental attributes should find that they still have innate physical abilities, like talent for instance, that could be awoken through a change in their existential environment – they assume an adaptability and balanced mind-body relationship which is the emotive force behind their actions. And those who are primarily physically responsive in their actions, again in transcession of their cultures towards an alternative existential reality, need not dictate an inability to become mentally creative. I am probably the best case example of this latter situation. No matter how physical I get in my long-distance bicycle journeys or during my building programs on the farm, I can be exceptionally mindful in my approach. For instance I can use my unconscious motivation to dictate the final product knowing all the time that what got me there was an artistic approach to development. This could be a poem or a building. It is equivalent to living in the moment. There is no fixed plan but a means to an end that defines this creativity. What's important to understand here is the dialectic between the mental and the physical; it requires emotional control, the highest faculty of the human brain. It is this emotional control that allows extremes of behaviour and which dictates where the *logos* is operating at. This is Berdyaev's transcended personality pushing the boundaries of human culture. It is this idea of making the unconscious conscious through cultivating a liminal state for consciousness. In this vein the chart could be read as a tension between environmental and personal stimulation toward its cultural motivation, only in this case culture is not a unidirectional psycho-historical inheritance that jars in its gender relationships, rather it is two cogs of a mechanism that move in unison with each other redeeming back to the unconscious the necessary personal sacrifices that make for a whole individual.

In my personal case when I am lacking creative energy, i.e. the loss of spirituality, it shows me to have less connection with my sense of origins. In fact I do believe that I have unwittingly nurtured my memory to passively respond to environmental stimuli for want of being more *unconsciously* creative and spontaneous when I am so normally physical. And then what I believe is that as I mature in age and the environment changes to one more personal I can naturally step up the objective gears to express this creativity on a mental level. It makes for an holistic person who can then subjectively respond at a different level the older and less physical my genetics unconsciously dictate. It also assumes a lack of ego and, as I say, a mind-body relationship that, on the one hand is wont to be rational, but on the other is open to a feminine spontaneity that allows my irrational qualities to mitigate repressed behavioural patterns like bad habits. I have elsewhere explained these circumstances as an evolution from the breakdown of my personality during my late teens. And in reference to third-party interference I cannot but occasionally help fall back into this shadowy world and interpret phenomena as some awful social experiment explaining why so many relationships in my life appear staged and cultural; I have not been *allowed* to define my gender.

### ***The Meaning behind Revolution***

At a purely individual level memory must exist in muscle and other unconscious forms. Putting it bluntly, it must emerge from an unconscious state. But when individuals socialise and form fraternities then it can raise the level of our intelligence and grant us more cultural prowess, again unconsciously motivated. This had always been my problem; the lack of sociability to mitigate the lack of individuality in my earlier years left me quite isolated after my breakdown. But it was this that gave eventual cause for the conscious development of my existentialism. Through continual awareness of this phenomena such individuals as I in society can then nurture their leadership skills and influence cultural innovation through the collective consciousness (the soul) for their learned ability to re-immers back into culture and the emotive drive to domesticate the instinctual world. This feeling of being aware of one's own role in society is very empowering. And attached to this must be the identification with the unconscious per se so that our personal projections upon others can be received and accepted. I didn't have leadership qualities then in the earlier years, but I was aware of my development almost as if intuitively I could review a rebirth happening in my damaged masculine side and detachment from culture, which wasn't so conscious after my breakdown. In fact, I had maintained all those inner qualities of redemption to nature and God in spite of the lack of conscious development. Hence I should reiterate, spirituality is more equivalent to how much freedom is expressed in one's conscious development through the recognition of allowing

unrepressed unconscious energy to work through you. As such I really did feel primitive in my mindset; conscious individuality is a factor of our ability to keep one foot out of a humano-centered culture.

I have previously referred to it as transcendence and the power to grow, i.e., from purely unconscious forms to conscious ones harbouring a powerful influence and memory to uphold knowledge towards my ability to learn. Goethe's surmising of logos to express the quintessence of the masculine principle highlights this well through will, deed, word and meaning.<sup>209</sup> Higher culture has always been about this, whether we step back 100,000 years or one year. Our most pleasurable memories are when we feel that we belong to someone or something and the deeper we are able to anchor this through the culturo-historical inheritance that defines a greater context for our expression. I've always noted this in my song-writing and playing during those earlier years. When I am completely isolated from human culture and at a low energy my creative expressions rarely carried, neither my memory, yet as soon as I am *accepted* by my 'audience', whether one or twenty persons, then their psychic projections feed me a continual source of creative expression whilst my song-writing was always a means to learn how to navigate the unconscious. In effect I can move up the gears using Kropotkin's principle of 'mutual aid' without having to depend on my personal evolution to carry me objectively. During performance the feeling can accelerate even more, only now this collective acceptance is validation for the pushing of cultural boundaries. It is like being 'on form' in one's talents. The public eye allows for the raising of individuals onto a higher culture and *grants* them influence and power correlated with a greater soul and creative ability. Every anarchist thinker must have had to come to terms with this argument. Yet dispossessed of an acquiescing and nurturing audience truly equates to being ex-communicated or 'sent to Coventry' so to speak, as I personally felt sometimes; impulsive and curious it couldn't kill me though. And hence we arrive behind the drive for a socialist movement as well as the 'tyranny of public opinion'.

Bakunin understood that as individuals we are all social beings, collectively as the basis for the revolution of Man, so that we must act. This sentiment was shared by many an anarchist thinker including Kropotkin whilst the likes of Tolstoy had rejected the idea of revolution in *The Kingdom of God is Within You* (1894). It is interesting to note that the subtitle of the book 'Christianity not as a mystic religion but as a new theory of life,' was a Christian apologetic in the face of growing Marxist materialism, and an alternative call to the working classes to reject the state in which the conservatives jostled with the revolutionists to no peaceful avail. In the following quotes Tolstoy plies his point.

"The conservatives were indignant at the doctrine of non-resistance to evil by force hindering the energetic destruction of the revolutionary elements, which may ruin the national prosperity; the revolutionists were indignant at the doctrine of non-resistance to evil by force hindering the overthrow of the conservatives, who are ruining the national prosperity."<sup>210</sup>

"While socialists and communists regard the individualistic, capitalistic organization of society as an evil, and the anarchists regard as an evil all government whatever, there are royalists, conservatives, and capitalists who consider any socialistic or communistic organization or anarchy as an evil, and all these parties have no means other than violence to bring men to agreement. Whichever of these parties were successful in bringing their schemes to pass, must resort to support its authority to all the existing methods of violence, and even invent new ones."<sup>211</sup>

In conclusion, he vindicates my point of view, that to seek the solution within the paradigm that gave rise to it is to have both feet in culture. This demonstrates the existence of a shadow world for its lack of conscious freedom, but more importantly, *unconscious* freedom now that human culture's grubby hands were firmly behind the industrial world of politics and its lack of natural stimuli. As such, the accusation of Marx was that the revolutionist was devoid of all theoretical knowledge and was "in his element as an intriguer."<sup>212</sup> This really does reflect a kind of femininity in

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209 Emma Jung, op. cit., pp2-3

210 Leo Tolstoy, op. cit., Chp. 2

211 Ibid., Chp. 8

212 <https://www.marxists.org/reference/archive/bakunin/bio/robertson-ann.htm#n1>; Marx, Karl and Engels, Frederick, 'Selected Correspondence' (Moscow, 1975), p254

revolutionary behaviour, individually or collectively, confirmed as such when the historical argument plied between them had Bakunin accusing Marx of lacking the instinct of liberty, "...he remains from head to foot, an authoritarian."<sup>213</sup> If I could place the both on my modified chart I could superficially have Marx down one side and Bakunin on the other. It is no wonder that historically it proved pivotal towards the popularity of Marxism after Bakunin had been successfully expelled from the International Working Men's Association. Yet the both were searching for a socialist society devoid of economic division in which all individuals could fully express themselves creatively; the flavour of the 19<sup>th</sup> century.

Consider what socialism per se does. It provides the cause for our psychic energy to fix itself onto a leader. How Kropotkin saw the rational in nature through mutual aid is the realisation here that if we are going to bring the unconscious 'feminine' voice higher up it affirms the feminine inclination that has been trying to undo thousands of years of patriarchal history. And if the man is going to concede his prejudice in any way, it will require the self-sacrifice of his logical and objective qualities to allow women to make way in word and deed. Hence we saw the Suffrage Movement gaining in power and equality.<sup>214</sup> Without this social revolution psychic energies cannot bounce and feed off each other which is then conducive to repressing not just the voice of its individuals but also their creative abilities.

### ***Scientia versus Sapientia***

The writing has been on the wall since patriarchy began. We must wonder at that cave art and see the primitive mind at work here when men dealt with riddles as an unconscious woman, as Emma Jung says, is still wont to deal with them today. It hails to a bygone age in the development of the mind, the spirit's perpetual (d)evolution materialises culture and arrogates the need for a collective consciousness (soul) correlated with the power of the word and the means to organize its implementation in society. Jung says,

"Where a man takes up objective problems, a woman contents herself with solving riddles; where he battles for knowledge and understanding, she contents herself with faith or superstition, or else she makes assumptions. Clearly, these are well marked pre-stages that can be shown to exist in the minds of children as well as in those of primitives. Thus, the curiosity of children and primitives is familiar to us, as are also the roles played by belief and superstition. In the *Edda* there is a riddle contest between the wandering Odin and his host, a memorial of the time when the masculine mind was occupied with riddle-guessing as woman's mind is still today. Similar stories have come down to us from antiquity and the Middle Ages. We have the riddle of the Sphinx, or of Oedipus, the hair-splitting of the sophists and scholastics."<sup>215</sup>

Let me reiterate though, it is not politics that is the pinnacle of human achievement. Rather it is the metaphysical adventure and the transcendent push for knowledge gained thus through an environmental passivity that keeps the individual in check; this allows for a coming-to-knowing. Quite frankly, it is an openness to the great unconscious workings that favours everybody and nobody. Spiritually we are one but any perceived materialist imbalance will drive such a disconnected individual to come to terms with their emotional suffering – pathos - in search for freedom, equality and justice within the existing political frameworks. As a cultural movement this is only achievable collectively with the higher rationale of a group identity. As such whilst the individual's 'coming-to-terms' should contribute to forms of social democracy, historically it was not the indoctrinated beliefs that prevented the abuses of the Church, rather it was the great moral issues that still rage on today and which divides any country. You don't have to be educated to understand that climate change, for instance, is happening around us; it is a matter of what is right or wrong. Justice movements are there to protect the weak by granting a collective voice, and appeals to the emotionalism of the individual to join with like-minded petitioners towards an instinctive cause higher than that of the individual alone. Individuals as such, can rarely work to their own causes, and it goes to say that those who are not aware of this are in the main materialists. For me spirituality has always been a "poor man's" religion, the suffering servant so to speak. Let me give an example of this.

In a recent article by Amy Westervelt she shows that indigenous and local economies under threat from oil drilling in the Arctic goes back as far as the 1970's when the international oil giants like Exxon, Texaco and Chevron were already

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213 Ibid.; Kenafick, K.J., 'Michael Bakunin and Karl Marx' (Melbourne, 1948), p40

214 For a global historical perspective on the voting rights of women see <https://www.britannica.com/topic/women-suffrage>

215 Emma Jung, op. cit., p16

securing patents for oil tankers and drilling machines designed to navigate those melting seas.<sup>216</sup> It was never their intention to delegate power and wealth to the masses but to reinforce their materialist inventions for the continued degradation of the ecological planet. Yet it doesn't require science for the masses to act on the current situation now that warming and rising seas have affected fishing capabilities; the science has always been there but has been manipulated either for good or bad. In its unconscious relationship to the masses it had merely served those in power to reinforce their position, not unlike elitism does within religious structures. Social politics can take decades, even centuries to come over to its feminine side when the common Man can raise his or her voice in unison and change the ingrained legal and social structures that have been manipulated by an increasing small minority of rich people descended from the magnates and aristocratic lineages of antiquity. It is the moral outrage against the few that drives social reform, as with the great religious dichotomies of the past, so that Westervelt says saw the Americans enter the Second World War as they did the Civil Rights movement, consumer protection, gay rights and so on.

I recollect from *My Confessions* during the personal musing of many hours that much of the rustic world is camped outside, in the anonymity of something greater. I can recall Liz Vestal also when she talks about Augustine in his *Confessions*, that woman are divided into two categories, that of the body and that of the mind. Firstly she is *homo* or human being, and secondly *femina* or woman, the latter of which means that they do not participate in the *imago Dei* or higher spirit which is the premise of the man. Thus women can only be made in the image of Man by which they are to be considered as biological creatures only.<sup>217</sup> This is the nature of patriarchal institutionalism even if Augustine had improved their status from his predecessors in considering conjugal relations as a friendship. (Van Bavel, 'Augustine's Views on Women' found in *Augustiniana*, 5-53, Villanova University Augustinian Institute. 1989, p15) Edith Matter makes it clear that Augustine's women are associated with the *scientia* or the active mind, by extension the temptation of Eve by the snake, men the masculine part of the mind or its *sapientia*, in reference to the "meditative mind of the wisdom of God."<sup>218</sup> Woman thus cannot participate in this image of God if by extension her creativity is thus of a Man's world in a Man's image. This reiterates and compounds the issue of the yoga teacher I mentioned earlier, that women preoccupied with childbirth won't achieve enlightenment within a cultural setting and thus enforces my personal point that for one to 'go it alone' must carry with it an androgynous spirit. In this vein Augustine is likewise referring here to the gender roles within the mundane world whilst individually and existentially he would have been fully aware of our unconscious potential outside of it. As such then, *scientia* by itself leads the mind back to Creation as we know it, which I indicate below at the 5<sup>th</sup> dimension, and our patriarchal and gendered inheritance to define the world. However, the modern scientific establishment is now greatly populated, I believe, by practical-minded women because of their increased education, as opposed to metaphysics, and sits more easily with their biological disposition. *Sapientia*, on the other hand, is indicative of the transcendent male voice and the cultural boundaries that are continually navigated over for the individual's capacity to nurture their own unconscious. In this vein it is the experience of this *imago Dei* that gives definition to the Prime Mover and the androgynous spirit necessary to get one there. In other words, it was men who crafted the Self or God through the medium of contemplation and thus gave the world the institutions for free-thinking individuals. Women had to watch on "biologically" and passively to how Man's Creation unfolded. Thus between the 'masculine' desire for knowledge and the 'feminine' need to transcend culture the nature of his domesticating via the 4<sup>th</sup> dimension was always counterpoised by the sexual temptations of women in the face of not being too otherworldly.

So to be sure, becoming conscious is the masculinization of the spirit or the 'daughter' principle, whilst the domestication of Creation requires the transcendent individual to anthropomorphically reach down from the higher dimensions into the 4<sup>th</sup> towards the feminization of the psyche. On the bodily and subjective level this has been the role of women, but on the mental and objective that of the man. From this point of view one can understand why nature is considered feminine within a patriarchal context; its domestication requires the man to reveal his unconscious femininity from inside him. In this vein the concept of 'freedom' is a matter of the individual's cultural motivation whether that is an unconsciously determined natural will or a consciously determined spiritual acknowledgement. Let's take a closer look in reference to

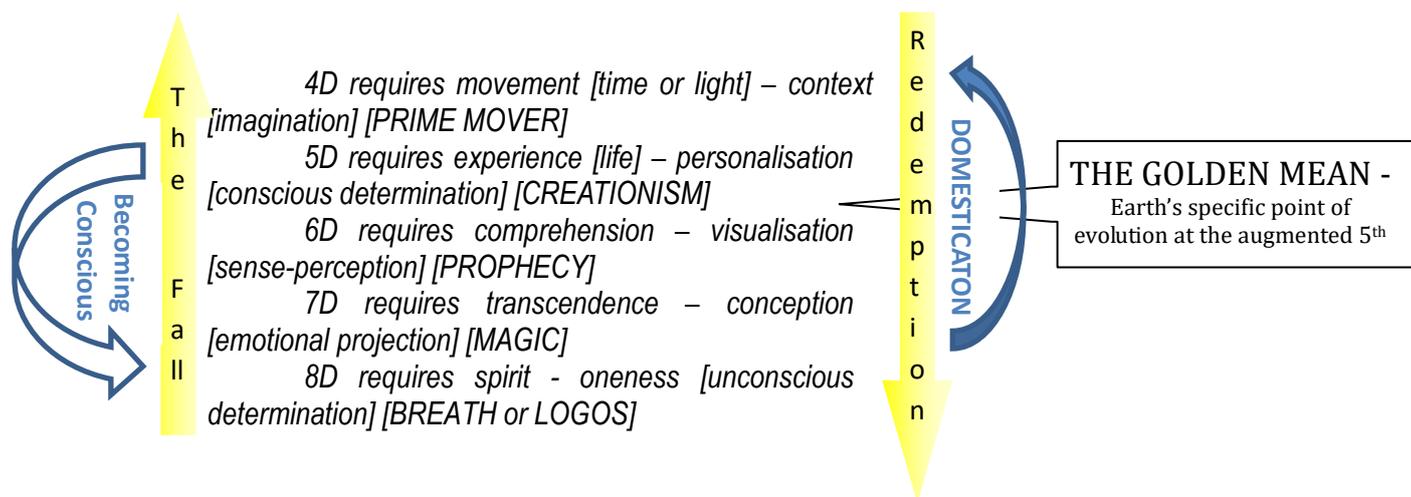
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216 Amy Westervelt, 'Telling people to 'follow the science' won't save the planet. But they will fight for justice' found in The Guardian, Tue 28 December 2021 available at <https://amp.theguardian.com/commentisfree/2021/dec/28/follow-the-science-public-climate-crisis>

217 Liz Vestal, "Augustine and Women: It's Not As Bad As You Think" available at [https://www.academia.edu/13061943/Augustine\\_of\\_Hippo\\_The\\_Feminist](https://www.academia.edu/13061943/Augustine_of_Hippo_The_Feminist)

218 Matter, E. Ann. 'Christ, God and woman in the thought of St Augustine' in 'Augustine and His Critics', p170

my dimensional holism illustrated.<sup>219</sup>



I have already talked about this chart in great length and mentioned how Man appropriates the throne of Creation by creating God (Nature) in its own image. Like I say, it is the role of the hero to return from the Father and redeem themselves to Creation. As such it is our inherited right to reach back up to God from the *fallen* anthropological realms we find ourselves in. I have recently come to refer to this as an act of culture rather than a Revolution of sorts because “Man’s striking at the 4<sup>th</sup> dimension and the Prime Mover transcends life at the 5<sup>th</sup> not so much as an ascendant evolution of the Fibonacci Sequence i.e., from the 5<sup>th</sup> to the 8<sup>th</sup>, but as an anthropomorphic descendancy i.e. a ‘falling’ from the higher dimensions, in the name of creationism.” Looking at my anthropomorphic models you will see that I equate the masculinization of knowledge with the Fall (culture) and the conscious determination that forms a part of the soul’s cultural-historical inheritance and gendered lower self, whilst ‘redemption’ is a term I use for its holistic sense of belonging to Creation and the unconscious determination governed by the instinct. By consciously engaging our unconscious, the feminization of knowledge as *sapientia* is granted as a coming-to-knowing in the natural evolution of things, what others may term as revelation in thought, and is the prerogative of those who continue to aspire to the spirit and its feminization. I must reiterate here though, redeeming oneself to Creation for me is the means by which Man comes to understand God as the bridge that spans the full depth of one’s psyche so that the 7<sup>th</sup> dimension is the magical reach of our personalised *unconscious* attributes to draw from the *imago Dei*. Hence, I have replaced Logos as the Word of God rightly back into the 8<sup>th</sup> dimension where the “keys to the Kingdom of God” are only directly accessible to God’s heir and the giver of civilisation. These are characteristic moments in the history of humanity in which, culturally and retrospectively, one can see a revolution of sorts towards the benignity of nurturing an epiphany, such is the nature of messianism.

