

# THE LUNAR BULL

SCHOLARLY ARTICLES BY PETER FRITZ WALTER

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THE LAW OF EVIDENCE

THE RESTRICTION OF NATIONAL SOVEREIGNTY

ALTERNATIVE MEDICINE AND WELLNESS TECHNIQUES

CONSCIOUSNESS AND SHAMANISM

CREATIVE PRAYER

SOUL JAZZ

THE EGO MATTER

THE STAR SCRIPT

THE LUNAR BULL

# THE LUNAR BULL

ABOUT THE SPIRITUAL SIGNIFICANCE  
OF MATRIARCHY

BY PETER FRITZ WALTER



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He started writing essays as an adolescent and received a high school award for creative writing and editorial work for the school magazine.

After finalizing his law diplomas, he graduated with an LL.M. in European Integration at Saarland University, Germany, and with a Doctor of Law title from University of Geneva, Switzerland, in 1987.

He then took courses in psychology at the University of Geneva and interviewed a number of psychotherapists in Lausanne and Geneva, Switzerland. His interest was intensified through a hypnotherapy with an Ericksonian American hypnotherapist in Lausanne. This led him to the recovery and healing of his inner child.

After a second career as a corporate trainer and personal coach, Pierre retired as a full-time writer, philosopher, and photographer.

Pierre is a German-French bilingual native speaker and writes English as his 4<sup>th</sup> language after German, Latin and French. He also reads source literature for his research works in Spanish, Italian, Portuguese, and Dutch. In addition, Pierre has notions of Thai, Khmer, Chinese and Japanese.

All of Pierre's books are hand-crafted and self-published, designed by the author. Pierre publishes via his Delaware company, Sirius-C Media Galaxy LLC, and under the imprints of IPUBLICA and SCM (Sirius-C Media).

Our inner world is reality, reality even more real than the apparent world; to call fantasy or fairy tale what merely seems illogical means that one does not understand nature.

—MARC CHAGALL

The author's profits from this book are being donated to charity.

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# INTRODUCTION

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This essay hopefully helps in your quest for your finding out about your inner god or goddess.

In a society with patriarchal values, the soul will keep the counterplayer inside, hidden, and in the dark. Thus in a solar culture, such as ours, the *counterplayer* is the lunar principle, or, as it was called in antiquity, the *Lunar Bull*.

If you want to become whole so as to embrace your soul values, you have to heal that phylogenetic split between *patriarchal* and *matriarchal* culture. This split was a historical fact and it has left imprints in our soul and our psyche. But while this may have been so as a matter of history, while there have been matri-

archal cultures first and patriarchal societies later, this is not how the soul has experienced these matters. Recent research has corroborated that things are really not as clear-cut as historians thought they were.



*Riane Eisler*

When questioned about *patriarchy* and *matriarchy*, many people, and among them even researchers of repute, tend to jump to quick conclusions. They take either-or posi-

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tions or they question the whole dichotomy calling it a historic bluff.

And there are those who try to find a way out of that hide-and-seek game that leaves very important questions open by declaring them as obsolete. There is one author who stands out: it is Riane Eisler.

—See, for example, Riane Eisler, *The Chalice and the Blade* (1995) and *Sacred Pleasure* (1996).

She has not declared the dichotomy as a historic bluff, but showed with a lot of evidence that both of these concepts *never have existed in a pure form*, but that in a way they are complementary. However, in a second step, that was perhaps more important than the first, she has looked at the basic ingredients of each of these cultural opposites and found remarkable, if not striking, differences. There is one main difference that she peels

out and that, once you know about it, cannot be unthought. It is the discovery that, deep down, the two concepts differ by the way they look not at one gender, but by the way they look at *both*.

Succinctly speaking, Riane Eisler found that matriarchy is predominantly a *paradigm that favors partnership relations* between the two sexes and generally between all members in a given society, while patriarchy favors dominance and oppression, male over female, above over below, powerful over powerless, in the sense of strict obedience-based hierarchies.

Without knowing more, here already, with this kind of rudimentary knowledge as a quintessence of Eisler's in-depth research, we see that there is something of an automatism built in patriarchy. *It's the automatism of abuse*. It's

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as if all was setup for it to occur. It's as if the cultural and social framework was exactly drafted for abuse to happen, while abuse that is so eloquently fought, in patriarchal terms, as a sin and abject behavior. While matriarchy tolerates it and has built rape in most of its cultural myths, patriarchy has *institutionalized rape*, in all its forms, sexual, social, racial, ethnic, military and commercial. That is the difference.

Riane Eisler's amazing research has brought to daylight that maintaining the age-old dichotomy of *matriarchal versus patriarchal* is only accurate when we describe their psychological content, but not when we describe evolutionary changes in the human setup.

In truth, Eisler points out, we are dealing with a *partnership-oriented paradigm versus a dominator paradigm*, the first coming close to

the idea of *matriarchy*, the latter more or less synonymous with *patriarchy*.

The merit of Eisler's approach is that we can get away from extreme positions: because there never was a really pure matriarchy or a really pure patriarchy in human history.

When we look, for example, at the mythology of highly patriarchal tribes, such as the ancient Hebrews, we find matriarchal elements, and therefore must conclude that we got a



mix rather than a pure soup. In that mix, to rest with the example of the Hebrews, are *predominantly* patriarchal elements and a few matriarchal elements, as in *yang* is a small portion of *yin*, and *vice versa*. And as *Johann Jakob Bachofen* found in his classical treatise

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on matriarchy, even in highly matriarchal cultures there are to be found a few elements of patriarchy.

—Originally in German language, Johann Jakob Bachofen, *Das Mutterrecht* (1948).

That means that when we are using the dichotomy matriarchal-patriarchal, we are arguing not from a real-life perspective, but rather from our ideological understanding of *patriarchy* or *matriarchy*.

What counts for us within the purpose of this essay is the *spiritual significance of matriarchy* as a psychological and archetypal complex in the collective unconscious of humanity not the historical or psychohistorical evolution of humanity.

— See Lloyd deMause, *Foundations of Psychohistory* (1982).

Regarding the evolutionary aspect, Joseph Campbell writes in *Occidental Mythology* (1973/1991):

For it is now perfectly clear that before the violent entry of the late Bronze and early Iron Age nomadic Aryan cattle-herders from the north and Semitic sheep and goat herders from the south into the old cult sites of the ancient world, there had prevailed in that world an essentially organic, vegetal, non-heroic view of the nature and necessities of life that was completely repugnant to those lion hearts for whom not the patient toil of earth but the battle spear and its plunder were the source of both wealth and joy. In the older mother myths and rites the light and darker aspects of the mixed thing that is life had been honored equally and together, whereas in the later, male-oriented, patriarchal myths, all that is good and noble was attributed to the new, heroic master gods, leaving to the native nature powers the character only of darkness—to which, also, a negative moral judgment now was added. For, as a great body of evidence shows, the social as well as mythic orders of the two contrasting ways of life were opposed. (Id., 21)



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It is not difficult for us today to see that the symbolism of mythology bears a *specific psychological scripting*. In the perspective of psychoanalysis, and even more so, of *psychosynthesis*, there is little doubt that the old sagas are of the nature of dream, or that dreams are symptomatic of the dynamics of the psyche.

Sigmund Freud, Carl Jung, Joseph Campbell, Otto Rank, Karl Abraham, Géza Róheim, and many others have within the last century developed a vastly documented modern lore of dream and myth interpretation. With our modern-day discovery that the holistic patterns of fairy tale and myth correspond to those of dream, the long discredited ideas of archaic man have returned dramatically to the foreground of consciousness.

One of those archaic symbols or archetypes is that of the *Lunar Bull*, for there is a di-

rect relationship between mythology and astrology. It can be said that astrology uses mythology to a large extent in order to make spiritual energies more visually comprehensive.



When explaining the nature of the planetary energy of *Moon*, for example, astrology will use certain metaphors.

These metaphors are *embodied in symbols*, and the symbols, as such, build a necessary *vocabulary* for anybody to study who wants to practice and explain astrology. For example, the main symbols traditionally associated with the Moon energy are: *Cancer, Bull, Female, Shell, House, Black, Water, Shadow*.