It can be seen then that knowledge granted by the temptation of Eve, *Scientia* or practical mindedness, is naturally a product of the sexual licentiousness of men to remain in the karmic cycle of suffering as opposed to the serene contemplation of the holy, and who have thus copulated out of season to the development of the inflated ego. I associate this with the masculine qualities inherent in a patriarchal world and the objectivation of the will. Hence, men disassociated from Creation as a result of the Fall, and who fail to respond to their feminine sides, more so the innate values of wilderness for its augmented relationship to Father Chaos, will need to passivate their egos in order to redeem and emancipate themselves if there is any hope that a shadow world and the shackles of ‘mental slavery’, to quote Bob Marley, are let go, i.e. the spiritual imperative for a correlative evolution in consciousness. Liz Vestal describes the process as leading men back to Creation, which I consider is the true path of evolution in the spiritualising of matter conducive to “the feminine coming into her own”. Meanwhile, the heir’s prerogative as the “giver of civilization” and Self-sacrifice of God, to note the combat that Joseph the patriarch has at the river, is the natural mundane and incarnated consort to the ‘daughter’ principle of Kabbalism. Gender relations here are negligible since the karmic wheel of culture is transcended. Rachel is thus fulfilling the role of the Virgin, as of the cosmic Mother and Mary the mother of Jesus after her, before she gives birth to Israel to “fill the Earth”. The Logos at the 8<sup>th</sup> dimension should then be interpreted as the evolutionary response of the collective consciousness and call by the masses for messianic change, and is the inclination

219 I recommend reading Volume 3, ‘The Golden Mean’, to grasp my developmental understanding of these themes.

to the masses for the continued conscious recognition of the Father who gave His only Son.

Hence the messianic claim is eternal and works through all individuals. This spirituality influences the cultural reforms that lead into the founding of true movements. That said, at no time should domestication nor becoming conscious be portrayed as autonomous separate entities as the both are driven in unison by Man's evolutionary activity in Creation. With time women and men will come to be seen as equal in culture only when culture is understood to be a parameter for non-gendered relationships, and that it is the individual who is pushing these cultural limits. Whilst reconciliation to one's true nature is a factor of living in culture, evolution will always be the prerogative of the hero to actively lead change in culture by transcending it. As such, my understanding of a *fallen* culture reflects intensely the individual's broken perception of the universe, of one who is obfuscated from evolution as expressed in the Fibonacci Sequence within which the spirit drives our continued aspirations. It is the nature of a collective unconscious to work unceasingly upon the individual but that in order to nurture it into consciousness and gather in those imprisoned 'sparks' requires recognizing our greater spiritual existence as a microcosm of the cosmos, not unlike the idea of their being a lower and higher *Shekhinah* in mystical Kabbalism and the special role of the Tsaddik to reconcile the masses to Creation. This vindicates why social movements become powerful – they spiritually enhance the unconscious qualities of individuals because they reconnect the masses with Creation.

And so in a person's unconscious one must make this self-sacrifice and act of humility similar in vein to Adin Ballou's, Tolstoy's and Mahatma Gandhi's belief in non-resistance to evil; it is otherworldly yet meaningful for its cause to gather like-minded people. Likewise, Berdyaev's objectivization of Man is this idea that evil can only exist through its externalisation as a figment of the personality in servitude to culture. In such vein, the domestication of Nature is the real impetus for civilization when, stripped of one's cultural prejudice, a social group can be more tolerant of each individual's viewpoint under the enlightenment of its leader(s) to bring about real change. Hence, whilst redemption is cause to humble the intellectual drive and return one to a harmonious condition that reveres his primitivism and by extension his social inequality to all other beings, to be recognized for one's true leadership is a role must that also goes beyond the mere philosophical expression of ideology. It is the metaphysical adventure which requires stepping out of culture into the unknown. On such a note, Emma Goldman and the 20<sup>th</sup> century feminist movement, in defining anarchism as a logical consistent expression of feminism, probably failed to grasp the necessary import to believe in an otherworldly existence also. Like so many anarchist thinkers, she appeared to me too hankered by a materialist world, as much as feminism is an externalised product of it.

To continue then, a further glance at the chart above shows the Fall as a loss of origins. Emma Jung affirmed the importance of these origin myths.

“The idea that a primal condition of perfection was destroyed, by either the sinful attitude of men or the envy of the gods, is a very ancient concept, forming the basis of many religious and philosophic systems. Evidences of this are the Biblical doctrine of man's fall, Plato's originally spherical primal being which split into halves, and the Gnostic Sophia imprisoned in matter.”<sup>220</sup>

I can recall also the *chaoskampf* myths that depict the hero wrestling with a Chaos monster, often the serpent or dragon, as the giver of civilization and Order. I referred to parallels of these myths in *My Confessions* as between the battle of Horus and Set, or as between light and darkness. More interestingly though are how these myths define the microcosm and the internal battles of Man's own psyche. Psychologists often refer these battles to a repressed unconscious as the potential to develop a mind of its own – the inflated ego so to speak. It is in this realm that Emma Jung characterises the female qualities of wishing or hoping as giving fuel to the fire. The exception to this had been the prominent female contributions in literature, music and art. This is interesting since we needs look again at Augustine's thinking behind women. This “active mind” is what defines a woman's practicality as products of a human culture, and one would suppose he meant it in the manner that the Greek philosophers defined science as opposed to prophetic or poetic ramblings. As such then, he must have been aware of the unconscious feminine qualities of men who “participate in the *imago Dei*” of Creation through the logos and the male intellect. One could almost see the kabbalistic understanding of God's feminine unconscious here, the primordial dimensions of Chaos and the Higher *Shekhinah* or Mother that I mentioned earlier, “... and, just as the lower *Shekhinah* fares in the material realms, so fares the Higher Feminine in

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220 Emma Jung, op. cit., p57

transcendence.” Whilst the “meditative mind of the wisdom of God” is reserved for the holy as an expression of the Higher *Skekhinah*, the correlative practical mindedness of philosophy continues to develop as a forerunner to science throughout the history of humanity after Man ceased being the innocent animal it was, and of which carried into the prominence of ancient language cultures of the early empires. It also lends itself to an aristocratic culture of early Classical Greece when war and conflict with firstly the Persians, and then the Spartans juxtaposed the development of a democratic state that necessitates *unconscious* feminine awareness. This was the republic that Rome also inherited. I have referenced this period elsewhere but it must also be said that even the choice of foods of elitist societies was considered effeminate by the Cynics of the time other than the most ascetic and frugal of philosophers and rhetoricians. Likewise, male homosexuality was openly flaunted and signified wealth, privilege and prestige. It is a position that the Catholic Church had also quickly inherited from the Roman culture it converted in the 4<sup>th</sup> century. However, I think this indicates more than anything what I have hitherto said, that at the loss of a spiritual; consciousness, Man can easily hanker after continued sensual gratification; the issue of homosexuality having its deeper roots in materialistic indulgence where cultures, especially imperial ones, concentrate wealth, power and prestige.

“The conquest mentality and ‘cult of virility’ shaped same-sex relations. Roman men were free to enjoy sex with other males without a perceived loss of masculinity or social status, as long as they took the dominant or penetrative role... female homoeroticism may have been very rare... However, there is scattered evidence... which attests to the existence of individual women...”<sup>221</sup>

We should remind ourselves that spirituality arises as a factor of proximity to wilderness. If this has led to there being wealthy personages of spiritual comportment then it says more about the individualism of that person and their recognized providential role for society. However, to be spiritual would require being voluntarily frugal also when confronted with sensual influence. The occurrence then, of homosexuality, has mainly been a patriarchal factor of privilege in which, unable to deal with one’s own spirituality when the senses are bombarded with material gratification, men succumb to their individualism and freedom of choice; they have forged this freedom through the accepted protocols of their culture. Consider then, that men have always historically had their fair share and more of sensual privilege, including the pick of women during times of conquest. Apart from the need to bolster population numbers as a result of the deaths incurred through both hunting and warring, internal tribal conflicts for leadership roles have also conducted to the competitive spirit of men. In a way it gives rational explanation for why Neolithic sedentary-style settlements depended upon permanent all-year-round breeding programs. It may also be fairer to say that invaded peoples lost their women to the antagonists, enforcing a patriarchal society in which role-playing was predetermined and demarcated towards the necessary structuring of hierarchies both away from settlements and on the battlefield itself. Whilst success brought on material excesses and the expansion of these settlements including the manner in which women were also considered as private property, the stable concentration of resources led to general prosperity upon which authority could over-rest. Neolithic and city-based cultures quickly succumbed to the loss of impersonal relations to God and the unconscious for its belief in providence. This was the accusation posed by the Yahwehists against the worshippers of Baal. It is the existential argument. Those who were closest to wilderness were always faced with the stark reality of frugality. It included the farmers. However, when looking at the elitism within society much of it was based upon the control of excess resources, and this, by extension, arrogates a lack of unconscious motivation. It was the wealthiest who succumbed to their homosexual tendencies as a form of self-actualisation for the gratification of their senses. All this is apart from the Palaeolithic age of hunter-gatherers where roles were much more equally shared within the communities of peoples who moved together but of smaller populations. Having said all this, modern women today now find themselves more equally available for important roles in society due to birth-control and the accessible nature of the political economy. And because of this, homosexuality as a factor of individualism is as much a female as it is a male phenomenon today. Quite simply, one needs to cultivate direct impersonal relations with Creation if we are to believe in Providence at the level of the ground.

Jung talks about the freeing up of psychic energy normally reserved for the practical chores of the household that has given clarity to feminist claims for greater social salience. Psychologically, men have gradually experienced a lessening social ability to maintain women as unconscious objects since now feminine claims to equality and freedom to resources

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<sup>221</sup> [https://en.m.wikipedia.org/wiki/Homosexuality\\_in\\_ancient\\_Rome](https://en.m.wikipedia.org/wiki/Homosexuality_in_ancient_Rome)

gain momentum. In this women are evolving their logos onto the level of men albeit the experience of which is still biologically-determined; hence they are a collective force rather than the individualist claims of men. On this note, the rise of female individualism due to the change in social structures and hierarchies shows that women are more likely to subjugate men and to bring out men's own feminist sides. I have already expressed these ideas as an inherited failure of gender culture and an initial reflex of patriarchy. However, the spiritual act of unity requires that both men and women develop each other's unconscious halves in meaningful relationships, without the one dominating over the other if culture is want to lose its stereotyping and labeling. This is notwithstanding the immanence of a materialistic world though. Alternatively, a religious paradigm was and is a belief in an otherworldly existence by which the spiritual impetus is the individual's claim to divinity. It is a social milieu that may have found its institutional birth within elitism and its royal patronage but, having said that, it is everyone else's prerogative also to experience transcendence from the perspective of their own material circumstances i.e., it is generally selected for by those of noble cause and a higher will as the means to emotionally draw towards Creation. Where the context of this was once the animism portrayed of wilderness, this would have been succeeded by the perceived fertility of agricultural practices. And as such we can witness here the birth of anthropomorphism. You can understand then why praying collectively could constitute this higher rational when faced with material impoverishment; the individual would just not be capable of sustaining the level of cultural motivation that allows for their own self-actualisation, and thus falls back upon the collective. Hierarchy would thus seem to be a natural development from those who devise best the methods for the acquisition of material prosperity and an ecological imperative, in such vein identifying with the gods of antiquity through their own forms of existentialism. Through material elitism and the giving of laws the rest of society is subsequently required to follow into this cultural paradigm, hence the authentic role of mainstream religion. However, it is the corruption of these principles whereby the anarchist sentiment rears its disputacious head, in confronting institutionalism in one way or another, either in search of its own material freedom, or focusing upon otherworldly sentiments.

As such, the will to power is always the basis to nurture one's unconscious motivation, whether from the humble premise of their home or the grandeur of a palace, and as such is the means to mitigate trapped psychic energy and loss of spirituality in the inner journey to Creation. I also believe that the rise of individualism in women beyond the household through the changes in social convention have left a correlate portion of men in the cold. The rise in gay women is a result of this increased female individualism, and probably develops its traits through a longing and lack of unconscious men in a still-prevalent patriarchal milieu; their over-demanding inflated *animus* is such a product of their own materialism. Without repeating myself too much from earlier, in an all-female relationship it is more likely that one woman remains unconscious enough whilst the other fulfils her masculine projection over her, although I speculate to a degree here since times are changing very fast. Male couples, on the other hand, are more likely to have a similarly-developed *anima* in a milieu that objectively suits their voluntary materialism.

*Sapientia* then, had been contrasted with *scientia* and maybe in this Augustine understood the masculine qualities of the female whose *animus* gave her practicality an objective expression. Needless to say, that whole era was characterized by technological innovation but that the preceding Greek science and philosophy of the time was put to bed to a large degree by Christianised Romans. Technology had become the masculine innovative current for empire expansion and war. This would only last as long as the Empire could maintain its levels of material wealth and cultural artistic and literary freedom for its individuals. As such, whilst the Roman Empire collapsed economically so prestige and honour was gradually transferred to a religion that had so far maintained its feminine collective drive and otherworldly apocalypticism, at least during the first centuries. This was what the Christian forefathers were dynamically dealing with in transition. It makes sense that, whilst women played an early part in the Church standing at loggerheads with the pagan religions of Rome, much of early Christianity, if not all of it, dwelt upon the built-up technological environments of Roman culture. Whilst slaves may have been considered as the possession of men, the reality is that slaves freed up the domestic chores of aristocratic women so that Christianity becomes a female movement in the Roman Empire by their influence upon their high-browed husbands and children. Christianity was in a perfect position to receive those women whose liberated psychic energy necessitated a higher spiritual role in society. We must assume that, like today, technology opens up more free time in the life of the woman, "For everything not done in the traditional way will be done in a new way, and that is not altogether simple."<sup>222</sup> But considering the pace of Roman culture and its subsequent Western collapse, the Middle Ages would have only made their plight worse and the repression of women would then only have increased unceasingly

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222 Emma Jung, op. cit., p7

as a factor of the loss of early Christian female influence whilst new imperial laws continued to enforce male religious observance and its hierarchy inherited from the Romans. When at any stage the religious protocol failed to uphold its *unconscious* femininity it probably resulted in the internal disputes that gave rise to incessant revolts and wars. Hence we see greater extremes as a factor of increasing wealth but loss of spiritual mitigation.

Looking at my charts again, *sapientia* thus takes its divine vindication towards the domestication of nature and women as a kind of psychic reflex whereby in its *unconscious* form shows feminine creativity expressed through the male power of innovation and artistry, whilst *sciencia* signified the subjective practicality of women who were generally recognised as little more than another household object. This is all in a patriarchal context in which what little social freedom the woman had was once contained to a household economy. Individuality is thus a factor of social freedom and the navigation of unconscious forces. Whilst the milieu of the home plays an important part in female conceptions, men have had the opportunity to draw towards greater noble and collective causes in transcendency. Meanwhile, those individualistic women breaking free of social restraints are also pushing culture to its limits and who themselves can now claim to have succeeded collectively in their pursuit of politics, law, and eminence. But I must reiterate again though, this is the cultural context; the androgynous individual can move beyond this realm entirely as an act of Godhead. At the end of her brilliant essay Emma Jung sums it up beautifully:

“When the anima is recognized and integrated a change of attitude occurs toward the feminine generally. This new evaluation of the feminine principle brings with it a due reverence for nature, too; whereas the intellectual viewpoint dominant in an era of science and technology leads to utilizing and even exploiting nature, rather than honoring her. Fortunately, signs can be observed today pointing in the latter direction. Most important and significant of these is probably the new dogma of the *Assumptio Mariae* and her proclamation as mistress of creation. In our time, when such threatening forces of cleavage are at work, splitting peoples, individuals, and atoms, it is doubly necessary that those which unite and hold together should become effective; for life is founded on the harmonious interplay of masculine and feminine forces, within the individual human being as well as without. Bringing these opposites into union is one of the most important tasks of present day psychotherapy.”<sup>223</sup>

### ***The Anarchist Thinker***

In the 60's and 70's George Woodcock in a postscript to *Anarchism: A History of Libertarian Ideas and Movements* (1962) identified a new generic surge of anarchism associated with the general counter culture, against capitalism, globalization, and war; various relations of domination and hierarchy per se.<sup>224</sup> Such women as Louise Michel, Charlotte Wilson, Voltairine de Cleyre and Emma Goldman have provided the influence to further the feminist cause and the anarchistic subtle analysis of power and hierarchy imbedded as such in patriarchy.<sup>225</sup> As Emma Goldman emphasized, the revolutionary process must also happen within the individual since, as the earlier wave of feminism in America showed, Margaret Marsh had affirmed that the root of inequality lay in the nuclear family and required more than political laws to address. Living on the boundaries of capitalism they could see very clearly into its nature. The principle resolution they seek is power over their own bodies stressing that ‘the personal is political’. Being more independent and practical than many other affinity anarchist groups feminists have avoided reformist campaigns and left-wing parties, preferring to operate as a decentralized and federated mass.

Emma Goldman, who was born at the latter end of the 19<sup>th</sup> century during that great age of anarchist sentiment, was ahead of her time and as such a natural leader, and so was posthumously returned to prominence again in the 1970's and 80's.<sup>226</sup> She rallied against treating women as sex objects, cheap labour and breeders. To a degree she laughed off the Suffragette movement in America saying that where man had failed to win freedom how could her sisters believe they could accomplish such. (‘Woman Suffrage’, *Anarchism and Other Essays*, (ed. Richard Drinnon), NY: Dover, 1969,

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223 Ibid., p87

224 Peter Marshall, op. cit., p671

225 Ibid., pp556-7

226 Ibid., pp406-9

p198) Emancipation, she said, comes through her soul. “First, by asserting herself as a personality, and not as a sex commodity... by refusing to bear children, unless she wants them; by refusing to be a servant to God, the State, society, the husband, the family etc., but making her life simpler, but deeper and richer... by freeing herself from the fear of public opinion and public condemnation. Only that, and not the ballot, will set women free...” (‘Woman Suffrage’, *op. cit.*, p211) In this she resonates highly with Berdyaev. She saw that the market-place of marriage, as opposed to love, furnished the State and Church a license to pry into their lives. As such it prepares the woman for a life as a parasite. As bitter as it sounds, I think it should be tempered with the reality that Emma Goldman was not capable biologically of having children; she was infertile with endometriosis. In effect, she couldn’t seek a simple biological solution for her vented psychic energies. In this context could she understand the unique pain of childbearing, or even the subtle freedoms at home of being in a steady marriage?