As the mythic bull's characteristics are associated with the *lunar* energies, it was called, in Antiquity, the *Lunar Bull*.

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This expression is not a fancy, even today, because the bull fighting tradition that dates from patriarchy, has put the whole bull mythology completely upside down.



The killing of the bull that was once a ritual sacrifice for the Goddess as the *tutelary divinity* of the bull was transformed into a sport in which the stabbing of the bull is a *symbolic rape* expressing the subordination of the female under the male's sexual dominion.



## THE LUNAR BULL

Thus, by analogy, the *modern bull*, the bull that is stabbed and killed by the Matador within the traditional bull fighting has quite little or nothing to do with the matriarchal mythic or lunar bull. The lunar bull was the object of worship prevalent in the age when our sun was passing through the sign of Taurus.



What was preserved from that time were the mysteries of Mithras. The horns of the bull were generally a symbol of fertility and bountiful riches in many cultures for thousands of years. The constellation Taurus may also allude to the Greek story of *Europa and the Bull*.

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Princess *Europa* was daughter of King Agenor. One fine spring day, accompanied by her hand maidens, she went to the seashore to gather flowers.

Zeus, who had fallen in love with Europa, seized the opportunity. Zeus transformed himself into a magnificent white bull, and as such he joined King Agenor's grazing herd.

Europa noticed the wonderful white beast, who gazed at them all with such a mild manner that they were not frightened. Europa wove wreathes of flowers for the beast, and wrapped them around his horns. She led him around the meadow, and he was as docile as a lamb.

Then, as he trotted down to the seashore, she jumped onto his shoulders. Suddenly, to her surprise and fright, he plunged into the sea and carried the princess to Crete. As they

## THE LUNAR BULL

reached the Cretan shore, Zeus then turned into an eagle and ravaged Europa.

She bore three sons, the first of which was *Minos*, who is said to have introduced the bull cult to the Cretans. He had *Daedalus* build a maze in the depths of his palace at Knossos, which became the home of *Minotaur*, the offspring of Minos' wife Pasiphae, and a bull.

Seven boys and seven maidens were ritually sacrificed to the Minotaur every year, until Theseus killed the monster.



*The Minotaur*

# THE LUNAR BULL

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The mythic lunar bull, lord of the rhythm of the universe, to whose song all mortality is dancing in around of birth, death, and new birth, was called to mind by the sounds of the drum, strings, and reed flutes of the temple orchestras, and those attending were set in accord thereby with the aspect of being that never dies. The beatific, yet impassive, enigmatic Mona Lisa features of the bull slain by the lion-bird suggest the mode of being known to initiates of the wisdom beyond death, beyond changing time. Through his death, which is no death, he is giving life to the creatures of the earth, even while indicating, with his lifted forefoot, the leftward horn of the mythic symbol.

—JOSEPH CAMPBELL, OCCIDENTAL MYTHOLOGY

What does this myth tell us? Which psychological truth does it reveal?

Let us have a deeper look at this intriguing story. We got a seducer here, we have an ab-

duction, a rape, and then, as a result, a child-eating monster that eventually is killed. And we have a bull. What does this bull stand for, psychologically?

Experts of mythology and psychiatrists agree that the bull, despite of his phallic horns is a *symbol for matriarchy*, and this because the bull cannot be seen isolated from the Goddess that, *metaphorically* and from the visual depictions, stands on the shoulders of the bull.

This is a metaphor because we would not be interested in that bull if it had only a historical meaning for us. We are interested in that bull because we have its energy within us. Joseph Campbell affirms that all the gods are *within us*.

Hence the bull as a sort of *matriarchal god*, also is within our own unconscious, a part of



our male love instinct that can enjoy to conquer and rape, abduct and possess, enclose and abuse.



We are used today to a *psychological language* that suggests all these longings were abysmal and abject and we tend to project them, as a result of our blinding them out, onto others that we call *the monsters*, perpetrators, rapists or sex offenders and that our morning papers abound of.

Yet, all this psychological hide-and-seek is useless: we are facing but parts of ourselves when dealing with these well-hidden issues

that often are wrapped into the folder of our best-kept family secrets. The bull story tells us that rape desires as part of sexual longings are *not destructive per se*, but become destructive when they are *enclosed, incarcerated, tightly controlled and discarded* out of life by strict moralistic rules. The Minotaur became a child-eating monster because it was enclosed in a tower, because King Minos was afraid for his reputation and wanted to hide the monster from the populace. This may historically have been the first time when *child protection thinking* was to be noted in human history, and when the results were obviously as devastating as they are today.

We have the symbolism written into the Tarot where *The Tower*, the 16<sup>th</sup> Arcane, is a symbol of something that is too tightly controlled, to a point to explode, with all that usually accompanies those explosions—that

most of us have gone through, once in our lives, in one or the other way, be it a sex scandal, a public outrage, the revelation of a family secret, an abuse story, or criminal conviction as a *sex offender*.

— See, for example, Sallie Nichols, *Jung And Tarot* (1986).



And then, we ask '*Why has this happened?*,' and we are again regressing in childhood longings for autonomy that were thwarted by over-controlling parents or educators, and we face our *rage*—eventually. The *public outrage* we encountered was but a projection of our *own repressed inner rage*. It is because we had forgotten about that magic library with the books that can talk, and the

## THE LUNAR BULL

wizard, and magic houses that endure, the magic of our soulful childhood!

And back where we came from, we can eventually ask what we really want when we want to rape, to possess, to abduct, to ravish?



And thus we gradually, very gradually, find out that, then, we want to find unity with soul, and *make the split undone* that was forced onto us by patriarchal life-denial, by moralism, by a schizoid education that we suffered, individually and collectively. After all, to copulate

means to *link!* And then we might finally ask the pertinent question: 'How has patriarchy come about—and what was before?'

It all started with a murder: the murder of the Goddess. Which is ultimately a mother-rape. And it became the foundation of what is called a culture. It became the foundation of what is called a religion. Joseph Campbell explains in *The Power of Myth* (1988):

[I]n biblical times, when the Hebrews came in, they really wiped out the Goddess. The term for the Canaanite goddess that's used in the Old Testament is *the Abomination*. Apparently, throughout the period represented in the Book of Kings, for example, there was a back and forth between the two cults. Many of the Hebrew kings were condemned in the Old Testament for having worshiped on the mountaintops. Those mountains were symbols of the Goddess. And there was a very strong accent against the Goddess in the Hebrew, which you do not find in the Indo-European mythologies. Here you have Zeus marrying the Goddess, and then the two play together. So it's an

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extreme case that we have in the Bible, and our own Western subjugation of the female is a function of biblical thinking. (Id., 215-216)

It seems that when man began to preach *high morality* and confessed to strive for goodness, he began to really become diabolic. Campbell remarks that *the vandalism involved in the destruction of the pagan temples of antiquity is hardly matched in world history.* (Id., 248).

Again we may reflect on the teaching of the Lunar Bull. Zeus married the Goddess by raping her, and that rape ultimately was union and creation. While patriarchy, with its strong emphasis on the *abomination* of what it labels *sexual crime* is exactly *embodying the perversion* that it so strongly projects upon matriarchal cults, and, today, upon *matriarchal people*.

I mean the so-called *pedophiles*, who are put today in the shoes of that Goddess that early patriarchy wiped out. And as their ancient precursors did, the Hammurabis of old, the *darth vaders* of the modern state are out to *euthanize* those they don't understand and who *disturb their circles*, by questioning their culturally sanctified paranoia.

While the true abomination is of course not matriarchy or Goddess cults, and not rape, but *a cult or religion or cultural paradigm that perverts nature into a total repression of the living impulse* and that puts a single male god as the creator principle, thereby annihilating the eternal *balance of polarities*, manifesting as *yin* and *yang*, female and male, Moon and Sun, red and blue, cool and hot, dry and moist, and that restricts life to a *dead morality*. Campbell explains:

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The patriarchal point of view is distinguished from the earlier archaic view by its setting apart of all pairs-of-opposites — male and female, life and death, true and false, good and evil—as though they were absolutes in themselves and not merely aspects of the larger entity of life. This we may liken to a solar, as opposed to lunar, mythic view, since darkness flees from the sun as its opposite, but in the moon dark and light interact in the one sphere.

— Joseph Campbell, *Occidental Mythology* (1973), p. 27.

Many people, even in our days of large-scale feminism, women rights and public criticism of patriarchal tradition and values do not really grasp the implication of patriarchy upon our sexual mores and sexual laws. Or they are simply afraid to question the reigning system as deeply as that, scratching the surface with their research.

I have been in touch with researchers from Germany and the United States who openly



unveil and criticize the trap of patriarchy and who also defend the sexual freedom of children. But their rhetoric has only one leg when it goes to see what *sexual freedom* for children really means!

It means *free partner choice*. It means that a child can also choose *an adult as a partner* for play, including sex play.



*Eva, by Irina Ionesco*

When faced with that argument, all those researchers that from their books sound so well-bred, well-educated and well-groomed *block off*. They cease to argue and suddenly

become dogmatic and declare that in such a case we could not speak any more of child sexuality but about *pedophilia*, and that the latter was invariably rape, violence and abuse.

They assert this without having anything in hand for the backup of their unscientific rants. *That is how far our science goes, all science goes.*

We cannot access knowledge that we are not ready to assimilate because we are emotionally not mature for it.

These men, while they may have many letters behind their names and while they may be accredited at famous universities, are but anxious children who, when it goes to open the forbidden door, shy away and declare that there are no forbidden doors because we lived in a *democratic* society. A society so

democratic obviously that it incarcerates people for love!

These apparently so liberal scientists would thus forbid their child to have an adult sex partner, while they would allow their child to have sex with a peer. What a high form of respect indeed! A slave is forbidden to make love with a noble while he is graciously given the right, by his master, to love his brothers-in-fate.

What, then, is that modern childhood else than slavery? And in what those liberal parents really differ from our patriarchal house tyrants of old? What Joseph Campbell calls a *solar worldview*, I call a worldview where *stupidity has become the order of the day*.

To deny our shadow is suicidal, and it's exactly what a solar worldview is all about. It denies shadow.

A picture without shadows is a one-dimensional drawing of life, a shallow affair. It's sketching a life that is not worth to be lived, because all is on one level, without ups and downs, without excitements, the shallow boredom of a moralist who *goes to Church* at fixed hours or who bows to the ground to lick the feet of his cosmic monstermind.

In another publication I have demonstrated that all our major civilizations or *dominator cultures* since Babylonian times almost completely disregarded *eight fundamental patterns of living* that however pre-patriarchal cultures, and still today most tribal cultures respect.

This denial, I showed, makes for:

- ▶ our high destructivity;
- ▶ our judgmental and persecutory attitudes;

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- ▶ our schizophrenic split between mind and body;
- ▶ our belief in the superiority of the mind;
- ▶ our belief in the inferiority of the body;
- ▶ our dysfunctional approach to living and loving;
- ▶ our hypocrite in-group and out-group morality;
- ▶ our disregard for the *yin* principle.

The terms *lunar* and *solar* world view that Campbell uses are derived from astrology. The bull enters the books of world mythology in both versions as the *mythic bull* and the *lunar bull*. And in both versions, according to Erich Neumann, the bull on which the goddess stands is the symbol of masculinity.

—See Erich Neumann, *The Great Mother* (1972), p. 141, with many reproductions of ancient sculptures featuring both types of bull. See also the recent study of Michael Balter, *The Goddess and the Bull* (2006).

The bull is also said to have succumbed to the archetypal mother in *matriarchal incest*, which is a *phantasmagoric incest*, symbolizing the closeness and symbiotic aura of the mother-son relationship.

This phantasmagoric incest that in ancient matriarchal rituals was put on stage dance and chant as a celebration of creation, has quite little to do with actual incest, the prototypical father-daughter incest so ingrained in patriarchy.

It is *not a sexual incest*, but symbolizes the need of the young male for a healthy symbiosis with his mother, if he is to develop his full psychosexual potential.

An important detail in those old representations of the Goddess and her Bull is that the bull is actually in a supportive role: the Goddess stands on him. He thus supports the

Goddess. *The male supports the female.* That is the quintessential message of matriarchy.



*'Three Goddesses,' art photo by Jan Saudek*

That does not mean he's a servant of the female. In patriarchy these poles have not just be reversed. The female is not just supporting the male, but serves the male, including her children. That is the substantial difference.

In matriarchy, the son supports his mother, but he is not her servant. In patriarchy, the daughter is not just supporting her father, but she's supposed to be his servant. We have that incarnated both in the household-female

and the love-female. The wife is supposed to serve her husband.

The prostitute is supposed to serve her client. Both are in not just a supportive role, but hold actually slave roles.

That is why we can say that patriarchy has not just reversed matriarchy. It has distorted it to a caricature of life in which roles are no more naturally taken by people, but artificially forced upon people.

Joseph Campbell writes in *The Hero with A Thousand Faces*, (1973):

This recognition of the secondary nature of the personality of whatever deity is worshipped is characteristic of most of the traditions of the world. (...) In Christianity, Mohammedanism, and Judaism, however, the personality of the divinity is taught to be final—which makes it comparatively difficult for the members of these communions to understand how one may go beyond the limitations of their own anthropomorphic



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divinity. The result has been, on one hand, a general obfuscation of the symbols, and on the other, a god-ridden bigotry such as is unmatched elsewhere in the history of religion. (Id. 258, 259, note 5)



# HISTORICAL TURN

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If we look at the whole span of our cultural evolution from the perspective of cultural transformation theory, we see that the roots of our present global crises go back to the fundamental shift in our pre-history that brought enormous changes not only in social structure but also in technology. This was the shift in emphasis from technologies that sustain and enhance life to the technologies symbolized by the Blade: technologies designed to destroy and dominate. This has been the technological emphasis, rather than technology per se, that today threatens all life in our globe.

—RIANE EISLER

Another important historical turn, after the one in pre-history described by Eisler that is usually associated with the beginnings of patriarchy is the upcoming of the school system.

If we take Europe as an example, why and how schools came up? In the Middle Ages, when the Church tried to gain as much power

over people as possible and indulged in *human rights abuses* of all kinds, monks and nuns opened the first schools. These schools were recruitment centers for the monasteries. From the beginning, boys and girls were separated in different schools. From the boys' classes, the monks the recruited, from the girls' schools the nuns.

When you read history books, the Church is cited as the great benefactor of humanity in implementing the school system. But the Church's intention was first of all an effort to sustain the power of its own worldly hierarchy and oppression system, and second, and most importantly, *direct perception of truth* was going to be wiped out from civilization from that point in history.

Before the existence of schools, children were raised by their parents and the other

adults present in the extended family. They learned primarily by observation and *direct perception*. They *picked up* what they needed for their later career, from their early environment.

It is interesting to remember, in this context, that early language learning takes place in exactly the same way. The young child picks up whole patterns from the language spoken around him or her.

Research during recent years provided evidence for the fact that this form of learning is more holistic and adapted to the passively organizing intelligence of the human brain than any system that has so far been implemented in schools.

Humans generally learn their mother tongue perfectly, whereas they struggle along learning a second or third language later in

school or at college. Only relatively recent learning methods such as *Superlearning*<sup>®</sup> have taken serious the wisdom of nature present in every learning experience. Think tanks such as Edward de Bono have in addition shown us the relevance of the brain's functioning as a passively self-organizing system.

—See, for example, Lynn Schroeder, Sheila Ostrander & Nancy Ostrander, *Superlearning 2000* (1997).

From his experience as a think tank and corporate trainer, Edward de Bono found that our usual learning processes, such as curricula in schools, universities or, more specifically, in *management training*, are awkwardly maladapted to the way our brain organizes and stores information.



De Bono, much in the same way as Dr. Georgi Lozanov, psychiatrist and originator of the *Superlearning* method, found that only in early childhood learning, and especially in the way young children learn their first language, we see nature's full intelligence at work.

It is a well-known fact that geniuses such as Albert Einstein, Pablo Picasso and many others never finished school, dropped out or flew it.