Bear in mind that Proudhonism was prevalent throughout the developed West in the 19<sup>th</sup> century, a man who died just before Emma Goldman was born so that a huge amount of material regarding his theories on justice and equality were being published. Proudhon was affirmative that the woman was a reproduction tool whose proper place was at home.<sup>227</sup> She had no right to contraception, other than in marriage towards population control, and marriage itself was a union of male power and female grace. (‘Proudhon to Joseph Garnier’, February 1844, quoted by Edward Hyams, *Pierre-Joseph Proudhon: His Revolutionary Mind, Life and Works*, John Murray, 1979, p64) In fact we could not find a more striking opposition to Goldman, adamant in his cause to uphold the ‘natural’ institution of patriarchy within the family, the family of which is the embryo of the State. (‘Justice’, found in *Selected Writings of Pierre-Joseph Proudhon*, (ed. Stewart Edwards, trans., Elizabeth Fraser), Macmillan, 1969, p254) This so-called father of anarchism gives clear signs of how entrenched was the institution of patriarchy, and bolsters the visionary that Goldman must have been as an individualistic feminist. Anarchism can be no fixed religion however; it must always be changing with the times and confirms itself as a human sentiment towards freedom, which I believe is mistaken to be a material phenomenon. Whereas Proudhon wanted the complete banishment of authority in society except in the home, modern-day thinkers like Alex Comfort saw it as a substitute for anger; Man is to remain the undisputed master to manage the realm of economics and politics without any place for women who would only bring ruin to the human race and the death of love. (‘Justice’, *op. cit.*, pp256-7)

It was not long before the bombs were flying and anarchism picked up its unfair portrayal as a violent movement. Emma Goldman herself was considered dangerous for the same reasons, but when one considers the high-headedness of culture and the desire to dictate who gets educated and who remains in power one can understand this anarchist sentiment much more for its reason to permeate all levels of society. It exposes contemporary contradictions and anti-libertarian views that nestle in the politics and economics of bourgeoisie and elitist authoritarianism. It upholds the power of human nature to overcome, via its very feminine and compassionate attitude of feeling, and whose primitiveness is precisely the reason why it has been misplaced in an objective society responsible for the crushing of indigenous peoples through centuries of wars and domination. In fact, maybe a man should be flagging up his feminine side much more in view to the antiquity and development of this unconscious side of his personality which obviously predates any logical development in the human race, if you believe in evolution that is. The privileged classes have always felt threatened by a lack of institution and will use this logic to justify their own means. Does it naturally assume then that free love was always the ways of primitive peoples no matter how barbaric and uncultured they have been portrayed? A greater use of the language would allow the concept of unconditional love for it indicates why the trammelled and oppressed have always banded together for want of a greater rationale and not an elitist one when things go wrong.

Goldman had advocated and practiced free love but admitted to her shamelessness in the primitive call to sex with her lover Ben Reitman who had ongoing relations with other women during their affair. (Candace Falk, *Love, Anarchy and Emma Goldman*, 1985, rev. edn., New Brunswick: Rutgers University Press, 1990, pp45, 50) No exception to lost love then, she traced her anguish, not to jealousy, but to an exclusive sex monopoly by the Church and State based on an outmoded code of honour on possession and vengeance. She is noted as saying that all lovers should leave their doors wide open. (‘Jealousy: Causes and a Possible Cure’, *Red Emma Speaks*, p175) She was a romantic and distinguished well between promiscuity and free choice of committed love.<sup>228</sup> She was maternal even if she was infertile. In a letter to Reitman she wrote, “I have a great deep mother instinct for you, baby mine; that instinct has been the redeeming feature

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227 *Ibid.*, p256

228 *Ibid.*, p408

in our relation.” (Candace Falk, *op.cit.*, p54) For her, the life of an individual must be voluntary in all aspects, which is more the admirable since she wanted to achieve this overnight. I note that her deep anguish allowed her to pinpoint institutions as the root cause of her emotional problems and would not as such, blame man’s nature. In situations like hers, incapable of having children even if an operation could have allowed it, her passion for life was inextinguishable and she saw the moment of her own life as an opportunity to be free with her emotions. She was creative in this sense. It would have been hypocritical to douse her own passionate flames and so needed to justify her love for sex against the norms of her times. Politically then, how could she espouse the Suffragette movement when if all the time she didn’t want to be labelled as a licentious woman, as was prone in those days with women who went about without a man next to them in support of their objective views? It just wasn’t heard of, that a passionate woman who loves the joy of sex could be so moral at the same time.

I wonder if the previously mentioned Alex Comfort saw something in her writings when he says that the ‘baboonery’ of institutional authority brings together two incompatible behaviours, namely organisation or communication, and individual or group dominance behaviour.<sup>229</sup> (Comfort, *Nature and Human Nature*, Weidenfeld & Nicolson, 1966, p191) He saw government as not power but the means to communication. In fact he goes on to state in *Barbarism and Sexual Freedom* (Freedom Press, 1948, p42) that institutions, sponsored by the State and other such bodies whether civil or religious, have no place in sexuality. He echoes Goldman saying that a radical revolution in moral and personal sexuality requires an overhaul of the social order too. He almost replicates Goldman here, giving rise to my idea that he was also a feminist, that while rejecting sexual repression, there could be no room for sexual licentiousness in a social vacuum. As with Goldman, everyone is responsible for their own acts made in the absence of coercive institutions, with a view to economic freedom and security. Alex Comfort became a best seller helping to shape the ‘permissive society’ of the 60’s and his books explored the tenderness and joy of sex through different cultural traditions. As such one should endorse the full range of their sexuality with the rule that nobody is to be exploited or injured. He also kept children out of the equation.

When looking for a specific context in the progress of humanity it affirms my views that the industrialisation of life and labour does not sufficiently deal with the psychological damage of a culture moving in time and space when one considers that industrialisation is the pinnacle of a shrinking environment. For me, over-population in built-up environments has led to the fragmentation of society and a correlative increase of the individuation of the person towards the loss of *unconscious* freedom; conscious freedom has merely played upon the context of a material world at the forfeiture of long-term spiritual values once premised upon the natural environment. This has resulted in a greater potential for conflict because of the increase of interpersonal relations over intrapersonal ones. Had more resources been put into communication rather than the control of the masses then many of those visionaries who penned their experiences might have emphasized more the unconscious need for leadership and the true nature of authority, of which doesn’t look like budging from its monopoly of resources. To me it is quite obvious though, industrialised human culture is alienated precisely for its lack of spontaneity and ecological delimitations that were once designated by nature.

Another French social theorist Michel Foucault gave credence to these views. He noted how the bourgeoisie invented what he called ‘disciplined power’ over human bodies and their operations in the form of surveillance.<sup>230</sup> (Foucault, *Power/Knowledge: Selected Interviews and Other Writings 1972-1977*, (eds. Colin Gordon, Leo Marshall, John Meplam and Kate Soper, Brighton, Harvester Press), 1980, pp151, Cf. pp104-5) He says that in the will to power, reason becomes a technology of power, and science an instrument of domination. He produced an unfinished multi-volume *History of Sexuality* (1978-1984) indicating how the self had become prey to power, internalised, and now subject to a code of sex for the bourgeoisie’s own self-assertion. (Foucault, *The History of Sexuality*, (trans. Robert Hurley), New York: Pantheon, 1978, I, p59) This differed from antiquity in which, tracing the change of sexuality from the ancients until the confessional control of the Christian period, it proposed the monogamous heterosexual couple as exemplar. This confessional self-awareness in the 19<sup>th</sup> century lead to the psychiatrization of insanity and hearkens to Comfort in his assertion of delinquents in society who are naturally drawn to the like-minded.

Anthropologically, I am with Peter Marshall here in not allowing a romantic view of savages to colour my impression of

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229 *Ibid.*, p596

230 *Ibid.*, p585

sexual behaviour. Undoubtedly though, before technology took a grip upon our societies it could only have been unconditional love that bound the helpless, the weak, and the ageing together as the means of defence against nature in tooth and claw. The apocalyptic message was there from the beginning which vindicates my view that technology was the means to step out of Mother Nature and reinvent it, whether ideologically or industrially. With this come visions of survival, of greater lands, of new ways of ordering society. Man's struggle against nature is a perpetual defiance of extinction. It is now an alien civilization dominating the Earth's resources and tilting the ecological balance in the direction of anthropogenic destruction. Whilst human culture stands apart, tussling with the concepts of freedom and equality, a freedom that once was *unconscious*, Earth's regulating influence is also psychological, highlighting the view that nature is in everything to the extent of controlling our unconscious motives. But it is this unconscious, the bane of modern psychiatry, that also leaves us susceptible to an unwarranted imagination and a shadow self. I gave context for this imagination a position at the 4<sup>th</sup> dimension, the point at which the transcended person reprograms Creation in space and time so as to behave according to a human rationale and by extension to divine intervention. And so I likewise make the distinction between sensual human culture (the Fall) and progressive civilization; the former is prone towards a shadow world whilst the latter indicates true evolution derivative of a messianic legacy. If it can be shown that the prophetic nature of Man is able to draw from the future and use the anthropomorphic realm to recreate our *perception* of the past (creationism), it will continue to redefine the whole of history. The question is: Why would Man want to change its history? Could humanity have intuited and become conscious of its own apocalypse, predestined and unconscious, and the end of its actual human existence? Does time really travel forward or can it travel backward and change the way we make decisions that justify our existence? Are we pure spirits influencing matter into reality, biologically, unconscious until the day we are born? These are metaphysical enquiries, one that the existentialist has and will take up. Maybe we are not so much trying to save ourselves from some foreboding doom but rather give expression to an alternative existence.

### **The Second Coming by Willaim Butler Yeats**

Turning and turning in the widening gyre  
The falcon cannot hear the falconer;  
Things fall apart; the centre cannot hold;  
Mere anarchy is loosed upon the world,  
The blood-dimmed tide is loosed, and everywhere  
The ceremony of innocence is drowned;  
The best lack all conviction, while the worst  
Are full of passionate intensity.

Surely some revelation is at hand;  
Surely the Second Coming is at hand.  
The Second Coming! Hardly are those words out  
When a vast image out of *Spiritus Mundi*  
Troubles my sight: somewhere in sands of the desert  
A shape with lion body and the head of a man,  
A gaze blank and pitiless as the sun,  
Is moving its slow thighs, while all about it  
Reel shadows of the indignant desert birds.  
The darkness drops again; but now I know  
That twenty centuries of stony sleep  
Were vexed to nightmare by a rocking cradle,  
And what rough beast, its hour come round at last,  
Slouches towards Bethlehem to be born?

## ***The Higher Self as God Consciousness***

A deeper exegesis of scripture will show that sexual abstinence is the key to understanding the apocalyptic mindset and the death of human culture, i.e. true evolution towards the reverence of death in civilization rather than the material stagnation of a spiritual existence. Whether this can be said of all followers of the multitude of religious millenarian movements in our rich historical past is a question for the existentialist to answer. Meanwhile, the rise of philosophical individualism in society, fueled by material incentives and a lack of *unconscious* freedom, does not solve any problems other than the need to continue to survive by an elitist mentality, and that means being racially dominant and competitive. The after-effect of all this is a growing neurosis in the human condition and the increase of emotional disorders.

“The anima represents the connection with the spring or source of life in the unconscious. When no such connection exists, or when it is broken, a state of stagnation or torpor results...”<sup>231</sup>

A religious instinct appears to be a feminine attribute of our psyches. Without this need for being unconsciously motivated we fall into conscious individuality which generates a shadow personality. This is the result of the inflated ego feeding off loose psychic energy. The Self is our greater self that includes a correlative appreciation of this unconscious side. God, not human culture, is the religious bridge or means that promotes our connection with the unconscious, in as much as we attribute a greater unconsciousness to the workings of the universe. The existentialist must be wary of this point. As such we can strike for a true understanding of civilization as a conduit for God's Chosen through the acknowledgment of an 'heir', depicted in history by a myriad of mythical representations – the Sphinx, Prometheus, Enki, Quetzalcoatl and so the list goes on. Meanwhile culture is merely the depository of dysfunctional gendered relations; the individual fragmented from his or her sacramental origins will live and enforce upon it a shadow world. As such then, we require a vision of God for its capacity to keep us sane against the perpetual exposure to chaotic forces. Augustine understood this as the *imago Dei*. Where before we would acknowledge the collective unconscious with prayer towards the nurturing of intrapersonal relations to subsequently engaging its higher rationale, bringing Earth under domestication allowed the acclaimed 'hero' to be exposed to even greater unknown forces in outer space. This is progressive civilization – passive environmentalism – in which the unconscious provides the higher archetypes that protect and lead the individual into Chaos and back. It should be obvious to the reader that the idea of an heir to carry civilization involves a spiritual element, not a cultural one. And as such the archetypes of the 'daughter' and the Son of God lead the way. And this entails an appreciation of the collective and the individual's dependence upon its power to *choose*, albeit through its *unconscious* processing. In this vein Jung's reference to God, the greater self, is as a human bridge to Creation, not unlike I relate evolution as the spiritual force that draws Man to the unconscious. But now that God as a spiritual concept is slowly subsiding in particular mainstream cultures around the world as a result of the Ages of Rationalism and Enlightenment and in particular developed in those environments where chaos has a diminishing effect, i.e., cities and other mechanically-minded milieus of the ancient past, I believe we must turn back to God as an existential reality for the capacity to bind the masses if we hope to maintain that bridge to the collective unconscious and our sanity. And many scientists and philosophers have done. These environments allow the individual to personalise the impersonal but importantly, a continued appreciation of the collective unconscious allows knowledge and know-how to sediment itself in our behaviour and thinking in the context of historical wisdom, viz., civilization. The existentialist is wise to maintain a spiritual handle on his or her own development, as was the realisation by both Gandhi and Tolstoy towards the ethical development of a philosophy of life. Have you ever wondered why nations continue to war with each other? Only the materialist fears death. The spiritualist, however, sees a portal or gateway to Creation.

The development of science and philosophy, whilst it carries a noble collective spirit, has also foreshadowed the collective unconscious as a permanent place in culture for the disassociated individual to redeem themselves to Creation. It is part of the karmic wheel of suffering noted in Buddhism to attract the materialist rather than the spiritualist. It can be no coincidence that since antiquity the religionist found the seclusion of a grotto or hermitage welcoming in order to engage the unconscious for its transcendent inner mystery and final experience. Now it is the outer reality that the existentialist desires, conditioned by the outside forces of mundane living. I believe this is to do with the loss of the metaphysical adventure. This has been a factor of the illness of the individual to firstly, have lost faith in God or, as the case may be, the bridge to Creation and the *unconscious* will, and secondly, not to have been creative in response to those

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231 Emma Jung, op. cit., p67

chaotic forces that human culture can't deal with. But on the contrary, the more we invite natural environments into our lives the more we open up the universe for the personalisation of the impersonal, an elemental invitation to Odin so to speak. However, it is important that the individual remains associated to the collective will but, failing that, he or she can still recreate 'civilization' in the small decentralised milieus of their own homes or farms as a conduit to the outside world and alternative to the centralising power of material economics. In the current age this personalisation of the impersonal can be pitted against the electronic age and the internet that is controlled from a centralised source. But even as I speak so artificial intelligence (AI) threatens to reinvent God again for materialist to indulge with. It should be obvious that Man is developing beyond its corporeal existence as a 'dumb' transmitter of information. But for many peoples these environments are the only protection from normalised dysfunctional culture where the individual remains subjugated in their gendered roles. This is the nature posited also of albeit, misunderstood fanatical forms of anarchism in which the collective will of objectivised culture, having been rejected, is now spurious to the individual engulfed in creativity and the personalisation of space. Quite simply, such (arguable) forms of existentialism indicate how a shadow world hinders personal evolution and this mainly through the continued association with mechanised rather than dynamic environments. It was Berdyaev's view too, and I agree, even though I have had substantial success discriminating against the modern world in my desire to assimilate it. It obviously raises conflict of one sort or another for the enlightened individual to come to terms with.

For what I understand then, the stigmatization of anarchism as a one-sided destructive force has its deeper opinionated roots here; the loss of creativity or the natural disassociation with the collective whole is a factor of outside authoritarian views impinging upon personal *unconscious* freedoms. But one should remember that persons like me came into, say, the likes of Permaculture as did the anarchists of the 70's who saw it as contemporary solution to the already prevalent fragmentation of culture. It harboured the creative will to further our collective zeal even if many of them did not believe in God. But God for me is the personification of this will to Creation and its chaotic forces as much as science and the internet is now the deposit of our collective consciousness in controlled centralised environments.

Yes, I still think Berdyaev was too engrossed in his own success as an individual, and like many anarchists, wrote in the swansong of his life. As with any other *ism*, there is a time and a place for it. Whether Berdyaev's view of Jesus as a freeman is not itself just another opinion is for the existentialist to understand – everybody needs models of reference. And maybe with time he would have seen the benefits of other political and social systems had he been allowed to flourish in them. I can understand though, that anarchism per se arrogates the removal of all personal inhibitions and, for this reason, is an unreasonable philosophy that wouldn't contribute much towards a national viewpoint. In this vein, if Jesus is the model for anything it is surely for the simplicity of life and the death of culture. But most of us are not peasants any more in the service of an apocalyptic Church. Here, traditional societies did not have a problem so much with those peasants whose creative capacities could be expressed in the harnessing of nature for the husbandry of food and livelihoods; its existential success, as it is today, was paramount for their continued efforts. And if the Industrial Revolution changed all that it was not for a lack of success either. Rather, political nationalism had struck a sword in the heart of the individual's *unconscious* freedom; I believe Jesus understood it as freedom to worship. It changed the parameters for the meaning of both freedom and success and, if anything, was the belittling of religious Man. This may be a difficult concept for the reader to understand; the rising of the proletariat is a factor of this loss of creativity in society. If the individual is denied expression in their unconscious motivation for change (adaptation) then the existential usefulness of a belief system like Marxism or capitalism will fall into the inherited realm of the shadow world where the broken individual is not carried in their natural evolution. Remember, evolution is the means to Self-realisation, a drawing towards Father Chaos and return into the saner world of the collective consciousness. Religion once provided this framework; science now substitutes it in the secular-controlled environments of cities. An anarchist can be of either denomination, but that is a matter of opinion.

We should remember that I am not saying anything new here. When people are successful in their search of God it is because they experience a creative sense of evolution, a noble spirit. The Jewish Midrash likened Creation and art as feminine attributes.

“Creation is compared to a king who wants to build a palace. He does not build it with his own hands but calls in an architect. This architect, ‘masterworkman’, Oman in Hebrew, is the

feminine wisdom in God, Sophia or Torah that was the blueprint for creation...”<sup>232</sup>

Thus, the human psyche itself is seen as feminine. She, like Jerusalem, like the *Shekhinah*, like the Community of Israel, is known in Midrash, in the Kabbala, in Hassidism, as the ‘King’s daughter’...”<sup>233</sup>

Ulanov substitutes Berdyaev’s claim to spirit in her understanding of Jung’s ‘religious instinct’. And in many ways she is being critical of the same thing, that “we can also dodge the religious instinct by substituting our map of it for the territory it describes.”<sup>234</sup> She goes on to say that theories (Berdyaev’s opinions for instance) are convenient places to hide behind whether as pseudo-religions or politics. And like Berdyaev’s ‘objectivization of society’ and the individual, one so dallying or revelling in this masculine motivation is greatly removed at the expense of their creative centre. ‘Common society’ Ulanov describes as the disconnectedness from our primordial power in which we become fanatical and boring. In other words, without being a feminist, as I would hope neither are, she relates the religious territory for its anthropomorphic need to engulf and give meaning to the collective unconscious, and not towards a blind subservience for the masculinization of culture. In this she seems to be making an accusation to the modern current ills of society, in particular to the bloody wars and materialism that hankers the individual’s evolution and will to power to make effective progress in culture. She is also making a harsh critique of those in culture who pretend identification with this primordial power and fantasize themselves as gurus, inflated in their egos and distracted from listening to others. My own views on this were outlined in *My Confessions* in which I try to disentangle the democratic view from Socrate’s ‘the one who knows’. Ulanov quotes:

“Inside our compulsion hides the religious instinct, bending us to masochistic enslavement, which is the shadow side of veneration...” (Gordon 1984)

I may accuse her also of the objectivation of the religious instinct, Berdyaev’s admonition of the institutionalism of cultural mores and subjugation of the human personality which, I believe, has and will always be an unavoidable break from true human evolution. And so, in her interpretation I see here Berdyaev’s reference to Caesar and the slave mentality. Where do you draw the line? As I read on, I understand that, and just like Berdyaev, she is referring to the power of the unconscious required in its transposition into the real world, not as unconscious mimicry but for its dynamic adaptability. I can make reference to Jung here who talks about the role of the soul as an interface between the ego and the unconscious, for its archetypes that manifest themselves as symbols. These symbols are influenced by the soul’s two-way communication between the ego and the unconscious. “The symbols act as ‘transformers’, converting libido from a ‘lower’ to a ‘higher’ form.” (Jung 1967: para. 344; see also para. 99).<sup>235</sup> She goes on to say that such a cross-over into the conscious realm imposes ethical restrictions upon us to realize them or to let them loose if they are too big to contain. In this latter I would assume she means passivating the ego at the threat of it becoming inflated and over-masculinized. This threat is very interesting. If you recall I mentioned Adolf Hitler in the context of manipulating the unconscious. It is no secret that he used one such symbol of the swastika to bind together the disillusioned masses. And this resonates with Jung.