They knew that they knew better and followed their inner instinct rather than an artificial learning system which involves a considerable waste of time and resources and which violates human dignity in the most flagrant way. In one word, they followed their *soul* and thereby realized their soul reality without perhaps reflecting about it. They did not let society condition their inner mind to a point to

crush their creative impulses. They were *marginal* in just the same way as a pedophile is marginal, or as an autistic child is marginal, and as we as creative souls are all marginal in front of the herd of school-fed morons.

It is not a matter of research or of statistics to draw out the human potential, and still less when we talk about the human soul.

Every soul is marginal in the sense that it can't be measured on the lines of science, the usual whitewash of complexity for the masses, the perennial fascist over-up of true human genius.



# MURDER OF THE GODDESS

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For every stoic was a stoic; but in Christendom  
where is the Christian?

—JOSEPH CAMPBELL



*The Eternal Female*

Dr. Campbell's research on the *religious* roots of culture is not new, but for this reason it is not less a theme of the day.

—See, for example, Joseph Campbell, *The Hero With A Thousand Faces* (1973), *Occidental Mythology* (1973), and *The Power of Myth* (1988).

For it is counteracting fascism, as it shows with such strong evidence not only how complex the human soul is, but also that this *has to be that way* if man wants to maintain psychic health. This astounding holistic information opens infinite insights into how to live peacefully, resourcefully and respectfully.

The *historical shift toward stupidity* was a profound shift in human consciousness, *opening a deep schizoid gap* that some explain esoterically with an alien manipulation of the human DNA. But even if we stay with the historical facts alone and see their symbolic and archetypal content, we must acknowledge that something went wrong at that point in human evolution.

Riane Eisler, in her best-selling study *The Chalice and The Blade* (1995) called it the *truncation of civilization*. It was the unwritten

historical vow of many to deny their humanity and follow the course of atrocious violence that began with the slaughtering of peaceful and nature-abiding cultures by the new arrogant patriarchal hordes and their violent, jealous and blood-thirsty God Yahweh, and psychologically a turn from permissiveness to moralistic repression.

Wilhelm Reich called it the *irruption of compulsory sex-morality*, whereas Campbell qualifies it as 'the power impulse [being] the fundamental impulse in European history [that] got into our religious traditions.'

—See Wilhelm Reich, *The Irruption of Compulsive Sex-Morality*, (1971) and Joseph Campbell, *The Power of Myth* (1988), p. 248.

As Reich and other psychoanalysts clearly showed, this power obsession, that lasts until today in our Western culture, was from the start a sort of *cultural cancer* as the result of

the denial of nature and man's arrogant claim to *improve* creation and make it better, thereby destroying it. It is by repressing *primary power* and breeding depression that the thirst for power was taking big dimensions in our culture, until this day. It was the denial of *primary power* that was at the origin of this cultural perversion. Joseph Campbell observed that the gravity of this historical shift was so deep and lasting that even the *mythological* and *archetypical* symbolism changed with it:

The new age of the Sun God has dawned, and there is to follow an extremely interesting, mythologically confusing development known as solarization, whereby the entire symbolic system of the earlier age is to be reversed, with the moon and the lunar bull assigned to the mythic sphere of the female, and the lion, the solar principle, to the male.'

—Joseph Campbell, *Occidental Mythology* (1973/1991), p. 75.

It was the real beginning of the apocalypse, for all that came later and that we face today as *facts of life* are but results and consequences of the profound shift that took place at this time. It was the shift from matriarchy to patriarchy or, in new terminology, the shift from a *partnership culture* to a *dominator culture*.

—The great majority of authors before the new perspective brought up by Riane Eisler were founding their terminology on Bachofen's study 'Das Mutterrecht' (The Matrilineal Order) that was first published as early as in the 1920s and similar studies by Bronislaw Malinowski and Wilhelm Reich in the 1930s. All these authors spoke from a shift of matriarchy to patriarchy.

Joseph Campbell acknowledges the dominance of the patriarchal gods since then in our Western cultural paradigm, but he considers the goddess as *the counterplayer* in the collective unconscious and thus assigns her at

least a shadow role. In *Occidental Mythology* (1973), p. 70, Joseph Campbell remarks:

I am taking pains in this work to place considerable stress upon the world age and symbolic order of the goddess; for the findings both of anthropology and of archeology now attest not only to a contrast between the mythic and social systems of the goddess and the later gods, but also to the fact that in our own European culture that of the gods overlies and occludes that of the goddess—which is nevertheless effective as a counterplayer, so to say, in the unconscious of the civilization as a whole.

This shadow role of the *Goddess* in Christianity is symbolized by the *Holy Virgin*, and it is sexually fantasized about as a secret wish to defile, debauch and rape virgins.

—See R.E.L. Masters, *Forbidden Sexual Behavior and Morality* (1951), p. 387 who observes:

It is ironic that where the desire to defile, humiliate or otherwise sadistically abuse children is concerned, it is so often the very notion of the child's purity and innocence that leads to the violation.

In fact, how can a deity that originally stood for fertility become an eternal virgin? When we study Greek mythology, we see that the *original mother goddess* was Demeter, while the Church's virgin cult suggests that her daughter Persephone, a girl abducted by Hades, god of the underworld, became the new, castrated, Virgin Mother.

—In Greek mythology, Persephone, daughter of the earth goddess Demeter became the queen of the underworld after her abduction by Hades.

And Hades represents the psychologically and socially rejected sexual longing for *virgins*, for little girls, that became suppressed in our personal and collective *underworld*, the unconscious—powerfully invoked again by American photographer Sally Mann in the art photo below, a photo innocently taken of her

own daughter but that comes with a huge cultural overhead of repressed sexual wishes.



*From 'Immediate Family,' by Sally Mann*

We can thus understand that the *virgin cult* is a direct consequence of patriarchy and already well present in the Hellenistic and Roman cultures, and not an invention of the Christians.

It was not surprisingly in the Victorian Era that the virgin cult became a real sexual ob-



session or mania, a cult for well-to-do and noble men to rape and defile young girls, when those were available, for example, in the worker classes of the poor quarters in industrialized London and other major cities of that time of the early Industrial Revolution.

The female, to become acceptable in an entirely man-dominated world, had to be deprived of her own desire, castrated, relegated to the role of the obedient little girl.

Without desire herself, the *girl-female became undesirable* as an unconscious reflex of the superego's copulation prohibition. She was no more desired as a child to be lovingly procreated by her parents, but her birth was largely considered an accident; in many cases a man who procreated only girls or too many girls was considered weak in Antiquity and even through the Renaissance.

What I am saying is that with the psychological castration of the female and the moralistic prohibition of her being desirable sexually, sexuality became forever damaged, and perverted into a voyeuristic cult that hypertrophies the visual and neglects the tactile: the psychological roots of pornography are to be found in the taboo to touch a female child sexually. The more sex with female children became tabooed, the more the sexual female child became a *haunting sex obsession* for males, and led to the criminal definition of rape, originally a property offense.

—See, Florence Rush, *The Best Kept Secret* (1980), and Riane Eisler, *The Chalice and The Blade* (1995).

Rape originally meant *theft*, and this can be well shown in French, where the word for theft is *vol* and for rape *viol*.

In Antiquity, to possess a female child sexually meant in most cases to abduct her, a fact that is well established in Greek mythology in the story of Hades abducting *Persephone* for enjoying and possessing her sexually.

In ancient patriarchy, the rape of a little girl was legally speaking an offense against her father, a kind of *property damage* that could be repaired by paying an indemnity to the father, but not a crime against the person of the child. (Id.)

From the Church's modified goddess doctrine, its virgin cult becomes understandable. While the god-mother is a very old idea and existed long before Christianity, this god-mother, for the Christians, had to be a virgin, and even a Holy Virgin. Campbell writes in *The Power of Myth* (1988):

The virgin birth comes into Christianity by way of the Greek tradition. When you read the four gospels, for example, the only one in which the virgin birth appears is the Gospel According to Luke, and Luke was a Greek. (Id., 217)

Behold, the doctrine of *Immaculate Conception* was only valid for the conception of the *Son of God*. All other children were born in sin, from ordinary, non-virgin mothers.

I can't think of a greater *perversion and distortion of nature* because this mental construct means in fact that nature is wrong and faulty and that the very denial of nature is right and holy. Yet, if the Church had really been consequent in their view, they would have needed to sanctify man-girl love as the ultimate modification or *culturalization* of nature.

The interesting point is that the Church's dogma, seen from this perspective, makes

sense culturally. In addition, it would have helped men to *integrate their tender love for the small female*, a love every sensitive and cultured man knows to appreciate, instead of disintegrating this tender love and *rendering it a shadow experience* only to be experienced through the rape, abduction and sometimes even murder of little girls.

The Church could have codified love with little women in its nonviolent and respectful dimension in a way that is socially useful, and even biologically logical. This would have had a peace-inducing effect on human sexuality and would have prevented widespread sexual crime against little girls.

As in every *yang*, there is a small amount of *yin*, visually represented by the *yin-yang* symbol, in the large strong male there is a small weak female that the male can unconsciously

project upon little girls. And if the Church had considered that it is important socially to *integrate desires* so as to avoid violence, she could have declared what today is called *girl-love* a socially viable and acceptable sexual and cultural phenomenon.

I believe that if the Church had integrated the small female as a desirable love object, the consequences would have been positive. We would not face terrible amounts of female children raped, abducted and killed every month in countries that follow the patriarchal dominator paradigm.

And we would not have had a raise of *homosexuality* in our culture because homosexuality in my view is the result of an unconscious blinding out of the desire for small females. Thus, the Church, by the same token, would not have had to invest so much energy

for fighting homosexuality during several centuries in its existence. The large fallback into paganism today is the result of this denial of responsibility of the Church to integrate human sexual desire in all its forms. And by doing so the Church missed the sense of the Grail.

—According to Joseph Campbell, the grail symbolizes the respect not of abstract rules and regulations (sexual or other ones) but respect of nature, of creation.

The same can be projected for boylove, represented in the Church as the love of the priest for the altar boy, and the beautiful Sapphic love of adult females for little girls.

In older documentations of the Church's annals, the love of the priest for his altar boys was never questioned. As a matter of fact, the priest had to renounce females as a matter of

religious dogma, but that never implied that priests had to live like eunuchs.

Metaphorically, we may say that the undesirable little goddess was not less undesirable for the priest, but practically replaced by a desirable, and available, little god represented by the virgin altar boy. Only with sex repression in modern times, and the fascist business of *child protection* could it happen that all adult-child sexual relations became a matter of social disapproval, even within the Church.

Many social tragedies were the result. The Babylonian *Epic of Creation* amply demonstrates this fact. On the other hand, Campbell reports in *Oriental Mythology* that in most cultures the opposite paradigm was being in place, isolating Western Christian life-denial as something unique and atrociously perverse in human evolution:



## MURDER OF THE GODDESS

The dreamlike spell of this contemplative, metaphysically oriented tradition, where light and darkness dance together in a world-creating cosmic shadow play, carries into modern times an image that is of incalculable age. In its primitive form it is widely known among the jungle villages of the broad equatorial zone that extends from Africa eastward, through India, Southeast Asia, and Oceania, to Brazil, where the basic myth is of a dreamlike age of the beginning, when there was neither death nor birth, which, however, terminated when a murder was committed.

—Joseph Campbell, *The Masks of God* (1962), p. 4.

The synthesis is to be found in what the Taoists called *The Tao* and that Campbell calls '*the perfume, the flowering and fulfillment of human life, not a supernatural virtue imposed upon it.*'

—See Joseph Campbell, *The Power of Myth* (1988), p. 245.

And like the Taoists, Campbell says that *'heaven and hell are within us, and all the gods are within us.'* (Id., p. 46.)

Campbell makes his point clearly by telling us to overcome the schizoid split so deeply rooted in the patriarchal shift that occurred five thousands years ago and reminds is about the myth of the Grail as a syncretic doctrine of love allowed to grow beyond all borders:

The Grail becomes symbolic of an authentic life that is lived in terms of its own volition, in terms of its own impulse system, that carries itself between the pairs of opposites of good and evil, light and dark. (Id., 245.)

And Campbell emphasizes that love *'is not expressing itself in terms of the socially approved manners of life because it has nothing to do with the social order.'* (Id., 254.)

Even more clearly, Thomas Moore, in his book *Care of the Soul* (1994) states that

'[m]oralism is one of the most effective shields against the soul, protecting us from its intricacy.' (Id., 17). Thomas Moore pursues on pp. 239-240:

The soul's complex means of self-expression is an aspect of its depth and subtlety. When we feel something soulfully, it is sometimes difficult to express that feeling clearly. At a loss of words, we turn to stories and images. Nicholas of Cusa concluded that we often have no alternative but to live with *enigmatic images*. Since soul is more concerned with relatedness than intellectual understanding, the knowledge that comes from soul's intimacy with experience is more difficult to articulate than the kind of analysis that can be done at a distance. Soul is always in process, having, as Heraclitus says, its own principle of movement; so it is difficult to pin down with definition or a fixed meaning. When spirituality loses contact with soul and these values, it can become rigid, simplistic, moralistic, and authoritarian - qualities that betray a loss of soul.

Reich stated this fact in similar terms in his book *Children of the Future* (1950):

Moralism only increases the pressure of crime and guilt, and never gets at or can get at the roots of the problem. (Id., 44)

Finally, I wish to address that senseless control paradigm of life-denying society that has brought about the split between so-called *erós-inspired* and *agapé-inspired* love. Reich appears to anticipate Riane Eisler's research for almost a century when he stated:

The splitting of sexuality into debased sensuality and transfigured love, which generates entire systems of philosophy on the problem of *sexuality* and *eroticism* is nothing more than an expression of the dominant position of the man and, in addition, a consequence of the efforts of distinguished hypocrites to set themselves apart from the masses by adopting a special morality. (Id., 204)

The moralists, however, only have eyes for what occasionally, in their opinions, confirms their theory. They do not see and do not even want to see that their doctrines do not apply to the mass of young people, and they duck responsibility for what will hap-

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pen in the future if people follow their teachings. (Id., 197)

Reich explains something very important for our quest to reunite with nature's wisdom and overcome our socially programmed and culturally sanctified alienation, our split existence; it is the fact that when the *emotional nature* of humans is not bent and has not been thwarted early and life, we are naturally sane, both emotionally and sexually.

To say it crudely, men and women who are sane and natural won't abduct, rape and murder children because of lust for child sex; hence, moralism's reasoning about the 'impossible human' is essentially a perception error, and so are our sex laws and the whole body of behavior rules that more or less implicitly assume that when people are unobserved, and let free, they will indulge in perverse acts of all kinds and jeopardize the

friendly togetherness of the community. Reich pursues accordingly:

Sexual responsibility is automatically present in a healthy, satisfying sexual life. (Id., 208)

It is this dependence on parental care and authority which the Church immediately enters the fray to defend, equipped with all the machinery of stultification and platitudes about an avenging God, his eternal will, and his wise foresight in its attempt to translocate marriage and family to divine regions far removed from the real world. (Id., 214-215)

Reich's position is clearly for a free emotional and sexual life of children as a *conditio sine qua non* for overcoming the life-denying patriarchal plague:

The means which such parental homes use to bring their children to heel consist essentially of sexually intimidating and crippling them and making them afraid of their sexual desires, thoughts, and deeds. (Id., 215)

## MURDER OF THE GODDESS

When the Tao was lost, Lao-tzu wrote in the *Tao Te Ching*, the schizoid spirit of dualism began to build images of *ideal substance*.



Instead of recognizing substance as eternal change, expressed in the *yin-yang* alternation of ever-changing evolution, the schizoid thinkers began to split the world into what they called *the miserable state of the world*, on one hand, and the *ideal paradise-like state of heavenly existence*, on the other. Despising the origin of their very existence, that is

Mother Earth or *Gaia*, they began to despise and fear the essence of earth, the sparkling spirit of abundant creation, naming it *serpent* or *devil*.

Having condemned the source of their bliss, the inhabitants of a split world were making for the ground of their profound unhappiness and paranoia.