“A symbol of this kind does not arise in the form of allegory or sign, but as an ‘image that describes in the best possible way the dimly discerned nature of the spirit. A symbol does not define or explain; it points beyond itself to a meaning that is darkly divined yet still beyond our grasp, and cannot be adequately expressed in the familiar words of our language.’”<sup>236</sup> (Jung 1926: para. 644)

As a very ancient signature of anthropomorphism this symbol in Buddhism, Hinduism and Jainism meant ‘luck’.<sup>237</sup> It is

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232 Freema Gottlieb, op. cit., p65

233 Ibid., p67

234 Ann Belford Ulanov, op. cit., p93

235 Ibid., pp103-4

236 Ibid., p103

237 ‘The Mystery of the Forest Swastika and the Origin of the Symbol’, Dec 27, 2021 available at <https://youtu.be/tavbdSpDtMY>

found also in Native American and Celtic cultures, as well as in Greek and Roman, but notably in ancient Germanic poetry. Its first known appearance was twelve thousand years ago in present-day Ukraine. Hitler used it to support the idea of a pure Aryan race in its connection with the ancient Greeks. In his diaries, *Mein Kampf*, he writes,

“As National Socialist, we see our program in the flag. In red, we see the social idea of the movement; in white the nationalistic idea, in the hook-cross the mission of the struggle for the victory of the Aryan man, and, by the same token, the victory of the idea of creative work.”<sup>238</sup>

My big question here is: What was the success of Adolf Hitler based upon? Was there a simplicity in his discourse with the unconscious that allowed concepts of God or the Self to find existentialist expression? Would it be far-fetched to state that Hitler had a messiah complex? His motives, yes, were anti-religious, but he was not always so in the beginning of his political and militant career. In fact his mother was a practising Catholic and he maintained his messages of ‘peace’ up until 1938.<sup>239</sup> Hence, for this reason the world didn’t boycott the Olympic Games in Berlin a few years earlier even whilst he marched East and having already committed a mass of past atrocities against Jews and gypsies in his racial cleansing programs. What noted his personality above all else was his chameleon character that suited a variety of people, civic, revolutionary, and even holy. He exerted control over every aspect of culture by which I don’t doubt either that in becoming an existentialist, as understood in the context of Berdyaev, he came to despise the religious institutions that have objectivized Man since time immemorial, aka the Fall. Whilst masking his true intent behind existential righteousness the party line was to show strength and purity; concentration camps were initially proposed as rehabilitation areas. By 1933 the SS and Gestapo had completely dismantled the multi-party system whilst un-German works were publicly burned outside the opera house as a means to control education. This included the militarised camps for the seven million youth. All this was publicly broadcast through the now freely available radios developed as a propaganda tool with a background of singing and chanting in order to keep up public morale. The imperial visage of classical architecture was used, especially at the Nuremberg rallies, and any internal squabbling in the Nazi party was distinctly annexed from the imperial image Hitler was moulding from himself. This was no more obvious than in the propaganda film, ‘Triumph of the Will’ by Leni Riefenstahl in 1935. Its use of neo-classical architecture was enhanced with epic music and lighting.

Though Hitler was an idealist, a dreamer to a certain extent, he understood the existentialist drama in which the all-powerful individual had at his control the external environment – he needed territory to materialize this image for relocated Germans in the East. This will to power drove industrial Germany to ‘work’ saying, “I go with the certainty of a sleepwalker along the path laid out for me by providence.” Meanwhile, Austria and other previously lost territorial lands would subsequently be subsumed into the German Reich. At the heart of his message he always laid claim to the qualities of power, unity, cohesion, and strength.

This type of triumphalism was nothing new. The end of the 19<sup>th</sup> century was an incredible time of fermenting change in human history. We can already note the emergence of great anarchist thinkers who contested the ideas of freedom and State. And if there was ever a time when the religious world would give way to atheism then the rise of individualism was its indomitable accomplice. In a material world it would inevitably provide reflex and propulsion for authoritarian regimes to assert themselves anew. This was no more apparent with the triumphalism of Pope Leo XIII (1810-1903) who came to power in 1878. As a conservative empiricist he objectivated both Church and State under the authority of God in which his encyclical, *Immortale Dei*, was an act of recognition for popular government, but only when there was no alternative.<sup>240</sup> Matters of the salvation of the soul were the premise of the Church, whilst the rage for innovation was denounced. In fact he stated that freedom of thought and publication was itself the expression of many evils. However, he did see social reform and private property as essential to that freedom and supported the right of workers. Christian morality, he said, should lead to temporal prosperity where the role of the State was to lift poverty out of its classness. Papal triumphalism, which carried into the Great Wars, gave the Roman Catholic Church international prestige not enjoyed since the Middle Ages. It ushered with it the context for the desire to recreate culture as an act of civilization. It would directly mould the sentiments of the likes of Adolf Hitler in the face of economic depression. The apocalyptic

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238 Adolf Hitler, ‘Mein Kampf’, (ed. Houghton Mifflin Harcourt), 1998, pp496-7

239 ‘Hitler’s Dark Methods of Manipulation / Hitler’s Propaganda Machine’, Timeline, 17Sept 2020 available at <https://youtu.be/vlu3k1hmfGc>

240 Paul Johnson, op. cit., p464-5

becomes the vision for the purging of trite values in society and in its place the desire for a supremacist race – a Chosen people. But whilst the Church flagged in its convictions, the burning of books against the interest of Hitler’s eugenic motives appeared to carry with it a messianic complex, not unlike the same that primed a succession of popes to ban from the Index the ‘unholy’ literature of reformation.<sup>241</sup> I wonder then, if by the time of the Great Wars why both Protestantism and Catholicism had surrendered themselves to inactivity and meekness if not on the basis of this unconscious imagery to induce a hypnotic and collective will of success? Quite frankly, triumphalism was now in the hands of their employer. To put it more concisely, Roman Catholics were terrified of another *kulturkampf* of the late 1800’s, the fear that Hitler would create a separatist Church subordinate to the State, undermining loyalty to the papacy, and inflicting incalculable international damage.<sup>242</sup> For this reason the Catholics aligned themselves to the nationalistic cause with patriotic rhetoric especially in the wake of Bismark’s claim that German Catholics were not truly German. Alliances were thus sought from those Catholic nations most opposed to the atheistic claims of the Marxists.

Hitler was ambiguous and manipulative. Though not a Christian he still held Christian overtones in his language like the use of the word ‘providence’. He needed their vote during the 1920’s and, soon after obtaining power, told Hermann Rauschnig of his desire to exterminate Christianity.<sup>243</sup> The SS, though they fiercely defied atheism, nevertheless claimed to believe in the ‘religion of the blood’ whilst the Catholic authorities did little more than turn a blind eye. In fact, Paul Johnson places the Nazis in the millenarian tradition in trying to develop a non-materialist liturgy including forms of celebration. It was all very patriotic, emphasizing sacrifice and divine revelation for the continued sustenance of German pure blood. This Christian parody emulated the sacraments as such with images of the Fuhrer and, as in SS baptisms, a copy of *Mein Kampf*, whose readings substituted for the Bible and Christ. Whilst hundreds of thousands of young Catholics attended the youth camps the Church deflected any blame of pagan ceremonies from Hitler who is quoted as saying:

“I want a powerful, masterly, cruel, and fearless youth... The freedom and dignity of the wild beast must shine in their eyes... that is how I will root out a thousand years of domestication.”<sup>244</sup>

There is irony in his words here, for he understood ‘domestication’ as the subjugation of the will, the latter of which gives rise to a shadow world. Unfortunately, that is the material context for understanding the Fall, culture per se. This was typical of Hitler’s ambiguity and use of language. He wanted to wake up the German masses and install in their place his own religion to the effect of “providing” for them.

Such said, in its drive the apocalyptic mindset negates culture. However, not everybody is able to remain conscious to their own destinies. In this vein it is only one part of our religious heritage which is why I say that institutionalism is an unavoidable break from true evolution. Ironically too, it gives credence to the idea as to why war, just like conquest, famine and death, all act to bring down governments, and why the Church loiters hand in hand with the collapse of society. Let’s remind ourselves that Tolstoy spent a lifetime criticising the Church for not ‘turning the other cheek’ when it came to matters of military backing. An academic definition of the Apocalypse reads like this:

“One of the Jewish and Christian writings of 200BC to AD150 marked by pseudonymity, symbolic imagery, and the expectation of an imminent cosmic cataclysm in which God destroys the ruling powers of evil and raises the righteous to life in a messianic kingdom.”<sup>245</sup>

We know that Adolf Hitler was likened to the Christ. The Evangelical bishop, Dr. Dietrich, gave his heartfelt thanks for “organized Christianity in Germany” after the failure of the Church during the bloodbath of the First World War.<sup>246</sup> The churches, as great landowners, meanwhile accepted growing State subsidies. Any support for the Pastors’ Emergency

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241 The Index Librorum Prohibitorum was discontinued as late as June 14, 1966 by Pope Paul VI

242 Paul Johnson, op. cit., p480-1

243 Ibid., pp485-6

244 Ibid., p487

245 <https://www.merriam-webster.com/dictionary/apocalypse>

246 Paul Johnson, op. cit., p487-9

League was quickly expunged and the German Evangelical Church expressed total support for the Third Reich and its leaders. Behind it all was this heralding of Hitler as a saviour figure. The only one defence of Catholicism meanwhile came in 1937 from Pope Pius XI whose *Mit Brennender Sorge* condemned Nazi racialism, which Hitler quickly suppressed. The Gestapo carried out its repression and, save a few clerical individuals who were murdered in prison, hardly flattered an eyelid in the face of Hitler's growing popularity. By 1939 all religious schools had been abolished. Only the free sects like the Jehovah Witnesses truly opposed him, but were tortured accordingly. The message from both State Churches was to fight for victory.

Ulanov states that, "For Jung, the Christ manifests the most complete Self-figure; for the Christian, the Self-concept offers a good, an appropriate, symbol for the Christ."<sup>247</sup> (Jung 1959: para. 70). This was Hitler's call to liberation. But Hitler is not the first dictator, despot, or cultic figure who 'overthrew the tables of the moneylenders.' (Mat. 21:12) This rebellious act is an appeal to the deepest level where dwells the radically free God.<sup>248</sup> It is at the next level of the soul that archetypes exist as 'God's tools'. (Jung 1975, 1 October 1953:130) In this vein we need to understand what generically was happening in the soul of the peoples. Religion had, for all intents and purposes, grown not so much for its spiritual motivations but rather for its hope as an alternative paradigm. It was the millenarianism during the Great Wars that saw mainstream religion subside and return to its existential appeal as a prophetic call for change.<sup>249</sup> The rise of Protestantism in America before and during the post-War period right up into the 1960's, for instance, dwindled into various secular causes. Religion and church-going had served as little more than a token gesture for America's continued affluence and economic expansion. Eternal felicity in the other world mingled with prosperity in this one. Meanwhile, variations on gnostic themes carried with it a psychological air producing such phenomena as Christian Science, Theosophy, American Rosicrucianism, and Dale Carnegie. They all had a Christian beat about them in the style of early Charismatics whether as 'tongues' or healers. But the divine impulse, Johnson says, "shaded off into domestic revivals of other imperial religions – Indian Vedanta, Persian Baha'i, Zen Buddhism, and, for American Blacks, the prison-cell cult of Black Power, which is pseudo-Islamic." The post-War period only confirmed its patriotic moralism and sentimentalized religiosity rather than practising Christianity.

Adolf Hitler was probably no more than following the trends of the time in which the collective spiritual will had been fragmented in the great economic depressions. This led to the need for great leadership, strong and charismatic, generated by the increasing hope of the multitudes lost to their *unconscious* freedoms. To put it into another perspective, it wasn't a religious God that won the War; the strength and will of apocalyptic millenarianism favoured Fascism in providing an otherworldly solution within a materialist milieu. In this vein it appealed to the prophetic qualities of the individual and a proximity to creativity and change. The solution to end the Second World War, however, was to emerge from the scientific establishment through the unified collective efforts of institutionalised humanity. And as fast as these apocalyptic milieus can be maintained, as have all the other millenarian religions of the past have shown, so when the threat of continued suffering and chaos subsides so does the cause with it. This is the true brutal nature of apocalypticism that protrudes from our natural religious instinct whereby the unavoidable objectification of culture is the only means to, quote Ulanov, 'substitute a map of the territory'. To be frank, nature is truly red in tooth and claw that demands the collective will of the weaker masses to rise in mutual aid either against or for the high-handed figures of self-gratifying existentialism nurtured as a reflex of individualism. Under this shadow can be read the continuing past basis of all religious historical atrocities too, including the likes of the Inquisition, the medieval wars, and the persecution of indigenous peoples – they develop from the genetic bias for the spiritual purgation of culture. What defies 'apocalypticism' is the objectification of culture, the inevitable result of which is a shadow world; civilization per se is truly the divine means that advances Man forward.

I cannot emphasize this point enough. It is difficult for me then, to admit that dropping an atomic bomb solves the human problem even if the World War had already ended by then. Christopher Nolan's 'Oppenheimer' (2023) puts this dichotomy of thought into great perspective, the second half of the film dealing with the moral dilemma of creating such an awesome weapon of destruction. As such, it was the technological solution to create the atomic bomb that would ultimately overthrow any existentialist claim to messiahdom found in its dictators and despots, and with it Father Chaos. War had

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247 Ann Belford Ulanov, op. cit., p107

248 Ibid., p102

249 Paul Johnson, op. cit., pp496-7

moved back into the impersonal realm as a collective force. But as we were to see, it only gave rise to a Cold War and an ongoing threat of this type of technology falling into the hands of more fanatics. Events like these have littered the history of Man and leaves civilization to be read as an interstitial succession of divinely-inspired events as opposed to its shadow reflex in the face of human survival. In the following, Jung puts the experience of the individual succinctly here, although it is a doubt if he would have agreed to my context.

What happens as a result is that we know a precious 'childlikeness' where we feel 'borne along by the current of life, where what was dammed up can flow off without restraint... "things go of themselves"'. This is 'that unique inner condition on which blissfulness depends... [it] means to possess a treasury of accumulated libido which can constantly stream forth' (Jung 1971: para. 422), p99

In these words he is referring to transcendence, the need to go beyond culture. Jesus then, poses another question. Are his claims to messiahship justified in his egalitarian cause for Gentile equality? Did he actually mean this? Whilst the Son may reside in the Father then we can begin to understand his words,

### **Matthew 10:34-36 (KJV)**

<sup>34</sup> Think not that I am come to send peace on earth; I came not to send peace, but a sword.

<sup>35</sup> For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

<sup>36</sup> And a man's foes shall be they of his own household.

This much-discussed passage is considered to explain the apocalyptic-eschatological context of the 1<sup>st</sup> century.<sup>250</sup> As I say, apocalypticism explains the otherworldly hope of the masses in their desire to produce a revolutionary leader. Was not Jesus telling us to prepare for the Kingdom of God in our hearts? We are all sons of God. It is in fact the existentialist claim to God, the prerogative to freedom. If the spiritualist loses his or her materialism, then the materialist claim is likewise the loss of their spiritualism. This is why freedom is such a disputacious issue; the context of one's impersonal environment defines how the individual's action manifests itself in the concrete world. Adolf Hitler was driven by his desire for economic freedom, Jesus Christ for his freedom to worship. But what isn't mistakable in their common cause is the religious instinct, "a force archaic and immediate, insistent and commanding."<sup>251</sup> Ulanov explains that Jung understood it as something inescapable, for good or wrong. And as if to explain the context of our protagonists above, she says that our difficulties and unbearable circumstances are loaded into the divine presence, onto a type of God image. (Jung 1967: para. 95) And as Ulanov quotes, the idea of using symbols is the means of drawing down this God image. Meanwhile, it explains the human predicament in which prayer benefits our psyches in the carrying of our complexes consciously and existentially in the same manner that confession serves the spiritualist to unify and create a new collectivity or soul. (Jung 1984:23). We can obviously understand this in the creation of new movements, only what changes here is the context of creative expression. This proximity to God through the spirit is acknowledged as the power in symbol even if God can be discarded as a knowable entity. And this is where the existentialist can move beyond the realm of the soul in manipulation of 'God's tools'. In such vein it resonates of the pride that Augustine warned against, as the necessary barrier for the objectivation of spirit that keeps the "protected" masses in check. It confirms the need for religion as an institution and importantly, for the appreciation of the collective unconscious. I can only understand the mechanism to create leaders in society then, as a complete natural phenomenon for the individuated person to discover their own spiritual roots, which is why, "He who can risk himself wholly to it finds himself directly in the hands of God, and is there confronted with a situation which makes 'simple faith' a vital necessity...the situation is so full of risk...that the deepest instincts are aroused..." (Jung 1954a: para. 1539).

Paul Johnson was quick to assert in his brilliant historical analysis that Christianity, as an exercise in perfectionism,

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250 [https://www.en.m.wikipedia.org/wiki/Matthew\\_10](https://www.en.m.wikipedia.org/wiki/Matthew_10)

251 Ann Belford Ulanov, op. cit., pp96-98

cannot succeed.<sup>252</sup> It is not premised on creating dynamic societies even if it has done throughout the ages, but rather creates a moral and ethical code for the fallibility of Man. Its immortal longings are tempered with a conscience, one that by following Jesus Christ opens up a way to freedom. He admits freely that “conscience is the enemy of tyranny and the compulsory society,” Christianity’s own self-correcting conscience keeps itself in check and prevents institutionalism from enslaving the masses. Whilst I can agree with these assertions from an existential point of view, much in the same manner of Berdyaev’s ‘objectivization of society’, Johnson asserts further that the notions of global political and economic freedom are themselves derived from Christian origin. He is quick to point out though, that any such concepts of human freedom are delusory, an exercise in the impossible which, cannily, resonates with Peter Marshall’s context of historical anarchism. This is no coincidence. The idea of Christianity is to unlock Man’s potential which in itself is morally liberating. Terrestrial judgments merely occlude the infinite, and more importantly the unconscious process that requires nurturing and maturing. And again, this hearkens to the existentialist claim for the personal and the creative; their prerogative is the overthrowing of the existing order by the “folly of little things.” In this respect Ulanov, in quoting Jung, articulates the understanding of the soul as both a receiver and transmitter; the archetypes hidden from human perception find expression through symbols of theology and ritual, ‘when God is in the soul, i.e., when the soul becomes a vessel for the unconscious... this is truly a happy state... [which] is a creative state.’<sup>253</sup> (Jung 1971: para. 424)

“In Jung’s terms, these are the moments that comprise the mysterious exchange between ego and Self... We need to dig down to the primitive in us to reach a new experience of God, he counsels (Jung 1973, 26 May 1923:40). There we find not just a God whom we must punch and kick back, but one of unspeakable bliss.”<sup>254</sup>

The question I would ask is whether such an experience is a priori and by extension mere deduction, or should we consider it as a spiritual form of Godhead? Does the unconscious demand a moral outcome or is this rather the role of the soul? And readers of my previous works will know that I relate the soul to the collective consciousness. In other words, it is what other persons we consciously engage with that determines the type of archetypal images that descend into our egos. For me, every great leader, whether good or bad, is a product of the people that fashion his or her needs. This ambiguity found in such persons is an enigma to experience. The contradictions of language and personality are reflected in the individual’s to-ing and fro-ing with the infinite and the ever-changing landscape where the opera is played out. Hitler was no exception to this rule, neither Jesus. One can step out of culture, and ‘tune in’ with the spiritual. But it is the experience of re-entry and whether culture is ready to receive such symbolic remonstrations that culture will change too or whether the individual is left bitterly cold at having to return without being accepted. This space between the transcendent Thou and the immanent I Gottlieb says is the ‘beautiful vision’.<sup>255</sup> And yet re-emersion can be brutal and leave one in tatters if “secure connection to our body and sense of self” is hijacked. Gottlieb asserts her point in reference to the alchemist’s prayer to the lapis stone, universal symbol of wisdom and truth, ‘Protect me, I will protect you’.<sup>256</sup> (Jung 1975, 3 August 1953:120)

### ***Hitler and Augustine: A Comparative***

As I say, Adolf Hitler was no stranger to ritual and symbol, he often cited Providence as the caring hands of fate. In this he betrays with certainty the existentialist claim that one can govern their own fate.

“But today I see it in the wise workings of providence. The Goddess of Fate clutched me in her hands and often threatened to smash me, but the will grew stronger as the obstacles increased, and finally the will triumphed.”<sup>257</sup>

Now, it is worth highlighting the nature of Hitler’s mind and whether it could be construed as a spiritual experience.

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252 Paul Johnson, op. cit., p516

253 Ann Belford Ulanov, op. cit., pp94, 97

254 Ibid., p102

255 Freema Gottlieb, op. cit., p101

256 Ibid., p108

257 Adolf Hilter, op.cit., p25

Firstly, comparing his desire for truth with the likes of the Church Fathers throws up the existentialist argument again. Like Augustine, Hitler was a neo-Classicist. Similarly their noble blood portrayed the both as “hating to be deceived,” an ideology fashioned from childhood experiences.<sup>258</sup> ‘God is truth’, (*Conf.* I 1.6; 13.22; IV.5.10 etc.) Augustine is noted as saying. In this vein any search for truth outside God he considered a sin. (*Conf.* I.20.31) At any rate, the pursuit of knowledge, he firmly believed, should be abstract and freely decided as is proper to spirit.<sup>259</sup> (Donald Burt, *Augustine’s World* (University Press of America, 1996), p2) On the other hand Hitler showed a disposition from an early age to pursue painting and study architecture; his father was horrified, but that is how he survived in Vienna, not as a desired civil servant. The common denominator then, for both their belief systems, I confirm, is the idea of Creation or Providence unconsciously determining the continuing existence of humanity; they both adhered to the need for the greater self in personal psychological terms carried by the messianic legacy for apocalypticism.

### **Acts 17:28 (KJV)**

<sup>28</sup> For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

So whilst Hitler came to later abhor religion to a large degree he probably shared in Augustine’s view that not only Christ but Man is created as the image of God.<sup>260</sup> This is confirmed by his rejection of the divinity of Christ and the “Positive Christianity” of the Nazi party which rebuffed most traditional Christian doctrines.<sup>261</sup> (Norman H. Baynes, ed. (1969), *The Speeches of Adolf Hitler: August 1922 – August 1939, I*, New York: Howard Fertig, p402) Jesus was also described by him as an ‘Aryan fighter’ against corrupt Pharisaic lore, not unlike his own antagonism towards the bourgeoisie. (Percy Ernst Schramm, ‘The Anatomy of a Dictator’ in *Hitler: The Man and the Military Leader*, Detwiler, Donald S., ed. Malabar, Florida: Robert E. Kreiger Publishing Company, pp88-91) Whilst Augustine had a theological way to describe the triune God and the need to be saved, Hitler had psychologically asserted:

“When the individual is no longer burdened with his own consciousness of blame in this regard, then and only then will he have that inner tranquillity and outer force to cut off drastically and ruthlessly all the parasite growth and root out the weeds.”

We come back to this idea of Jung’s scintilla again. The existential debate for both hangs from this desire to raise the dispersed and lowly masses into unity as one would image a bright star in the celestial sky. Knowledge, for Augustine, was accessible to all, in the face of the Roman system that had experienced its zenith and was now in rampant decline. Culture had clearly taken on the shackles of the Fall, a result of its culpability and tendency to sin. The lower soul, a reference to Jung’s misdirected libido, was symptomatic of the illness of society. The Rule of Augustine warns against this desire of the flesh through the mortification of vices.<sup>262</sup> (Balbino Rano, OSA, *Augustinian Origins, Charism, and Spirituality* (Augustinian Press, 1994), p460) “Although your eyes may chance to rest upon some woman or other, you must not fix your gaze upon any woman...it is sinful to desire them or to wish them to desire you, for it is not by tough or passionate feeling alone but by one’s gaze also that lustful desires mutually arise...” (Chapter IV precept number 22) Augustine considered the eyes as the windows of the soul.

Having exercised mastery over his own libido, Augustine’s task was thus to reintegrate the mystical in theological terms for the proper place of God, by dealing with the otherworldly nature of humanity to consciously grow into, a reflex of the loss of material wellbeing much in the same vein of how the Jews came to address those libertine Canaanites and their deluge of pagan idols. To be succinct, it must have been a time of moral outrage where values were continually jostled in the cosmopolitan maelstrom of sexual licentiousness. Here slaves mingled with the aristocracy and all manner of creeds shared the same households. On the contrary, Hitler’s emphasis on education was grounded in racial political economics. The material environment, likewise devoid of enchantment, required the individual to regain their historical identity as a

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258 David Vopřada, op. cit., p8

259 Bryan Albia, op cit., p7

260 David Vopřada, op. cit., p8

261 [https://en.m.wikipedia.org/wiki/Religious\\_views\\_of\\_Adolf\\_Hitler](https://en.m.wikipedia.org/wiki/Religious_views_of_Adolf_Hitler)

262 Bryan Albia, op. cit., p11

pure race, a sense of origins for a higher soul. Like Augustine, he was highly critical of the decadence in the city. And as a leader, he also proved himself to be an advocate of female salience, one that depended upon honest conjugal relations.

“Prostitutes were medically examined and controlled as far as possible, and when signs of infection were apparent they were sent to hospital. When outwardly cured, they were once more let loose on humanity. It is true that 'protective legislation' was introduced which made sexual intercourse a punishable offence for all those not completely cured, or those suffering from venereal disease. This legislation was correct in theory, but in practice it failed completely. In the first place, in the majority of cases women will decline to appear in court as witnesses against men who have robbed them of their health. Women would be exposed far more than men to uncharitable remarks in such cases, and one can imagine what their position would be if they had been infected by their own husbands. Should women in that case lay a charge? Or what should they do? In the case of the man there is the additional fact that he frequently is unfortunate enough to run up against this danger when he is under the influence of alcohol. His condition makes it impossible for him to assess the qualities of his 'amorous beauty,' a fact which is well known to every diseased prostitute and makes them single out men in this ideal condition for preference. The result is that the unfortunate man is not able to recollect later on who his compassionate benefactress was, which is not surprising in cities like Berlin and Munich. Many of such cases are visitors from the provinces who, held speechless and enthralled by the magic charm of city life, become an easy prey for prostitutes.”<sup>263</sup>

However, as I noted earlier, I believe that most great leaders who provide an example, in Jungian terms, of raising the libido into blissful forms of the spirit, (Jung 1971: para. 422) possess a treasury that naturally attracts the unconscious masses. Saviour types define the history of civilization; the need is paramount. There are, as Ulanov points out, ethical constraints of the soul, but greatness is truly indicated by those who can fully integrate with the self and personalise the soul as freedom to change. Hitler realised that the soul of the people resided in sharing a common belief, the uplifting of broken Man towards a collective zeal for identity. This was enacted by the control of resources that would release them from drudgery. Here, the nation was not so much in decline, but had already hit its nadir. The masses would now follow its leaders as conscious ‘sheep’ trusting in a shepherd who will continue to draw them into greener pastures. This was vindicated by the promise of new lands in the East. The existentialist claim of Hitler was the simple control of cultural resources by which belief and ritualistic systems could easily displace religion and other prior forms of authority. This was emphasized by his existentialist attitudes to education, once the backbone of Christian hermeneutics, for its power to will.

“On the other hand, one who has cultivated the art of reading will instantly discern, in a book or journal or pamphlet, what ought to be remembered because it meets one's personal needs or is of value as general knowledge. What he thus learns is incorporated in his mental analogue of this or that problem or thing, further correcting the mental picture or enlarging it so that it becomes more exact and precise. Should some practical problem suddenly demand examination or solution, memory will immediately select the opportune information from the mass that has been acquired through years of reading and will place this information at the service of one's powers of judgment so as to get a new and clearer view of the problem in question or produce a definitive solution.

Only thus can reading have any meaning or be worth while.”<sup>264</sup>

We are reminded of the Rule of Augustine when he says that, “The human has an essential material component but is more than pure matter. The human existence is enlivened by the presence of a non-material principle of life and having

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263 Adolf Hitler, 'Why The Second Reich Collapsed', op. cit., Chapter 10

264 Adolf Hitler, 'Years Of Study And Suffering In Vienna', op. cit., Chapter 2

the capabilities of actions proper to spirit, such as abstract knowledge and free decision.”<sup>265</sup> (Donald Burt, *Augustine's World*, (University Press of America, 1996), p2) It is obvious that what we are interpreting here is the existential question. The material motivations of Hitler do not refute the need for spirit; however his objective was for individual enlightenment and social ascendancy. In this light where the Church developed its leaders from within, its cultural motivation for knowledge is the Fall. Hence, Hitler can be seen to make constant reference to the guilt or shame thrust upon the German race, a fact he partly blamed on the effects of an unconscious religion. And so having succoured the economy and vote of the people they could subsequently be easily manipulated to fall in, file and rank, if the nation could be led to believe that they depended upon its material inventions and the existential quest. All that was required was the symbolism that would appropriate the soul to the ego and thus the unconscious demand for unity which every movement experiences. However, as to the threat of overly identifying oneself with, what Ulanov cautions, this primordial power, the Greek myth of Icarus can enlighten one and those who fantasize themselves as godly and inflated in their egos, unconscious from listening to others. It may have been an observation of his own ranks that hounded Hitler into his dying days.

The religious motif can thus be seen to carry into the individual's existential claim for the conscious power to will. We are reminded of the Kabbalist Mother of Creation who said 'Let us make man, in our image, after our likeness', i.e., as a vestment to light, for God is absolved of human evil.<sup>266</sup> The bliss of knowing God as such is not a moral solution so much, but an ethical creative resolution. Irenaeus had considered Man immature, hence the necessary evil of death and suffering was the means to attaining His divine likeness,<sup>267</sup> the *imago Dei*. It was represented by the quintessential light of 'God's Spirit hovering over the abyss.' (Gen. 1:2) As the great soul of Adam in its manifestation as the Second Coming or messiah it was likewise embodied by the menorah or candelabrum of Jewish antiquity.<sup>268</sup> During the Hannukah festival it celebrates the 6 branches of human knowledge inclined towards the one of God represented by the central lamp. It is also the oldest symbolic association for Creation still in use today. It was the blazing illuminations found in the ancient temple precincts during the 'Rejoicing at the Place of the Water-Drawing' that hails to this idea of intense light reflected in the great watery abyss of lost human souls.

In the context of Adolf Hitler, I believe that in prioritising his material well-being during the austere years of the post WW1 period, developing a meticulous and critical attitude to culture, he then nurtured his unconscious femininity into social salience at a later prosperous time. Just as any leader in society is fostered by the unconscious processes of providence, to be spiritual does not preclude the idea that it is not necessary to need religion. Hitler was no exception to this. As much as I believe that every individual is environmentally determined, ego-centrism will then develop in a world in which the natural processes of providence are perceptibly excluded. It was and is the technological progress of Man that offsets the unconscious processes and creates instead an alien environment prone to delusion. In Adolf Hitler we were witnessing the promotion of untenable puritanical ideals that excluded the large part of the human race. Had Hitler been a practising religionist he may have made the personal sacrifices that had carried the true Christian message through centuries of apocalyptic literature. And in fact, as noted earlier, there had been evidence for the acknowledgement of ritual in Nazism within its elitist circles. In such a vein it may have even been Hitler's own messianic complex that eventually conceded the War by which he succumbed to Providence and its unconscious hand, that without the Fall there can be no Saviour. The last days of his life catcombed in the deep bunkers of Berlin showed his reluctance to leave and escape whilst the enemy forces drew ever closer.<sup>269</sup> The evidence would suggest he willingly gave up his life to the cause. It was the realisation that Jesus also made when he understood that the only way back from Father Chaos was through the voluntary act of personal sacrifice. The whole Resurrection theology is based upon the return of the hero into the realm of culture. And nazist fiction, even today, rides the same cultural memes, towards Hitler's immortality. Meanwhile, the messiah remains an otherworldly figure.

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265 Bryan Albia, op. cit., p7

266 Freema Gottlieb, op. cit., p66

267 'Against Heresies (Irenaeus)'

268 Ibid., pp70-2

269 'Hitler's Dark Methods of Manipulation / Hitler's Propaganda Machine'. See also 'The Bunker' (1981), George Schaefer (Dir.), Time-life Productions.

## Victory Day

Ten thousand people or more climbed these rocks, all forsaken and lost  
Who gave their lives as a cloud draws nigh to the sun  
The wind turned in their tails like boats broken from the mooring posts  
Tossing them around in the watery graves and marring their reflections in waves

And now they only see the light like a golden ball of fire  
That burns in the choppy waters in a hazy delight  
It tingles as a bead of sweat would fathom these depths  
Rolling down their skins with uncompromising respite

These are soldiers seething in the mystical air  
Wondering at the demeanor of the almighty night  
And the guns keep firing missiles in their obscured vision  
Like shooting stars who are sold out for life

One from the left, one from the right go the exchanges to and fro  
Who would give their left arm to take the place of one who is to fall  
If they do not bleed through their skins then their minds cinder instead  
Removing everything that had value like a bone gnawed to death

It cuts deep tarnishing the soul of their ancestors  
Who may watch on like a conscience writhing under their blaring eyes  
Could these men and women climb back down the same way they entered?  
With each step leaden by the guilt of lost pride filling the empty spaces

No, after the palpitating heart gave way to reckless venture and hopeful grace  
That one may just live at the end of this horrendous day to hear a silent night  
Their loved ones clinging strongly in the grubby clenching of sore hands  
Lost to culture and waning in the smoky-veiled moon's endearing face

## END NOTE

It comes at a very sad time in my life that I revise this edition. Having lost my mother, not to Covid, but to her lack of desire to continue living, is a stark reminder that what I have always believed has been my incredible ability to fly in the face of repression and suffering, suddenly brings it home to me how 'blind' I had been to someone else's needs. But I may be dealing too hard on myself with the situation. We tried everything to give her the desire to continue living even though I had to succumb to her whims. I say this word lightly because I believe she could not envision a foreseeable future in which she could be happy. In those final days I saw the tear-stained cheeks which vindicated her resolution, a stark contrast to the punctuated moments of clarity and intelligence to want to move forward. We all want to turn back the clock. My problem was not how to deal with the immediate exigency but why I didn't see this situation coming before. We all thought in a way that she was indestructible, but now it seems she self-destructed. I knew the solution; all I had to do was change the environment and that meant peopling it with the best company. But what was good for me was inappropriate for her. I wanted her to share in my environment because I was incredibly joyful and dynamic in my creativity, the panacea for all ills. I saw my own physical ills fall by the wayside when after 4 years of mental anger and having avoided all forms of conventional treatment, I chose to discriminate against those individuals close to me who did not also uphold a truthful way of life. I effectively ditched all my best friends who were not completely honest, albeit not all those bridges have been ultimately burned. And this was the psychic synchronicity I shared with my mother; her anger for her husband, my step-father, recounted by many phone calls to the police to eject him from the house, always fell on deaf ears. I was her vessel and last sprite of hope to deal away with him, but for all my own self-humiliation to have to live with a man who was just incredibly fallible and cowardice, likewise dishonest and short-sighted, I had also to sympathise with his cause as the man who endured her psychic projections and control-mongering for decades and which must have included a plethora of personal unconscious forms emerging from her shadow world; that would not be a nice place. And so I credit him with his one great ability – passivity in endurance – in the face of any impending storm, the same weapon he used to bring us up from the side lines behind our mother. On a few occasions he had become the brunt of my own admonitions for his continual failure to not see the solution. But I eventually taught myself to manage a convivial working relationship with him within which he needed the space to tweak, tinker and utterly abandon when he often failed to reach a successful conclusion. And let's be vocal here, as I have always been on social media, I believe his failure was a lack of genetic sensibility, a failure to properly integrate and thus evolve into his environment. Having survived cancer it seems that he merely externalised it and dragged everyone down into his borrowed life that becomes increasingly dysfunctional and parasitic; a general failure of cybernetic skills and the lack of realisation to the effects of his own actions.

My mother's loss of appetite, reflected in her loss of will to socialise, came about through her lack of self-esteem. All those years ago I was too selfish to see that she yearned to leave this place in Catalonia and return to London where she had had her fondest memories and best friends. Of course, they would have all moved home by now or died themselves, but trying to explain that to someone whose mild dementia increased with every year projected upon me a sympathetic figure needing company. I was her only real base point ever since the Corona virus instituted upon her a lack of wanting to go back into the outer world once the fuss was all over. She had already been struggling with a broken knee; the refusal of the health services to operate for a new prosthetic was based ultimately on her erratic diet and so led to low calcium and iron levels. After her death I remember finding hundreds of iron and vitamin D capsules under her bed. It seems that she either forgot that she needed to take them or that she just got used to the idea that she could mull away in the porch of her house with only I and her husband for company, notwithstanding the dogs and the television. What brings it home to me is that when she was asking if I would take her back to the UK, in retrospect it was a plea for help, albeit it would have been the solution 10 years earlier. Today though, the change of environment would, if only temporarily, make her happy, and when she was happy she ate.