Instead of striving for harmony and accepting all-that-is, they transformed in their madness peaceful togetherness into innumerable wars that they proclaim as—

- War-of-the-sexes;
- War-for-survival;
- War-against-evil;
- War-against-drugs;
- War-against-perversity;
- War-against-abuse;
- War-against-pedophilia;
- and so forth.



Everyone with a minimum of brain and insight in the history of fascism knows that these are but blindfolding slogans that serve an agenda today called 'New World Order,' formerly called 'Third Reich' or otherwise, an agenda that is clearly set to gradually do away with civil rights and make the world save for the next abusive tyrant who is going to wipe constitutional guarantees under the carpet of state-ordained violence and hypocrisy.

But even if it won't get to that point, which we all hope of course, the result is still a world full of strife, tension, conflict, mistrust, and a perverse rat-race for material gain and dominance. This new, and even larger, *international dominator culture* is currently spreading all over the world and our modern global consumer culture is its latest, and most appalling, offspring.

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Taoism, by contrast, teaches that the seeker of truth does not will to consume or dominate the object of his love. The lover of the original state of existence who studies the Tao, the *spontaneous principle of creation*, is a lover of all of nature, without splitting his or her existence off in judgments and opinions about this-and-that.

This was recognized in olden times all over the world, but has been forgotten and is today carefully veiled behind the lies of *violent moralism*.

This is however not a new phenomenon, as the same, only regionally more limited, was occurring when China became a feudal state. Lao-tzu then retired into the mountains and wrote in the *Tao Te Ching*:

The more laws and restrictions there are,  
The poorer people become.  
The more rules and regulations,  
The more thieves and robbers.

The wise does not discriminate between the sexes, recognizing that *yin*, the female principle, was first in creation and is more encompassing than *yang*, the male principle.

That is why the wise man who is inspired by the Tao will not nourish an exclusive preference for one of the sexes nor for any specific age group when looking for a partner because he knows that in relating only to *yin*, his *yang* force will overflow and damage his inner *yin*, and that by relating only to *yang*, his *yin* force

will overflow and damage his inner *yang*. As a result of this fact, and because of his self-knowledge, the sage does *not reject* anything; he is not influenced by the split-paradigm that says '*There are adults, and there are children,*' as if talking about two different races.

Knowing that *all things are nourished* by the Tao of spontaneous creation and change, the wistful lover recognizes the values of *care, love and parenthood* in other adults; he does not attack the family order nor the order of the state. The wistful lover does not reject the world, nor does he need to make for an ideal or paradise-like state of happiness. He is happy by accepting *all-that-is*, and the world as it is, by not trying to do creation better than the Tao.

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Art Photo by Sally Mann

We have created total confusion in our relationships, and put the *love principle* upside-down, demonized what is naturally beautiful and enriching and put up false values that render us shallow and mean, and full of suspicion and fear.

To justify what we see is producing still more confusion and destruction, and in order to veil our millenary stupidity, we blame nature and human nature.

## THE LUNAR BULL

While it is so obvious that it's the perversion of nature and human nature that has created the mess and brings about the destruction, but not this nature herself, we go on affirming that nature was wrong and not to be trusted and our so-called *scientific* mind could *correct the errors in inherent in nature*.

# THE MURDER CULTURE

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No murder can happen *without being preceded by a murder inside of us* way before we set out to kill in the first place.

The very desire to kill comes about through the schizoid split created by killing something within ourselves.

Our past millennia of collective murder and genocide were preceded by the killing of one of our internal opposites and thus upsetting the natural balance of *yin and yang* within us: by condemning and tightly regulating *sexual pleasure or certain forms of it*, by achieving to interfere with and repress the natural *emotional flow* in the lives of our children, we have distorted the natural order, and turned

upside-down the subtle energy flow, not only in the human being but, as all is connected, also in the stratosphere of the earth, the planetary energies within our galaxy and the intergalactic energy balance within the whole of the cosmos.

And we had no right doing so because the bodies of our children are not *our* bodies, as we do not own our bodies. The human body as the whole of life cannot be owned. Lao-tzu said the human body is 'the eternal adaptability of heaven.'

Other philosophers said that the universe lends us a body that we have to give back when we go back to the subtle realms of existence. In fact, even the dullest of the dull must admit that we cannot take our bodies into any afterlife. Minutes after our spirit has left our body, this body begins to decay and in a few



days it is but a lump of rotten flesh that is eaten up by a multitude of birds, insects, worms, beetles and other animals and plants that mother earth sends out to embrace back in her substance what she has so generously granted us as a vehicle for our spiritual advancement.

Life is created by pleasure and natural death equally is pleasure as it opens an illuminated path into a subtle *vibrational* existence. Killing natural attraction was the foremost tool of dominator culture to get hold of humans and to manipulate and control them into the literal essence of their flesh and their bones. By the same token and with the same goal, dominator culture repressed the truth about the cyclic nature of birth-and-death, and invented the myth of a linear one-time life that ended in death as ultimate shock and destruction. The three dominator religions have coin-

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cided in suppressing the teaching of natural reincarnation that is an essential element of perennial philosophy.



There is a new culture now raising especially in highly civilized societies that refuses to stay with analyzing and blaming the terrible state of affairs we are in, and instead practices a new way of living. While these movements are very diverse, what they have in common is that they attempt to become germs or living cells of what could be realized on a larger

scale within a new human, and truly humane, society and culture. While communities were existing already in the 1960s, they were overruled by a new wave of fascism from about the 1980s, but the basic idea is familiar with all those who practice one or the other alternative lifestyle.

Young people today who subscribe to what could be called a *love culture* seem to be inspired by a deep quest for innocence. They tend to accept and understand the spiritual significance of matriarchy and respect what they call the *Gaia* principle, a deep veneration of *Mother Earth*. They are often involved in professions that either involve art, drama, dance and music, or the professions that deal with natural healing, body work, healthy diet and integral living, or else they are unconventional psychiatrists or psychoanalysts, astrologers or numerologists as well as those who

engage in one or the other spiritual path such as Yoga or Zen. But there are also people from other professions who individually join these circles, temporarily or permanently.

This brings me to explain more in detail what I exactly mean when I am talking about the spiritual significance of matriarchy. In *Occidental Mythology* (1973), Joseph Campbell observes:

In the older mother myths and rites the light and darker aspects of the mixed thing that is life had been honored equally and together, whereas in the later, male-oriented, patriarchal myths, all that is good and noble was attributed to the new, heroic master gods, leaving to the native nature powers the character only of darkness—to which, also, a negative moral judgment now was added. For, as a great body of evidence shows, the social as well as mythic orders of the two contrasting ways of life were opposed. Where the goddess had been venerated as the giver and supporter of life as well as consumer of the dead, women as her representatives had been ac-

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corded a paramount position in society as well as in cult. Such an order of female-dominated social and cultic custom is termed, in a broad and general way, the order of Mother Right. And opposed to such, without quarter, is the order of the Patriarchy, with an ardor of righteous eloquence and a fury of fire and sword. (Id., 21-22)

In simple words, whenever we face a life paradigm that does away with the changeability of life and thereby *reduces the concept of living to a monistic, monolithic principle*, we are facing not human saneness, but insanity at its peak, and the result, invariably, is violence.

All the eloquence of Biblical preachers cannot betray the truth seeker's intuition of what is naturally sane, and the more missionaries preach and exhort, the more violent, the more dangerous, the more genocidal they are. Human colonial history has given abundant factual proof for that sad psychological reality.

Ours is undoubtedly a *murder culture* because those who founded it were themselves based upon murder, the rape and extinction of their surrounding out-groups which was, at that time of much more limited population compared to today, already a mass-murder to be qualified as *genocide*.