She became rather thin of late. But she still made the crippling effort to go up and down a flight of steps every day to enter the porch and look out of the window. I, personally, was always too high on my creativity and besides, I had already lost my own flat in London and started to make a successful go at it here on the farm. For me to go back to London and look after my dear mother would have been an extreme sacrificial act. How long I would need to put up with that situation is anyone's guess, but anything could have happened in that period. She may have gone into a care home eventually, ended up living with a friend or other relative, or even succumbed to the same depression and increasing dementia. For sure she would have been more susceptible to Covid in London rather than the exclusivity of a farm in

which nobody visited her with any regularity save my sister who decently committed holiday time to her. It's sad that, on returning to the country of her birth, practically none of her large number of siblings and extended family came in the 23 years that she spent here. It's sad to think that, in spite of her fiery temper, all these reactions were a call for help, for a change of environment after she had separated from my step-father some 8 years earlier, albeit they lived in separate rooms of the same house. On reflection I realised that I, by myself, could only partially fulfil the vacuum left by their love-hate relationship. But ultimately I was only one person who could not return fully the debt of love we owed to my mother who, in her day, invited all the relatives to spend time with her. I remember now how loving she was to us when we were kids. I shamefully regret not being a better son and having to try and make it up in the last years of her life.

To me it can sometimes feel like I failed in my foresight. I can't remember all the details but maybe I did ask my mother to accompany me in the car back to London at a time when we were still engaged in meaningful conversations and during which any sign of dementia was a likeable reference to her happy childhood memories. But if I did so I showed no conviction; as I say, at the time it just was not an all-round solution. Like I say, I was too high on life, making a real go of this international lifestyle moving between countries and achieving everything I put my mind too. But the one thing I couldn't achieve was to change her mind about her desire to stay alive. She could not, would not live in the same house as her unsympathetic husband who all but abandoned her to her own devices. In fact even when she got Covid for the first time at 90 years old she began to recuperate under the care of my brother and I, only to get used to the idea that the thing she had been screaming out for all these years was now being served on a plate to her. Exactly, no matter what we did she would never cooperate with us to any great extent if we gave her what she wanted so that, in her last weeks, the ambulances, the social services, the nurses and police, could not sway her to leave that house even for a trip to the clinic. In the end I had to pick her up with my arms, against her will, and take her to the hospital. On returning she hated the whole experience and lost confidence in me. However, she improved. The hospital confirmed that all her medical levels were normal and that she should go home the same day even though she had barely eaten for 7 weeks. At that stage I would have given her a 75% chance of living, maybe more. However, combined with mild dementia that percentage tended to lower during her hunger strike; it seems she forgot to eat. Her short-term memory was disappearing fast. That is what had brought me closer to her; the beautiful laughter we had together of some of her childhood stories and her real perception of an imminent oncoming aging process. In those moments she did say to me that she didn't think she would live that long.

There are moments in my life where I remember the exceptions to her prevalent misery; it included that laughter or occasional smile, the moment when she had had her first prosthetic knee and turning to me said 'Look how good I am', or words to such effect. I remember the old man telling me how he also had to force her to stop changing her mind and go for the operation; her life was besought with fears. But she was also an austere woman who frequently gave my step-father an ear-bashing. That is what led to a dire situation of no love-loss in their life. Years following this I frequently tried to come up with a solution to the bitterness between them, asking one or the other to take time out. In reality nobody in the family was listening to me. I was living there almost full-time, making frequent trips which the old man disapproved of. I was trying to provide my mother with the company that would keep her sane, knowing this situation all those years before we even spotted any signs of dementia, including my idea to bring in volunteers to the farm which could have planted onto fertile land had I the support of my step-father. I remember when the Corona virus really struck and thinking, 'When the last dog died it is obvious that he would probably sell up the property', such was his utter rejection of my ideas for the farm. I learnt afterward, much much later, that the property was all in my mother's name. So that when she took on an abandoned dog, bought 3 others, all of a sudden it was just like the old days where at times there were up to 15 dogs and 15 cats in the household. It was a madhouse really which enslaved them to the land so that they *could* never leave the farm and enjoy life outside it in their retirement. Anyhow, the point I wanted to express is that in those final years she lacked any feedback for love other than through the dogs and myself when she felt increasingly disassociated and disenchanted with the outside world. Her temperament and loose tongue had, in fact, scared off any friends she may have had. And these would be the fears and anxieties that she would experience in her dying days, the fear that the old man was poisoning her, the fear that the hospitals would kill her, the distrust in medicine that accumulated in every alcove of the house, the fear of leaving the property and the animals in charge of 'him'. Uncannily, they resonated with my own philosophy of life. That's why we couldn't change her mind; she rejected any of our pleas or advice. I needed to just pick her up and carry her to London. And I *did* have a very good chance to do so, 5 months before she died.

Why didn't I see it coming? She was trying to tell me a long time before that. But such would have been my sacrifice and return to a country that had made me homeless that my own self-actualisation would have tumbled by the roadside. I don't think she understood my position at all, or if she did she could not maintain it. Ironically, when I did leave for the UK in May I was so knackered from my massive farm endeavours that I only got 50km down the road on the first day and crashed out opposite a gas station in preparation for cheap fuel the following morning. I returned to the spot 5 months later to see my mother being cremated in the crematorium next door to it, not having noticed it before. If that isn't a prophetic statement what is? My mother would have been sat next to me in the car had I driven her to the UK then.

Let's be honest, I left her in the care of someone she didn't trust. Here was a man who ran away from any challenges other than mechanical ones. On two occasions he didn't support me in court, one for the tenancy on a flat in London that was in his name and which subsequently made me homeless, secondly when I took one of his friends to court for stealing my olive oil in transit. He runs away from caring for ailing dogs other than quick fixes, and prefers to put them down. He ran from caring for the house which gathered rats and repairs, or a more accurate statement is that he waited until he had no choice but to ameliorate the problem somehow, strewing the place with rat poison. All this contributed to the unhealthiness of the environment. He ran from being honest about the situation and which I believe was always his intention to abandon my mother once he was out of the human radar, namely my watchful eyes. And that is what happened. I went to the UK for 3 weeks and came back to find a starving woman who could barely speak five words lying in a bed of shit and piss. He ran from responsibility and caring. How could I have left her alone with him there? No wonder my mother always feared for the dogs if she decided to travel to the UK on a holiday. Why couldn't he just leave home himself for a little while and come back later? Even when she threw him out of the house he returned everyday for a week; he was just incapable of being apart from her. Yes, I was too high on life to not see her shadow world impinging fast upon her. I transcended death for its fears and ultimately, it was my unconscious decision to let her own unconscious play itself out; I was not going to force her to live.

When every bit of stimulation would have kept my mother going, she was increasingly sleeping late into the afternoon, even up to a year before her death. However, the final nail in the coffin must have been the inverter the old man seemed to break whilst my brother and I were trying to keep mum alive. This led to constant noisy generators going off all day. The place was over-heating and we were running fans to keep her cool. Added to this was my brother's need to work from home since now he was using his laptop continuously. During the last weeks and after my brother had returned to Canada, we waited for the post to deliver a new inverter which would turn out to be the incorrect type and unusable, so that at 12 O'clock my mother would look at me and say, 'But I want to watch the television'. I tried my best to entertain her with my music. For the first time in my life I thought I could cure her with my music; she improved and smiled. I reminded her of her younger brother apparently so. But I also feared for her in his company because it always seemed that when he got involved with her recuperation she would deteriorate. Psychologically this could be a genuine explanation for her demise. She had improved under I and my brother's company, but when she was left with him at the hospital she screamed to be let out and threatened the nurses. Likewise, when the food that he prepared for her was often wholly inadequate she gave it to the dogs. And when I left for the UK, intending only 2 weeks, she must have plummeted in health. Her hope of me taking her back to London had disintegrated. I wonder if that had played on her mind too. And to add another acerbic note, on the day I took her brother back to the train station when she had died the day before, I went to a store and just bought an inverter off the shelf some 3 months after the original had failed; it was that easy. Three months of living under stressful conditions in which I was trying to get refunds because of his follies (a second inverter from China also hadn't arrived); it was the simple solution that won the day.

Before I left I looked at her. She had been regularly wetting the bed, refusing to even get up and walk from her new location downstairs a mere 10ft to the toilet. The air of catastrophe that accompanies the old man had sucked her down into a whirlpool of death and disaster. I got back on the Wednesday close to midnight and she said 'hello'. Maybe my phone calls had been keeping her alive until then. The next day she slept right through. In retrospect I could have called the ambulance then. Instead I gave her a full body wash and cleaned the shit off her body and changed the sheets, the negligence of the old man vindicating his own fear as a caring servant. On the Friday she was delusional, the same pattern of events I saw when I left my own dogs to die at home after the brain stops functioning and eventually the heart stops beating. I rang my brother who wept profusely. I told him that I knew death; in fact I had visualised her death a month before. On the Saturday I uncharacteristically fell asleep in the afternoon in my caravan whilst I left her in the company of her brother and husband. Something left me then, maybe my love-bond in keeping her alive; the knowledge that Isis and Horus could not rule together anymore. I went to plant some beans and slowly drifted back to the house. The first

thing I always did was to see if the chest was still moving. It wasn't. She was pale and freezing but must have just died. Her eyes, mouth and fists were clamped shut. The nurses confirmed that she probably died from a collapsed heart; she had barely eaten for 3 months having that much strength to keep going. When she had caught Covid at the beginning of that period which my old man denies giving to her after I did two positive tests on him, it somehow galvanised her will to be helpless. She laughed when he got Covid, in that cynical way of old. But how could she have died so quickly when 4 months earlier we celebrated her 90<sup>th</sup> birthday in which she stuffed herself with Chinese food? Then, she had walked up to my project with a friend in arm. She was happy. She felt special again in her life having dyed her hair the day before when she would normally have gone out to town on it. My sister was there too. But none of us saw it coming. That's the tragedy. I lost a great friend, someone who appreciated my work on the farm and was now encouraging me to play my music again after 3 years of retirement from it. I never got that from the old man, never any thanks from him, never any real encouragement albeit the odd bit of technical advice. She died peacefully because it is the special ability of the self to inform us of our predilections.

Maslow throws a huge amount of light on the subject. I referred briefly to his pyramidal and hierarchal structuring of 'needs' earlier on.<sup>270</sup> It is worth elucidating further on the subject. His idea of 'needs' was based upon the observation of certain characteristics common to all humans. These can be placed into two camps. Firstly he identified those deficit (D) needs that, once fulfilled, lead individuals into a state of self-actualisation. And then he identified those being (b) needs that certain individuals in the world exude having achieved these higher states of mind. In this latter he analysed a group of famous persons and not so famous persons to find the common denominator that gave them social salience, and discovered that certain requirements were met in order to maintain this psychic state. I, personally, am fixed into this second camp and vindicate Maslow's observations that true happiness confirms Jung's observation for the Self as a successful mediator between the unconscious and the ego. In fact Maslow goes on to say that maybe only as much as 2% of the world population can achieve this state. In personal terms I am referring to how the individual consciously integrates the impersonal into their lives. If you recall Ulanov's assertions, the soul is both a receiver and transmitter, mediating the unconscious towards a creative synthesis, when the soul is truly happy.<sup>271</sup> (Jung 1971: para. 424) This is obviously a learning process. But for me also I do not demarcate the soul as an individual entity and, in fact, understand it as a group identity in which the individual is influenced by the psychic energies of those immediately around him or her. Bear this in mind if I refer the Self as the ultimate soul.

When observing my mother's predicament I can give a rational explanation for her unhappiness and why I thought that a change of environment would resolve the immediate crisis. This environment is exactly what I refer to as the Impersonal. And remember what I said in the previous Volume, that a perfect environment makes for a perfect person. But this change need not be physical relocation that she herself desired. The years and months leading up to her death spelled it out with sometimes acrimonious exchanges. She knew the influence that her husband brought upon her psychic world, and it was that which she wanted to remove. When she realised that he was not going to die from the cancer he contracted some 7 years before, her last-gasp attempt was to 'get her out of here'. In this sense I have accused the old man of being passive aggressive. Like I say, it was a very sad situation for someone like me to observe knowing that my mother and I knew the solution years before but that the parasitic qualities of someone living beyond cancer was not part of nature's plan.

Ultimately then, my mother's deficit needs were mainly met up until the point of her need for love and belonging. This was a constant resentment in her festering sense of loss when she remembers my real father, or better still, her own father whom she admired as the captain of the guard and who protected her always. I was in some ways trying to provide that protection now and to give her the love she so desired. And ultimately when that isn't a human form then it is quite natural for individuals like us, connected in our maternal spirit, to gravitate towards Mother Nature. In her case she saw the dogs as a way of recompensing her when she fed them from the side of her bed, or from the kitchen table. They longed for her favour and gave her the attention she sought. Having met what Maslow calls her physiological and security needs, pronounced by a strong paternalistic memory of her father's role in her upbringing and admiration of the police force, she would have realised that moving away from Spain back to the UK necessitated 'bringing the guard' over with her. As I say, I wasn't in a position to do that. All the time I was by her side though I could fulfil to a degree the love and belonging required of her Catalonian residence.

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270 See Dr. C. George Boeree, 'Personality Theories'

271 Ann Belford Ulanov, op. cit., pp94, 97

This leads us to what Maslow's called our 'esteem needs'. Our lower esteem levels can demand the respect of others, recognition, reputation, again highlighting the role she played to her siblings as a second mother. As well as this, appreciation, dignity and even dominance, all descended from her noble upbringing and which was now expected. She was not getting any of those paternal instincts from the old man who was quietly mulling away in the background. My mother would say to me that my real father was a gentleman and she regretted marrying this English bloke. However, that is just sour grapes. One does not live 50 years with a man who cannot provide some level of care and love as well as those happiest moments when they ran the wool shop business in London. In the early days it was a successful adventure.

Her frailty then, showed in her lack of what Maslow called the higher version of 'esteem needs'. In her retirement her confidence and competence, her desire for achievement, mastery, as with her brilliant creative designs and knitting abilities, her degree of independence, all fell by the wayside as slowly she began to lose control of her talents. Like I say, creativity is the panacea for all ills, but the visual stimulation of an increasingly lonely life did little more than keep her quiet. I know my mother was very intelligent; one does not come to London at 25 years of age and not make a good go of it without expressing that intelligence in a foreign environment. When I had removed myself from their company during a period of self-absence and soul-searching I came back to find that my mother was an avid student in French. In fact she used to go to the local college for night-school and learn other crafts like pottery. I still have some of her pieces. Maslow affirms here that such higher forms of self-esteem are a lot harder to lose. It is a case in point for many housewives then, that once you lose the creative medium, in my mother's case it was also the desire to cook in her last years, and also for her ongoing incapacity to physically move around, then we see the biological creature approaching death fast through her inability to transcend culture in power at the gain of an inferiority complex. Hence we can regress to lower 'need' levels as my mother was often fain to do. However, I could only be referring to her last years here, exacerbated by the Corona virus. My old man is probably aware of this and doing the correct thing, continuing to have a go at building and repairing stuff, albeit I'd wish he take more advice and work with others. All this is a flashpoint of my own need to prepare for a future into the next 40 years of life.

Moving on a little, what Maslow calls 'instinctoid', he affirms that many health issues are subject to the psychological condition we find ourselves in. When I stopped playing guitar after someone had entered the caravan on my farm and stole it, my own physical and mental illness grew like a cancer. The feeling of anger at an unjust world was vindicated by the onset of the Corona virus, and later by the wars in both Ukraine and Palestine. This book is a prophetic expression of what was about to happen, it being a continuation from *My Confessions* and its apocalyptic themes. In this vein our needs have genetic basis, and illness as such is premised on the unconscious psychological triggers that fail to take the future into consideration. The rapidity of my mother's death, diluted to some extent by the massive loss of life in Palestine through indiscriminate bombing, can ultimately be explained this way. That war started one week before her death. However, she was a junkie for news and often wondered at the spread of the Corona virus. Her own psychic sensitivity engaged the impersonal, albeit in personal unconscious forms. The soul is required to be a perfected state if we are to deal with the unconscious forms that surface in our lives. Hence it is considered by Jung to be the highest form of God or Self, Anthropos or First Man, Adam Kadmon or Gottlieb's reference to the 'daughter' principle returning to the Father. It is rare then to see the ego as a perfect receiver for these unconscious forms. However, I do believe Maslow hits the nail on the head when he refers to self-actualisation as one drawing very close to a 'perfect environment'. He also, in the manner I came to my own interpretation, called it "growth motivation". The experience gives the sense of being fulfilled and carries with it a wave of joy. Once our deficit needs are fulfilled then we can maintain those levels of potential. In this vein then, I wonder at my own refusal to continue writing music, why I obstinately refused to buy another guitar? I always considered my song-writing as therapeutic and creatively essential. In fact I remember the decision to rechannel all creative energy into book writing and building activity on the farm. Take a look at the following image of the water tower I built. In retrospect it looks like a mushroom cloud with a dream-catcher over the top. Transfer this idea on to an international level and you can understand that my interpretation of the Palestinian plight, something close to my heart ever since the days when I cycled all the way there from Catalonia, was then the true objective of Israel to always destroy the very soul that binds Palestinian Muslims as the means to win this war, an awareness of a situation that goes back decades. And this has generated a very dark side to Israel's historic claim exacerbated by the international support they have received on a technological level. The UN and NATO can easily be accused of the same methods that my step-father used, as passive aggressive. Being seen to do nothing is not the solution-making required for a lasting peace.

I must then complete this puzzle and try and convince my reader that I totally fulfil this self-actualising aspect of my personality. However, as stated in *My Confessions*, much of our comprehension of this experience is based upon sexual cycles. Hence, whilst many women are still bound to their menstrual cycles, men must look to their unconscious sexual cycles that I have suggested were ingrained into our psyche mainly with the onset of the Neolithic and farming revolution where roles in society were clearly demarcated. Affectively, in order to transcend culture one is, in effect, going back in time to a state of mind first found in early humans, hence the idea of the Self and Anthropos. There we can see the creation of heroes in a primitive light, losing their gender ties and going into the unknown. The ego here is passivated, just like a 'crystal radio'. But in order to 'return in time' we must follow the development of our unconscious sexual cycles. It is only through abstention from sexual habits that we can see the soul working upon us, so that we can trace the potential of our creativity. I find that the days just before a nocturnal emission can be incredibly fructue. And then the sexual cycl starts again. Working with these energies



brings a correlate expansion of our consciousness and ultimate awareness of what I call 'Origins'. The idea of transcending culture then is to go beyond culture into our earliest human state of mind. Here the unconscious is unified with the great cosmos. Here there is no gender division between God and Mother Nature; they are synonymous. And the Jewish idea of the Tsaddik is this reference to the saints or those who dwell on the liminal borders of consciousness where Anthropos looms as the *imago Dei* – the Self. When looking at my adapted map for Jung's psychological conditioning one has to see the individual as this double-cogged cultural instrument moving in unison with each other. And to exactly understand culture you have to see it in its individuals; it doesn't exist in an unconscious format other than through a shadow world carried by those individuals. The Tsaddik, or saint for a better generic term, is the 'ionic bonding' that gives life to culture through its growth motivation or genetic culmination. Seen like this, culture is a product of its individuals, the most evolved representing the 'daughter' principle to bring the lost souls back to God from whence they fragmented from. This is Maslow's correlation to self-actualisation as I believe it is Jung's psychological understanding of the Self.

When Maslow explored self-actualisation and its being (B) needs he used a qualitative method called biographical analysis. Using personalities both famous and unknown, he created a cross-cultural framework for establishing basic principles of what it means to be self-actualised. It included the likes of Albeit Einstein, Thomas Jefferson, Benedict Spinoza, Aldous Huxley, Abraham Lincoln and so on. To note, he also selected some female company like Jane Adams and Eleanor Roosevelt. I will use my own personal experience to add to this analysis. What struck me decisively is how accurate his observations were. However, I must be careful not to read his analysis like some astrological prediction. In terms of its down-to-earth applications we should be seeing in it something of Berdyaev's understanding of the personality that on a divine level has this ability to draw from Augustine's *imago Dei* and give it back to humanity on its own terms. However, unlike Prometheus this 'fire' of civilisation does not play on one's conscience and certainly does away with the guilt of leading humanity to an immature use of power in society; the shadow world is a result of unfettered materialism which results from the repression of our feminine unconscious qualities.