I do not know on which mountaintop today's conservatives gather to pray that their actions may be founded on *goodness* or were inducing goodness in people? What *goodness*, the hell, comes from a worldview in which only the in-group enjoys respect and where everybody else, including their children, is subjected to torture, rape, murder and genocide? It is here where the spiritual significance of matriarchy comes in as a regulatory principle. Joseph Campbell affirms:

I am taking pains in this work to place considerable stress upon the world age and

symbolic order of the goddess; for the findings both of anthropology and of archeology now attest not only to a contrast between the mythic and social systems of the goddess and the later gods, but also to the fact that in our own European culture that of the gods overlies and occludes that of the goddess—which is nevertheless effective as a counterplayer, so to say, in the unconscious of the civilization as a whole. (Id., 70)

What has the female become under patriarchy? A *virgin* to be defiled, raped, abducted and killed, on the subconscious level, and a daughter of good breed, the obedient slave-girl, at the apparent or outside level, the princess to be married off for material riches paid to the father. An *investment* at best, when older, a household item. When old, a nuisance.

Patriarchy instituted correction homes for the young, prisons for the free thinkers and retirement homes for the elder. All those who

fall outside the in-group, which is the 20-40 majority, have to be taught that sex is a shame, and has to be repressed. They are deprived of it as a matter of social duty, just as prisoners are. That is the respect patriarchy has in front of the child and old age!

The rest is lip service and sentimentalism. *The reality of life speaks in facts, not in cathedral speeches.* An old female, once the person of highest regard and social status in matriarchy, under patriarchy has become a double plague, the plague to be a female and the plague to be old and *useless* within the greed machinery of patriarchal making.



# THE SPIRITUAL LAWS OF MATRIARCHY

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The *spiritual laws of matriarchy* are the counterplayer in the collective subconscious that Campbell intuits, not the *imaginative embodiment* of the female in patriarchal minds because it will be debased until the, probably catastrophic, end of patriarchy!

But patriarchy cannot alter cosmic laws and this, and not human wit, is what I am talking about here.

Matriarchy is based upon a whole range of laws regulating the relationship between the human realm and the animal and plant realms. Patriarchy, by contrast, is based on the violation of these spiritual laws. It cannot last be-

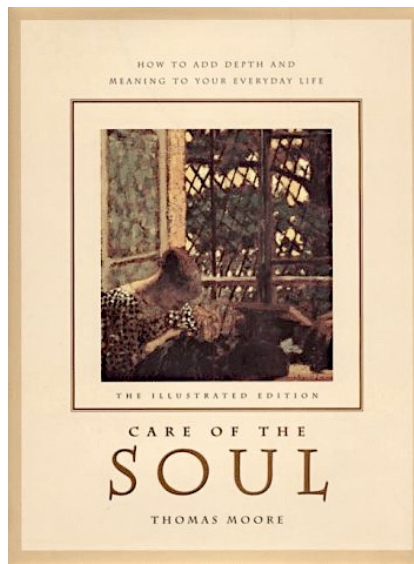
cause it dethrones nature and, by doing so, debases creation itself. It is blasphemous, in last resort. And patriarchy's monotheism was born on the blood-soaked linen of raped and massacred nations and populations that have been *sacrificed* for Yahweh's *cool walk in the garden*.

Thomas Moore has spent more than a decade in monastic seclusion as a Catholic monk and he finally quit religious life with all its restrictions, only to discover that life within the busy world of modern international society can guard and purport the same soul values and the same sensitive and lucidly intelligent approach to life he once discovered and implemented by spending long years in monasteries. In his bestselling book *Care of the Soul* (1994), Moore writes:

Moralism is one of the most effective shields against the soul, protecting us from

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its intricacy. (...) I would go even further. As we get to know the soul and fearlessly consider its oddities and the many different ways it shows itself among individuals, we may develop a taste for the perverse. We may come to appreciate its quirks and deviances. Indeed, we may eventually come to realize that individuality is born in the eccentricities and unexpected shadow tendencies of the soul, more so than in normality and conformity. (Id., 17)



Caring for our soul, being connected to all—that-is, implies to pay attention to detail—*all detail* in life. Moralism, in last resort, is a form of shallowness, an ingrained laziness to deal

with all the stuff that makes daily life, including our oddities and difficult-to-admit perversities.

Moralism is the banner of patriarchy, and for good reason it never had a stand in matriarchal cultures. Whoever is really soulful, and *spiritual*, pays attention to all-that-is and does not make up a phraseology of ought-to's that fills his mind in order to put his soul at rest, so that it does not become too virulent and inquisitive. The highest spiritual state of mind is *total attention*.

The moralist does not deal at all with detail. He haughtily rushes over all detail in life, declaring that 'little daily matters' did not count for a 'spiritual' man, a man of word, of honor, of principles, a man whose life was based on *values*.

In reality, there are no *little daily matters* as all matters, as all is important for the one who pays attention to detail. *Love is detail*. For the truly spiritual person, there is no shame connected to talking about his perverse sides, fantasies, longings or deeds. He knows that the energy can flow in one direction and at times in the other direction, and that energy can retrograde and pile up and that this brings about perverse reactions, desires and needs. But to recognize this means to be free of it.

To admit perversity means to deal with it, while moralism entangles one who arrogantly wipes off the idea of admitting perverse desires, making him a slave of his repressed perversions. That is why nonjudgmental, permissive cultures, which are those that are more matriarchal in their base setup, can deal with human perversity, and constructively so, while

human history shows with much evidence that patriarchal moralism brings about emotional stuckness that puts on stage a *clean* reality, while behind the stage all the devils are playing hide-and-seek. Moore explains:

Care of the soul is interested in the not-so-normal, the way that soul makes itself felt most clearly in the unusual expressions of a life, even and maybe especially in the problematic ones. (...) Sometimes deviation from the usual is a special revelation of truth. In alchemy this was referred to as the *opus contra naturam*, an effect contrary to nature. We might see the same kind of artful unnatural expression within our own lives. When normality explodes or breaks out into craziness or shadow, we might look closely, before running for cover and before attempting to restore familiar order, at the potential meaningfulness of the event. If we are going to be curious about the soul, we may need to explore its deviations, its perverse tendency to contradict expectations. And as a corollary, we might be suspicious of normality. A facade or normality can hide a wealth of deviance, and besides, it is fairly easy to recognize soullessness in the standardizing of experience. (Id., 18)

The spiritual laws of matriarchy are of course no written laws. They are no worldly statutes or regulations. They are truths valid on a cosmic level, and on a soul level, but observable in the lives of those who live in close relation with nature: tribal peoples who maintain a living spiritual contact with all natural forces through their *shamans*, and their long-standing traditions of dialogue with nature's wistful energies.

When I talk about the *spiritual laws of matriarchy*, I do not mean general spiritual laws such as the law of attraction, the law of prosperity, the law of harmony, and others. I am rather talking about *patterns of living*, directly observable in the lifestyle of wistful peoples and that are no secret knowledge, but to be verified by any serious researcher on shamanism. For there is no occult hermetic tradition to be studied, as these patterns are directly

applied, by tribal peoples, in their daily life and relationships.

After several years of research on shamanism, I came to summarize these spiritual patterns of living.

—A pattern is a set of things, a certain arrangement I can make out in the complex scheme of reality. It is something I can observe. A pattern can be fix or it can be changeable. It can be static or dynamic. By contrast, a principle typically is the beginning of a down-hierarchy. It's a top-something in a kind of up-to-down order. It is not something I can observe directly but only as the outcome of a conclusion I draw intellectually after observing nature. A principle thus contains my observer point or my judgment about reality.

The *Eight Dynamic Patterns of Living* are the result of an observation of tribal peoples and tribal lifestyle, to be applied for a *partnership oriented* and systemically as well as emotionally intelligent lifestyle and society. I found



that all tribal populations who apply these *eight patterns* in their lives and societies swing in accord with the movement of life, are healthy, happy, peaceful and productive.

I found the *Eight Dynamic Patterns of Living* to be valid as a *nature-loving lifestyle* that concords with universal laws and that is dynamically pro-life, favoring mental, emotional and economic health, happiness and peaceful togetherness.



# BULL AND SERPENT

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The spiritual significance of matriarchy is not just a matter of mythology, of energies or symbols. Its meaning goes beyond the mythic bond of humans with nature and all the forces that have their imprint upon us and the whole of the universe. The matriarchal laws have a *direct impact upon our soul*.

I dare to say that if the soul itself obeys to certain laws, then to these matriarchal laws or patterns of living.