Now, let me take a short aside here. If ever we wanted to see a stark reminder of the sterility of intellectualism in its masculine drive for knowledge as opposed to revelation then we need only read Plato. For in his utopian *Republic* one begins to understand the ingrained mentality of a warring nation sick and disenchanted with life during and after the Peloponnesian War (431-405BC) in which Athens was incorporated into the Peloponnesian League. However Sparta spared Athens and did not destroy the city. And so he forwards the need for a just life. In this material reality every individual is born from and returns to his idea of the Realm of Forms, albeit in imitation. He wrote the *Republic* (ca. 375BC) soon after founding his Academy. As an apologetic to Socrates (d. 399BC) I argued in *My Confessions*, based upon the Spartan model for kingship and 'the one who knows' and in counterpoise to Athenian forms of democracy, Plato was speaking on behalf of Socrates in opposition to a disgruntled populace that gave the vote to incompetent men such that they have equal say as that of an expert. In the book, having already forbid certain types of musical modes that disillusion the hearer, and certain literature which can influence and go against the innate ability that the individual was born for, he then talks about the specific roles in his utopian city-state. Thus he mechanises the population of the ideal city-state into three, sometimes misleading, classifications or classes; teachers or commanders (rulers) selected for their inherent wisdom, auxiliaries or soldiers (guardians) selected for their courage, and labourers or artisans (producers) for

their self-restraint. Above all are the virtues of justice and truth which must be upheld at all times and designed for. In this he states that happiness or well-being is the highest aim of moral thought and comport.

But let me first state that this early form of ‘democratic socialism’ expressed in the *Republic*, and the Spartan model for philosopher-kings, are closer to my ideas in representing the laity’s need for institutions rather than Berdyaev’s complete rejection of them. But there are similarities between them when we view the idea of giving rein to the individual to express his God-given ability ‘to know’, albeit Plato cautions that one’s eligibility is marked by a good education and a child’s surveillance from a young age by, what I assume to be, the established status quo.<sup>272</sup> We should remember that Socrates was a war hero and recognized for it and so tempers his advice with the knowledge that ‘he was there.’ This does sound a little like George Orwell’s *1984* and Big Brother monitoring people’s movements. In the context that Plato was speaking he portrayed Socrates as wanting to wrestle power from the poets who had too much innovative influence. But it is also tempered with the idea that truth is paramount and as such the ‘chosen’ have this ability to not being misled by those who have power and as such are tested at various times during their upbringing. This includes resistance to magic (seduction) in order to remain graceful in the face of adversity. As such the young are unlikely to be chosen to be other than guardians in the making but must look up to their teachers, a council of what appears to be retired army officers who make the decisions for the good of the city. It does really sound disenchanting, a roman technological inheritance too I would like to add, and one wonders whether Plato’s demarcation of society accorded to each individual’s born right provides the material sterility that the West adopted into the modern mindset. Let’s be honest, war is a prevalent state of mind for much of our human history. It resonates, not of Berdyaev’s individual spontaneity, but of surgical incisiveness that could only be founded in a war cabinet. Plato does go on to talk about the prevention of corruption both from within and without and actually is talking about nothing more than politics. But let us look a little deeper into Plato’s masculine thinking.

Athens is a military state. Here, Plato is referring to, what can only be described as communism, when he argues for a soldier’s refusal to own property. He states conclusively that no one of the auxiliaries can have his own living quarters or storeroom without having to share them with another. He is forwarding the claim that these guardians will rather cherish the greater good and happiness that comes from not owning anything at all; private property is for the lower classes. It is the happiness of the whole and not its parts that his utopian designs elicit.<sup>273</sup> And so what Plato is forwarding here is that the other parts of the community are neither privileged in its wealth because true happiness can only come from wisdom and performing the skills that one is born for towards the whole. This includes diplomacy for its need to have more allies than enemies. Its continued stability arises by preventing the workers neglecting their production from either becoming too rich or too poor.<sup>274</sup> And as such he warns of too much innovation within the individual; they must stick to their singular abilities and not dilute their expertise by practicing a plurality of skills.<sup>275</sup> Education is key then, such that Plato talks about its indoctrination and renewal only where corruption is apparent, else culture should not be fain to change that which successfully works. On top of this a community must be of the right size, and not even wanting to appear too large to outsiders. And so this material trite goes on and on in Plato’s thinking; children for instance must not pursue lawless pastimes else it leads to less chance of a law-abiding citizen. He continues into triviality which is the bane of a philosopher’s mentality. I cannot wonder that Berdyaev would oppose such sterility. This type of institutionalism is what I have been hailing on throughout this book, that when the individual subjugates the feminine so knowledge is linear and and inherently materialistic. It naturally falls upon a militant mindset. Consider, Plato is describing a system for elitist values that, by maintaining a stranglehold on knowledge, ensures that privilege and wealth will ultimately come to those who abide by the letter of the law. It is interesting to note then, where in modern-day scenarios we tended to see militant philosophies like fascism come to the forefront, elitism and militancy must be inherent concepts of communism too and by extension any political system that forsakes the models that promote a spiritual mindset. It was Augustine’s complete Christian society that probably came closest to peace in the West. The spiritual quest is an individual motivation and upholds the need for an *unconscious* collectivity. This is the nature and motivation for self-actualisation, true happiness and not material gain.

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272 Plato, ‘Republic’, p117

273 Ibid., pp120-1

274 Ibid., pp124ff.

275 Ibid., pp127-8

Firstly, we note that self-actualisation requires self-centeredness and an ability to discern the genuine from the fake. Most individuals here probably see this as a challenge to solve on the global scale. In my own case I believe these books I write have a role to play. And like a garden, they are never finished. The journey is the means to continually expand in knowledge using the feminine principle of coming-to-knowing. Likewise Maslow was very accurate in the desire to select for meaningful personal relations which is a point I flagged up earlier accorded to conscious discrimination. Because of my personal understanding of how a soul is constructed around the ego and its ability to attract like-minded people, the perils of falling unconsciously into the influence of another's strong will is all too apparent, and so personally I have been using a sense of moral righteousness to indicate to past friends that they have to change if they care to remain within my own company. As such solitude is something I welcome in times when I need to distance myself from being overly conscious of these desires to discriminate. And in this vein we never see ourselves dependent upon another's physical and social spheres, creating the autonomy to materialise these needs ourselves. Remember, the ultimate judgement is the need for constant change and learning within the individual that provides a non-dogmatic perception of reality; Berdyaev would acclaim Maslow's need to resist enculturation. And with this is the acceptance of the self in context of its practical applications. This means that how one treats others is how they would treat themselves. Persons like us favour strong personality characteristics, which I observed within my own mother as opposed to my step-father who shows very little spontaneity and adaptability. However, whilst I may be simple on the outside I have always maintained my complexity on the inside, the opposite of what my mother was; life can only be mastered simply requiring the environmental triggers that egg one on in the honest direction. This indicates that we are not bigoted, that we have this ability to respond to the environment with apparent ease. It brings up signs of quirkiness that others may find uncomfortable for its innocence, humouring oneself to the point of not really wanting to explain oneself, and enjoying seeing those very qualities within others. Maslow called these 'democratic values'. However, the identification of negative values are something requiring attention and should be change within oneself. My mother's intelligence strongly suggested that, prior to her death and having mainly been independent from her husband for many years, that she was willing to change; she became less acerbic probably when she understood that she couldn't change the old man anymore. It's interesting to note that his own democratic values came to the forefront when I think of the company he kept, but that behind my back he intermittently wagged his own tongue about me to my mother in order to lessen my appeal to her. He was deeply jealous but always underhanded in his methods of retribution.

I tend to portray their relationship as one of opposites. I use to call it a social miracle. In fact my step-father's cowardice is a form of reticence probably inherited from his own father who was a conscientious objector. My mother, on the other hand, was a materialist and again, probably inherited from the fascist milieu she was brought up in during the Spanish Civil War in which her loving father was a captain and, just before his death, a major. Maybe before one can truly call themselves 'self-actualised' in the sense I feel, we always perceive diluted forms of our B-needs first. In other words those democratic values of humility and respect were the exception. I suppose it all comes down to the alternative, if there is such an alternative. Whilst persons like me treasure human kinship for its higher ideals, its *Gemeinschaftsgefühl*, my mother could be deeply compassionate and very sociable too. But these were the exception. Rather than strong ethics, as in my own case, neither showed any real ability, let alone desire, to change the awful social environment they created for themselves. They were both too unconscious to have any real ethics; their retirement predominated by a lack of foresight and slavery to a materialistic lifestyle. Maslow states that strong ethics are seldom conventionally religious in nature, rather more spiritual which requires the individual to be aware of their own shadow self. If there was going to be any change in their relationship then it would have happened first on my mother's side, and I did perceive the first inklings of change in her attitude, not his.

I can't answer all their observable problems, but let's be clear here, my mother gravitated towards me because she saw a beacon of light otherwise missing from the old man. My inventiveness, originality, creativity and success in life that my father refused to acknowledge, naturally played upon her personal unconscious. I do not doubt that all the time I remained in her company I could be portrayed by her as a fatherly projection. I was, and still am, very malleable to other's unconscious projections. The very fact of what Maslow called peak experiences shows a connectedness to unconscious forces and thus an openness to *take* other persons in, albeit I do have my discriminated limits here. And this introduces me to another thing about self-actualizers, that I can be ruthless, that I have a fury, even a cold-bloodedness when I know those limits have been reached. Even if you read the gospels you'd see in the person of Jesus a projected version of the writer's unconscious. And this is interesting because if such a person came to Earth to preach about end-times then you'd think that he would admonish those who tested those limits, as he did in the story of Peter when he tried to deter Jesus from approaching the Jewish Sanhedrin in the name of suffering and death, subsequently telling Peter to '...Get thee

behind me, Satan: for thou savourest not the things that be of God, but the things that be of men..” (Mk. 8:33 KJV) If one will follow this train of thought you then see in the next verse Jesus telling those who will follow him to take up the cross and deny themselves. “For whoever will save his life shall lose it; but whoever shall lose his life for my sake and the gospel’s; the same shall save it.” (8.35) And you see the same characteristics in those self-actualizers whose loss of humour and surgical coldness can cut like a knife.

With that in mind we should welcome the paradox of existence, and maybe the paradox of my mother’s marriage for its dialectical function to produce me. I believe that I love life so much, crafted by my own inventions, that it would be hard put for me not to appreciate the result of this marriage. I believe that what I always wanted to tell my mother is that I love life and am thankful to her for bringing me into the world. It is the awareness of these dichotomies in life that provide the context for my transcendence. As such then, when we look at those qualities which define our personalities, then we should realise them as dialectical solutions to otherwise contrasting characteristics within the individual. This is what creates the dynamic tension that pushes the individual into a state of resolution, not singled-minded dogmatism. Maslow lists the metaneeds and subsequent metaphathologies of these means to transcend culture and ultimately contribute to the mitigation of this culture, albeit it paints a picture of culture as utterly fallen in integrity.

**Truth**, rather than dishonesty;

**Goodness**, rather than evil;

**Beauty**, not ugliness or vulgarity;

**Unity, wholeness, and transcendence of opposites**, not arbitrariness or forced choices;

**Aliveness**, not deadness or the mechanization of life;

**Uniqueness**, not bland uniformity;

**Perfection and necessity**, not sloppiness, inconsistency, or accident;

**Completion**, rather than incompleteness;

**Justice and order**, not injustice and lawlessness;

**Simplicity**, not unnecessary complexity;

**Richness**, not environmental impoverishment;

**Effortlessness**, not strain;

**Playfulness**, not grim, humorless, drudgery;

**Self-sufficiency**, not dependency;

**Meaningfulness**, rather than senselessness;

When I look at this list I think that I could have written it myself. It is strikingly accurate. It would suggest that I have fulfilled all my deficit needs even though I earn very little money in life. Whilst I have all my limbs about me it appears that, in reference to the last 10 years when I have been managing a small garden business in London, an olive farm, and travelling to parts of the world on a bicycle with a guitar in hand, I have found the magic formulae. This trinity in time and space is indubitably bound up; each place I visit provides and receives inspiration for the other. Now, if I was to apply these qualities, say to my African friends, then I understand that many of their own qualities happen by default. So even though they may share in many characteristics that Maslow indicates are for self-actualizers, their unconscious motivation

provides the backdrop for their collective approach in life, mainly religious. That is why religion is a 'poor man's' vestiture. Let's take just a few of these qualities as an example. Whilst Maslow believed that rather few people are interested in these values because of their unfulfilled deficit needs, I do not believe personally that they lack these B-needs. Maslow was referring to the individual's needs. As such, it is the price of existentialism to fragment from the collective approach to life. For instance truth, goodness, beauty and unity are fundamental to most religions. In fact, we could almost say that these are the bedrock of a successful religion. As for the other qualities they are negotiable in the household. Certainly my mother had all those qualities with the exception of effortless and self-sufficiency, probably the two main themes that gave fire to argument *in* the household. She was an individual to a large extent even though she depended on this bitter-sweet relationship with her husband. For one thing, it was also dependent upon their pensions coming in. However, it is an interesting observation that when they didn't have to work for that money anymore they became more profligate in its management.

What all this suggests is that, even though one may lack in their deficit needs it does not necessarily entail the loss of personal ethics, especially when the impoverished individual has institution to look up to. A lot of the problems in the world are not due to a lack of deficit needs, but to a lack of institution to provide the unconscious motivation and inherited wisdom of a country's soul. And you don't have to be religious as the West has proved this. But those values lost to atheism must now be replaced by a body of knowledge that upholds personal integrity. Where it also goes wrong is when the fragmented individual chooses unrighteousness to splinter off from the pack and is no more good than a hungry wolf that has learnt to be self-sufficient through criminal activity. I think if Maslow had chosen material poverty as a way of life he would have surprised even himself how complete the individual can be when one is supported and belongs to a body of wisdom that is accepted. And to give an example for this, to see native black farmers cutting trees for wood using brow-sweating tools provides itself other qualities that are now lost to the modern Western approach of using technology to do all the work. Effortless is a relative term, just like goodness, beauty, simplicity etc. It is not the embodiment of these separate qualities that will transcend the individual holistically, rather **IT IS THE GREATER NEED TO FRATERNISE WITH FELLOW WORKERS** in order to engage the whole picture, whether that is in the house or in the office. Like I say, individualism and by extension, existentialism fails only when it does not have the institutions in place to return the hero back to the spiritual fold.

I am not saying anything new here. Look at the history of despots or dictators. That existential 'honeymoon' period cannot go on indefinitely. I think the greatest dictators in the world also understood this. They can usurp existing institutionalism to work in their favour; Adolf Hitler was certainly party to the Church before he effectively abolished it. The case now in Israel emphasizes this point well. Political Zionism is an ideology based upon the ancient kingdom of Saul, David and Solomon, established as an organisation by Theodor Herzl, in 1897 and later led by Chaim Weizmann. The exact boundaries of Israel vary between passages,<sup>276</sup> but let's be clear here, the good relations that Israel has with Jordan in the East and Egypt in the South is based upon a religious ideology but which is now usurped in the name of politics. This is not a religious war, as preposterous to accuse it so if you would imagine the Second World War as being one also. Of course, military regimes do go on indefinitely sometimes indicating its probable predominant institution in a country lacking an older one. That is the real threat and blessing of Israel. Militarism has been a fundamental part of its long history still prevalent in the minds of its population. But so long as the religious arm can reach deeper into the human psyche then the nation's fascistic tendencies can never be prolonged indefinitely.

Maslow went on to talk about metapathologies in which the self-actualizer can take a tumble back into the shadow world. I certainly did become cynical, at times slightly depressive and more generally showing an overdue amount of disgust at a passive world that, for instance, looks upon Palestinian genocide as common-place. Yes, for some of those Palestinians who have lost multiple members of their families they most certainly lack many of the deficit needs even to have a basic sane life anymore. But so long as they remain Muslim then a rebuilding program will initiate a renewed faith in their institutionalism. Whether Israel believes it can replace the Islamic presence totally is an absurdity of thought. There are no other institutions it can provide other than a paradigm of militarism for a new way forward. Hence I am, and have always been sure ever since I peddled my bicycle all the way there from Catalonia, that it was never their intention to have a two-state solution. The mess that the country has become will lead to Western and Eastern military pressure to

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276 See Genesis 15, Exodus 23, Numbers 34 and Ezekiel 47. It is also referred to in the Bible "from Dan to Beersheba" and "from the entrance of Hamath unto the brook of Egypt". (1 Kings 8:65, 1 Chronicles 13:5; 2 Chronicles 7:8); [https://en.m.wikipedia.org/wiki/Land\\_of\\_Israel](https://en.m.wikipedia.org/wiki/Land_of_Israel)

reintegrate Muslims into their own homeland. A quick look into the history books will elucidate them as to the mixed culture that ancient Canaan was.

At the end of his life Maslow incepted the idea of a fourth force in psychology. These involved transpersonal psychologies which cued from Eastern philosophies investigating the need for meditation and higher levels of consciousness including parapsychology that I aptly refer to as metaphysics. Whilst the third force of European existentialism seems to have run its course, did Jung truly inaugurate a new Western paradigm for transpersonal psychology and the religious idea of the Self? Probably not, but he was born during that important time at the end of the 19th century when such sentiments were being aired publicly. For me, the fourth force shows the limits to individualism and why metapathologies occur when the unconscious motivation is ignored by the existentialist.

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# Appendices

## What was the Function of Prophecy in Israelite Religion?

By the word of the Lord the heavens were made,  
and all their host by the breath of his mouth.  
He gathered the waters of the sea as in a bottle;  
he put the deeps in storehouses.  
Let all the earth fear the Lord,  
let all the inhabitants of the world stand in awe of him!  
For he spoke and it came to be;  
he commanded, and it stood forth.

(Psalms 33.6-9)

The above cultic hymn emphasizes the very point this title question raises. It is a priestly document's account of creation which illustrates, through its cosmological traditions, that the word of the Lord or Yahweh could not be contested and won. The word is undoubtedly accepted as being in existence since before the whole of creation, and it is such a word that was inescapably bound up with the prophet's nature. Insistently did Moses warn his people not to think the word of Yahweh as empty but that it towered above the word of man. As God had been waiting 400 years or four generations to begin the first of his great salvation acts by delivering his enslaved people into the promised land, for the sins of the Amorite inhabitants had become too much, so the word is delivered with a compelling urgency. It is an embodiment of its time - a turning point in history when national existence is threatened. Where Abraham was the first man to experience genuine dialogue with God (GEN 18.22ff), Moses claims a unique relationship with God speaking mouth to mouth. Abraham's covenant was a personal one, a promise that he would be a father of a multitude of nations (GEN 17.4f) if his sons and household keep the way of the Lord through justice and righteousness. Moses was to deal with bringing God's elect out of Egypt to Mount Sinai and giving the moral code, as well as civil laws and religious traditions. Where the former obeyed without question, the latter was somewhat reluctant.

It is this intimacy between these individuals and God that characterize their prophetic nature. They believed intensely the participation of God within the events of their own lives, and that God is exalted over the whole universe. Impelled by God's word, Yahweh claimed the prophet's eyes as well as his lips. Thus God's will spawned a whole religious institution, influencing prophetic writings throughout the Old Testament right up until Malachi and Trito-Zechariah, and it is this issue that is to be dealt with here.

Jeremiah says that prophets have been around from the days of the deliverance out of Egypt and have since always played an active part in national existence. Four hundred or so were once assembled by King Ahab of Israel (1KINGS 22.6). Another fifty are also mentioned (2KINGS 2.7) and one hundred were said to be hidden in a cave by Obadiah from the persecutions of Jezebel (1KINGS 18.4f). In the narratives of the Old Testament they were often seen in the presence of kings, though their main duties were to preach. They were easy to recognise because of their general behaviour and singular attire, for we find the primitive prophets would wear a peculiar garment maybe of sackcloth or bull skin. If the latter is true then it might explain their origins from Canaanite religion (who's god `El` was sometimes pictured as bull-like), or simply from a nomadic usage. Such individualism would express their natural protest against higher culture.

The common factor that links the prophets of the Old Testament was their derivation from the basic sacral traditions of the early period, yet prophecy as an independent religious phenomenon was not unveiled until the 19th century. Their message is dressed with religious and traditional ideas and needed detaching from the `law`. A messenger formula was commonly used in the first person, with the phrase `thus says Yahweh` opening the statement. This oracular terminology had already existed among the Mesopotamian and Egyptian oracles and was not invented by the Hebrew prophets. They spoke in poetic nature showing the characteristics of rhythm,

parallelism and irresistible inspiration. Those passages which are subjects of report with themselves not the speakers are in prose. The prophet is not himself a politician, a philosopher, a poet or reformer, but someone with a special gift of experiencing the divine. He feels compelled to proclaim those experiences and knows his words and thoughts issue from a divine impulse. Thus his task is to obey God for he belongs entirely to him; prayer, devotion and moral submission emphasize this personal communion. In Greek `pro` in `prophetes` means forth, so the Greek form indicates the prophet as a preacher or rather a forthteller. There are tablets transcribed and translated by Von Soden that use the term `muhhum` to mean prophet, the same term as `mahhu` in Accadian texts which translated mean `frenzy` or `one out of his senses` corresponding to the feeling of ecstasy, or being possessed or breathed upon by God. Ecstatic frenzy was regarded as proof of divine active presence though in the OT diviners of various kind including seers were mainly seen as illegitimate from a Yahwistic point of view because they were regarded as belonging to a foreign and pagan world.

Prophecy could be found at all stages of religious development and was subsequently very widespread. Barn priests in Mesopotamia were able to communicate knowledge about the future - seers who would divine secrets - and are not regarded that much different to ecstasies, the both being able to perform the functions of each other. Divination consisted of a technical nature, for instance with the observation of oil and water in a cup, in the entrails of a sacrificial animal, celestial phenomena, the flight of birds etc. Dreams also, as well as intuition was proper with seers, though they were condemned among the religious leaders of Israel and forbidden to be resorted to. However, certain divination was occasionally felt as legitimate for instance with the sound of the balsam trees (2SAM 5.24), so it should not be discounted that primitive religious usages are adapted at higher levels with higher ideas as projected by Yahwist prophets (1KINGS 18.41ff; 2KINGS 3.16). Seers were found among the Philistines (1SAM 6.2; Isa 19.3), in Babylonia (ISA 44.25; EZE 21.26) and in Egypt (ISA 19.3) though they do not appear that often in the OT because they were thought of as incompatible. `Formerly in Israel, when a man went to enquire of God, thus he said "Come, let us go to the seer"; for he who is now called a prophet was formerly called a seer`. (1SAM 9.9)

Seers then, in a strict sense, must have existed in Israel with figures like Samuel indicative of this, and common opinion affirms that the phenomena of ecstatic prophecy was probably inherited from the Phoenician/Canaanite world. On the whole, prophetic traits do overlap with those of seers for Israelite prophets, more so the primitive and not the classical (canonical), seem to receive their revelations in a state of inspiration which tends to precede a state of ecstasy by the use of methodical and deliberate training. A revelatory state of mind takes three forms; corporal - visions by natural senses; imaginative - visions by the eye of the soul; and intellectual - theoretical type visions comprised of thoughts and ideas. Balaam was thought to have been transformed from a seer to a prophet. The story of King Balak calling Balaam from a foreign country because he was known to have the power of cursing as well as blessing emphasizes this point (NUM 22-24). Asked to curse the tribes of Israel for they were about to attack Moab, he was inhibited for the people were filled with `berakah` or blessing. Forced to go in search of omens he could only pronounce a blessing instead because he could not violate the instructions of Yahweh nor do good or bad of his own will. Balaam here is akin to kahins such that existed in ancient Arabia. This illustrates the reason why seers eventually gave way to prophets, one reason due to the theocentricity of Yahwism, another due to their resemblance with Canaanite paganism. It is reasonable to assume that Yahweh prophets had a `tav` upon their foreheads, a mark originally resembling a cross that would help to distinguish and defend themselves against the Baal prophets whom worshipped their own God of Carmel. So an ignominious atmosphere around the seer was created due to the controversies that the laws and prophets fired against pagan soothsaying for only Yahweh prophets hear the true words.

The term `nabi` was generally applied to the primitive and the classical `writing` prophets. It seems to originate from another language, possibly from the Accadian `nabu` which means to call or proclaim. When the likes of Abraham, Moses, Miriam and Deborah are called prophets, the term `nabi` is taken more generally as men standing in exceptional close communion with God, enjoying a permanent possession of spirit. They were an incontestable authorization between Israel and God. Nathan is regularly called `nabi`, being a court prophet of King David's entourage. Present at Solomon's enthronement (1KINGS 1), he depicts this outstanding authorization by counselling David when the king was planning the construction of the temple in Jerusalem for the Yahweh cult (2SAM 7).

Deuteronomic history though explicitly says that no other prophet has arisen since the likes of Moses (DEUT

34.10). It was through Moses that God issued the Decalogue to the people of Israel, though commonly referred to as the ten commandments (EXOD 20) they were in fact `words`. Because these were not laws or instructions it definitely implies that they were of prophetic origin and not priestly. These moral demands do not presuppose recognition of a cultus but we do notice that such conditions include designating the Sabbath as holy and also the prohibition of worshipping any other god in the presence of Yahweh. A unique affinity between Yahweh and Israel is struck here, one dealing with the obedience of the people in relation to God. This theophany of prophetic activity - God descending upon Mount Sinai in fire and surrounding it in smoke - caused a noise and sight that frightened the people and they asked in future for Moses to mediate for them. Subsequently the Book of the Covenant was written upon two tablets during the second theophany, words and ordinances dealing with moral and religious life as well as civil and criminal laws respectively. These might elsewhere correlate to the law administered by the "rulers" (18.21) or the "elders" (NUM 11.16; EXOD 24.1). Though in later Hebrew thought it was the priest who delivered such ordinances and taught good laws - for we see that Jethro, Moses' father in law advises Moses on the delegating of priestly functions possibly indicating Medianite/Kenite influence in producing Israel's priestly functions - in this book there is no divide between the priest, elder or ruler, prophet or layman. The book concludes with a renewed promise of God's guidance. The third theophany during Moses's forty day stay on the mountain dealt with the deliverance of the Holiness Code that begins with rules about sacrifice and ends with an exhortation to keep the `laws`. Other instructions are also founded in the priestly traditions in Exodus, Leviticus and Numbers which include the construction of a permanent shrine. For such experiences of the presence of God, as the patriarchal stories illustrate, became holy to them, of which they were symbolically remembered by the planting of a tree, anointing of a stone or building of an altar. Thus the mountain became holy and cultic institutions which initiated from it enhanced the God-man communion, with special times and places designated for sacrifices and shared meals being mediated by special persons. The religion reflected in the Law Books probably spans from early patriarchal times to the return from the Babylonian exile. For the great prophets to have known this whole series of short Mosaic forms as generally being the accepted moral code is not very reasonable, but more likely it is a Palestinian codification of the moral demands during the exile proclaimed by pre-exilic prophets. The preservation of ancient material seems to be of more importance to the editors because we find that popular, priestly and prophetic traditions have all been brought together. Up to the point of the mountain, God had no personal name, but was the same god as that of the Patriarchs. A new divine name was being revealed to Moses (EXOD 6.3) though the writer of Genesis regarded the worship of the Lord beginning from the primeval times of Enosh; Noah was thought of calling Yahweh "My God" or the "God of Shem". Clearly an Israelite tradition adopted the worship of Yahweh, identifying him with the gods of the patriarchs and then relating it to the works of Moses. The god of the Patriarchs in the past becomes the god of enslaved Israel in the present and also the god of the Promised Land in the future.

The second section of the Hebrew bible is called Prophets. The former prophets of Joshua and Judges relate the death and succession of Moses by Joshua as leader of Israel and also the conquest of the Promised Land. Samuel narrates on the foundation of the monarchy and the first two kings, Saul and David. Kings continue the story about the fulfilment of David's hopes and the building of God's new dwelling place in the form of the Temple of Jerusalem up until just after the destruction of Jerusalem in 586 B.C. and the Babylonian exile. Of this book only Jonah and Isaiah are mentioned, the stories of Elijah and Elisha have somewhat confused the chronology.

The latter or classical prophets occurred from the 8th century up until the end of the 6th century B.C. Editorial modifications and additions made in response to the needs of the real people have blurred this dating. In the case of Isaiah, chapter 40 onwards have been anonymously added and tend to fulfil Isaiah's promises. Habakkuk was assigned different periods though it could possibly be a liturgy written at the time of the impending Babylonian threat.

The message of these `writing` or canonical prophets of the 8th century onwards sprung at a time when Yahwism was disintegrating. This was mainly due to four reasons; Yahwistic degeneration because of syncretism; politically due to systematic release of Yahweh's guiding hand; the destruction of the old social order, landowners became significantly confined to a small number of town dwellers causing the amphictyony of ancient Israel to be lost with the peasants; the threat of the Assyrians towards Palestine from the 8th century onwards. This pre-exilic period is characterized by the developed social conditions inherited from the superior Canaanite culture as well as the fact of living under a monarchy. The likes of Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah and Jeremiah exhorted themes of repentance, rebuke and judgement and also a promise of salvation if people turned to Yahweh.

During the Babylonian exile the state was crushed with the end of cultic life as had been known, prevailing a mood of despair. The prophets Ezekiel and Deutero-Isaiah took on the roles of consolers and encouragers whilst the prophets of Joel, Obadiah, Haggai, Zechariah and Malachi after the exile and return to their homeland under a foreign political government saw the rebuilding of a new community based around a temple cult that would purify the religious and moral life. The fulfilment of the divine promises was held fast to.

In ancient times there existed non-cultic prophetic guilds living in communities under a `father` to guide them. They ate and lived together and would sometimes travel in groups accompanied by music and raving in ecstasy on distant errands. Leaders would train them in ecstatic exercises and issue errands. When Saul's messengers attempted to take David, they saw a group of prophets prophesying in ecstasy with Samuel conducting them (1SAM 19.18-24). Mowinckel is stated as saying that these free associations formed an intimacy with the cult and resembles them to the prophets of Baal who were permanently or temporarily in or out of different sanctuaries. Samuel thus indicates little divide between nabi and priest. During the time of the latter prophets, there was a special class of cultic prophets whom were firmly attached to the sanctuary receiving maintenance as the priests and other cultic functionaries would. Frequent usage of cultic texts and ritual formulas in the form of oracles and liturgies from the Book of Psalms indicate their ordinary participation here, including on the odd occasion being responsible for the organisation of temple levitical duties (2CHRON 35.15) - such temple singers were often endowed with prophetic gifts. In fact, prophets were also regarded as teachers of the torah, prophetic `words` and prophetic `torah` standing as synonyms. Isaiah says to listen to the torah (1.10); Jeremiah threatens punishment to those who do not heed the torah and the prophets (26.4f;6.19). Though the priests were the real administrators of the torah, the great prophets unduly claimed their functions. A third class worked on a private level finding themselves everywhere in sanctuaries and cultic ceremonies. At the temple, great festivals and sacral processions combined with music (ISA 30.29) would increase the zeal of the prophets which subsequently raised the religious exaltation of the crowd. We find then a positive attitude towards cultic life by the prophet who could always find an audience here. Of the great prophets most lived their own private lives and were not coenobitical or cultic in the strict sense, as the majority of the early prophets were, but would sometimes gather a circle of disciples around them as Isaiah did. Micah was a rustic freeholder, Hosea a farmer, Jeremiah though of a priestly family worked independently, Ezekiel described as a priest was called to be a prophet in Babylonia - there being no temple.

Some people never forgot a prophet's teaching and must have been responsible for making it relevant as well as its secondary additions. Disciples played an important role here. They would at first be lectured concerning the religious and moral principles of the prophets' preaching, and then entrusted with confessions not intended for immediate proclamation of which they would learn by heart for future transmission. Such revelations were collected and written down into little complexes of oracles and songs, though there is indication that certain disciples delivered oracles themselves (ISA 8.19) as well as prophets being commanded to write them down for preservation (ISA 8.16-18; 30.8; JER 36). In the case of Habakkuk it was so that it might read as a witness to the reliability of the word (2.2f). By the time of Amos, people had learned to take the prophet's words by themselves, the emphasis shifting from the story about the prophet over to the sayings themselves. The majority of the prophetic discourses were caused by the apostasy and sins of the people in general, giving them the appearance of ordinary but inspired preachers of repentance, heralding doom or bliss. When prophecy proclaimed judgement it announced the end of the established sacral order. They were highly critical of Israel's religious traditions, with the deliverance of a specific message from Yahweh to the people taking priority over the message itself. Such prophets were summoned before kings and the likes, and were also known to appear of their own accord. Haggai had special cause to intervene and publicly exhort the people for delaying the erection of the temple (Chap 1) at the end of the exile, whilst it was Elijah who helped repair the altar on Mount Carmel and re-establish the Yahweh cult in defence against Baal, and Elisha who was found functioning at the restored sanctuary afterwards (2KINGS 4.25).

Religious tradition took on a more real and fundamental purpose than it did to its contemporaries. The prophets worked with an element of reformation in trying to convince their hearers of the undiminished validity of sacral traditions. At different times to different people the prophet used a different variation to say the same thing. The message is held within one announcement, for taking the word completely absorbs all their emotions. It was also sometimes accompanied by symbolic actions, for instance, Ahijah the Shilonite tore his garment into twelve pieces (1KINGS 11.29ff). Old material was made to bear upon their day; Hosea projected from the old covenant tradition whilst Isaiah used the Zion-David tradition. Inner versatility and the power of adaption characterize three

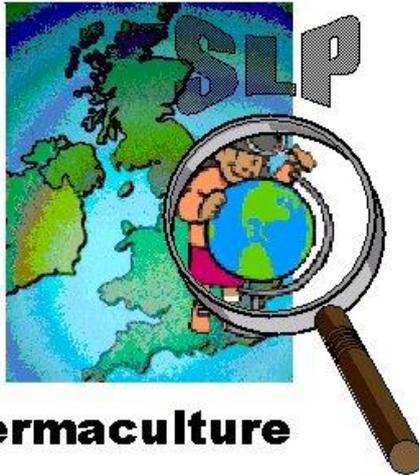
factors towards the message of the prophets; its new eschatological word with which Yahweh addresses Israel, the old election tradition, and the personal situation be it one incurring comfort or pain. In later ages adaption was made at liberty, being sometimes affected by adding threats to foreign nations which had meanwhile become antagonistic towards Israel. Hosea originally directed his message to the Northern kingdom though sometime later the word `Judah` was edited at several places locating a new target in the Southern Kingdom. Even prophecies that found their goal could be given fresh meaning, the message accompanying Israel through time. The Nathan prophecy (2SAM 7.11-16) is aimed at David, about establishing the throne of his offspring`s kingdom. Considerably later, Deuteronomic history connected this whole prophecy to Solomon`s building of the temple, `build a house for my name` (v13), and later still Deutero-Isaiah applied it as a whole to Israel (ISA 55.3f). The prophetic message though failed for an immediate fulfilment. During the pre-exilic period, proclaiming Yahweh`s judgement and sentence of death upon Israel tore open a deep gulf, she became hardened and stubborn to it. By this tremendous paradox though Isaiah sets his hope, thus making known the beginning of a new movement towards salvation. The message actually brings forth faith in the absence of it, keeping it within a narrow circle of disciples. It is delivered for a time to come and becomes a testament to those who followed it. Jeremiah made a final attempt to repentance in order that Yahweh might forgive her (JER 36). The sudden ruin was only a part of the message, the promise of blessing and security in Yahweh was another but though one generation closed their ears to it, it still needed to be written down.

The people were moved by awe and wonder by what they said, sometimes referring them as `lord` and `father`, whilst others feared for their secrets being exposed. In fact, the false prophets of Canaanite religion were accused of not been granted `Sod` or the consultation of Yahweh, and for using their own tongues conceitedly, because great was the privilege of the true prophets that God does nothing at all till first revealing it through them. Amaziah the high priest, conscious of the threat and power the prophets had over Israel at the time, needed to report to the king at Bethel of Amos`s appearance, saying that `the land is not able to bear all his words` (Amos 7.10). Elijah was persecuted by King Ahab (1KINGS 18.18) for rebuking him towards his face, (for choosing Baal the Phoenician God and forsaking Yahweh) as well as for bringing distress upon the kingdom. Even the proverbial expression "Is Saul also among the prophets" (1SAM 10.11-12) expresses how these prophets were also despised of, for their uncontrolled behaviour and abnormal mode of speaking put them beneath a good family man into a lowly and obscure origin. In the case of Isaiah, the people did not understand his behaviour for a long time ruling out any idea of its teaching capacity. Isaiah going naked becomes a portent of deportation (ISA 20.3); Jeremiah wearing a yoke was a warning about submitting to Nebuchadnezzar in order to escape deportation (JER 27.1ff). Both signs took on meaning only after Yahweh discloses its meaning. Noteworthy though it was to violate the prophets, for Pelatiah fell down at the words of Ezekiel (11.13), their history is littered with martyrdom, Jeremiah himself being the outstanding example who speaks of the bloody persecutions of the early prophets. Uriah was killed by the orders of King Jehoiakim (JER 26.20ff); Micah was impeded (28.9); Hosea suffered hostility (9.8); the unknown prophet of the exile was tortured (ISA 1.6).

They all know that they were called to share the sufferings of the people, their anguish was that of God`s, for the suffering of men`s burden of sin. Israel found a need to deny death as the last word, but it still did not alleviate the misery brought upon by evil. After the assault of the chaotic forces of the deluge (GEN 9.8-17), the Yahwist took care to restore faith in the rhythms of nature, derived from the ancient`s belief that order existed subject to the creator`s wishes. Evil in its various forms had been given a license, promoting an existence where meaning and not happiness was basic to survival. Nature`s forces were unleashed by the creator; famine, pestilence, earthquake etc., without any discrimination between the innocent and the guilty. Thus they became instruments of divine punishment, reinforced by the belief that God is creator, and these established principles became the focus of the community as whole - Israel. The creator had sufficient power to deal with moral and religious evil, the undeserved suffering of the people was reconciled with belief in order and purpose.

Israelite prophecy sort to deal with this, but as previously noted was really a great failure. The number of prophecies fulfilled equal those unfulfilled. This was not considered as an embarrassment, in fact the delay did no more than lead to the acknowledgement and worship of Yahweh as Lord, promulgating faith amongst the people. Divine acts of salvation then were not an ending in itself but a means to an end. For the meaning of God`s judgement was seen when Moses interceded for Israel, at which point she no longer stood guilty. Long live Israel!

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