Our soul is at odds with the *normalcy* concept that is at the basis of patriarchal laws and their underlying morality code. As Moore expresses it:

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Care of the soul sees another reality altogether. It appreciates the mystery of human suffering and does not offer the illusion of a problem-free life. It sees every fall into ignorance and confusion as an opportunity to discover that the beast residing at the center of the labyrinth is also an angel. The uniqueness of a person is made up of the insane and the twisted as much as it is of the rational and the normal. To approach this paradoxical point of tension where adjustment and abnormality meet is to move closer to the realization of our mystery-filled, star-born nature. (Id., 20)

The soul really follows the *self-regulation* pattern of living; it cannot be forced to adopt other than its own rules, and its intelligence is not rational, but the emotional intelligence of the heart.

The soul's major longing is balance, harmony, wholeness, and its major effort is the one of healing fragmentation. Carl Jung writes in *Religious and Psychological Problem of Alchemy* (1993):

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But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. It is a *longissima via*, not straight but snakelike, a path that unites the opposites, in the manner of the guiding caduceus, and whose labyrinthine twists and turns are not lacking in terrors. It is on this *longissima via* that we meet with those experiences which are said to be *inaccessible*. (Id., 541)

The soul and its knowledge about life and happiness is indeed inaccessible if we *think* life, instead of living life, applying only our left brain hemisphere and considering only logical thought as being relevant for understanding life and living processes.

It can be said that this kind of lifestyle, that today is widely adopted, is lacking shadow, rendering life as a one-dimensional drawing, a *solar* worldview in the words of Joseph Campbell, where shadows are *lighted away* by the sun rays of the purely rational mind. Thomas Moore explains in *Care of the Soul* (1994):

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A neurotic narcissism won't allow the time needed to stop, reflect, and see the many emotions, memories, wishes, fantasies, desires, and fears that make up the materials of the soul. As a result, the narcissistic person becomes fixed on a single idea of who he is, and other possibilities are automatically rejected. (Id., 67)

For the narcissist, all in life is about statistics. Love is expressed in percentages and probabilities. But what is the daily life taste of it? Never known, never seen.

The narcissist talks about principles, rules and facts: he suggests love could be measured, quantified and scientifically *demonstrated*. Nay, such a thing cannot be, otherwise it would not be love, but the media soup that today is yelled from all megaphones of international consumer stupidity. *Love me forever!* The soul knows that love is not a concept and cannot endure according to the

mind and will. It has its own life span, and it knows its own death.



*The 'Sad King'*

The narcissist flies in the air and cherishes lofty Apollonian ideas. But where is their Dionysus? The truth is encoded in that part of them, and carefully hidden from their public appearance. Care of the Soul, for most of us, means care for the Dionysian principle in us, the *Sad King*, as I called it.

Narcissism is an inevitable by-product of patriarchy, and its etiology as *wrong relating*.

Wrong relating to self. Wrong relating to others. It is built on the preclusion of the shadows of the soul—and thereby ignores its own shadow.

Narcissists, therefore, are tragic figures. They are tragic in the sense that they run into the abyss without the slightest idea of what they are doing, as they are not grounded and have their feet in the air, like the *Fool* in the Tarot. They are lunatics, because they have not integrated their own *Luna*, their *Moon* energy.

They are the eternal Peter Pan's of sunshine movies, and present themselves to the public smiling, broadly smiling, most of the time, but in haphazard moments you see their true face – while they themselves ignore it.

Thomas Moore observes that narcissism, in our times, is a problem that by far surpasses



the individual and has become a societal concern:

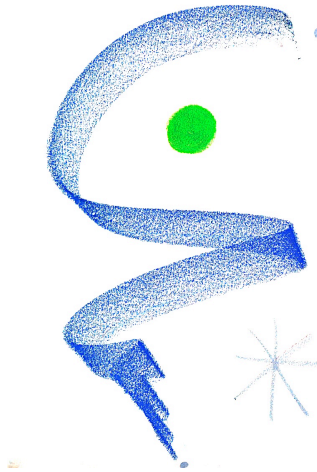
America has a great longing to be the New World of opportunity and a moral beacon for the world. It longs to fulfill these narcissistic images of itself. At the same time it is painful to realize the distance between the reality and that image. America's narcissism is strong. It is paraded before the world. If we were to put the nation on the couch, we might discover that narcissism is its most obvious symptom. And yet that narcissism holds the promise that this all-important myth can find its way into life. In other words, America's narcissism is its refined puer spirit of genuine new vision. The trick is to find a way to that water of transformation where hard self-absorption turns into loving dialogue with the world. (Id., 62)

Narcissism is so destructive because it eternally believes in shortcuts, quick fixes and once-for-all solutions.

The soul however, and evolution in general, proceeds in a *spiraled* movement, which is something like a circled forward movement.

Thomas Moore describes it in alchemical terms:

All work on the soul takes the form of a circle, a rotatio. (...) I keep in mind the alchemical circulatio. The life of the soul, as the structure of dreams reveals, is a continual going over and over the material of life. (Id., 13)

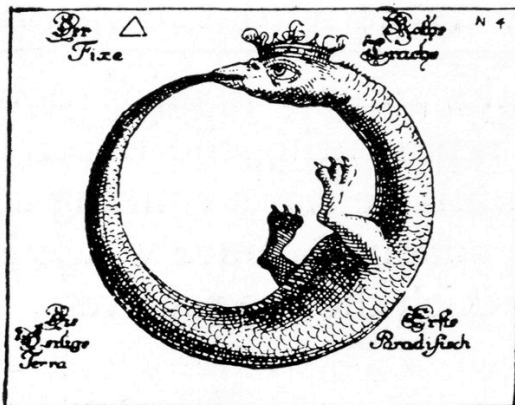


The spiraled movement is more holistic than the linear movement because it carries our base all along from here to there. That means we do not leave our origins, but remain firmly rooted in where we came from. These

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roots are essential for providing us with *living energy*. It's a serpentine movement, the movement of a snake.

However, our quick efficiency, our stress on immediacy, our lack of time, our focus on straight solutions prevent us from integrating, rooting, personal evolution in the soul. As a result, our progresses are merely peripheral and remain at the surface of the personality.



All this, while it sounds commonplace, is the inevitable result of patriarchal morality because it circumvents the soul. To explain this

on a mythological level, let me introduce another symbol, as important or even more important in world mythology than the bull: it's the *serpent*. Ralph Metzner, in the introduction to his book *Ayahuasca: Human Consciousness and the Spirits of Nature* (1999), observes:

Not only among Amazonian shamans, but throughout the world, in Asia, the Mediterranean, Australia, serpent images are used to represent the basic life force and regarded as a source of knowledge—the wisdom of the serpent. The serpent image is seen often as a link between heaven and earth, and in this regard the snake is often found in association with other images of ascent. (Id., 34)

Joseph Campbell reports two crucial turning points for the cosmic serpent in world mythology. The first occurs in the context of the Iron Age Hebrews of the first millennium B.C where the mythology became inverted, so as to represent the opposite to its origin, the

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second is to be found in the creation myth where the serpent who had been revered in the Levant for at least seven thousand years before the composition of the *Book of Genesis*, plays the part of the villain.

Yahweh, who replaces it in the role of the creator, ends up defeating *the serpent of the cosmic sea, Leviathan*.



For Campbell, the second turning point occurs in Greek mythology where Zeus was initially represented as a serpent, but then,

when the myths changed, Zeus became a *serpent-killer*. From that time, Zeus was depicted to secure the reign of the patriarchal gods of Mount Olympus by defeating *Typhon*, the enormous serpent-monster who is the child of the earth goddess Gaia and the incarnation of the forces of nature.

—See Jeremy Narby, *The Cosmic Serpent* (1999), p. 66, with further references.

It is in accordance with this reversal of symbols in mythology that, as I mentioned earlier, the significance of the bull equally *changed from a matriarchal to a patriarchal meaning*, and the Hispanic tradition of *bull fighting* clearly reflects the perverted patriarchal tradition rather than, as some mythologists suggest, representing a *matriarchal* base structure in Hispanic machismo.

While the female principle in the Babylonian epic of creation has been devalued, we can still find it associated with the serpent, the boa, the *Great Mother*, in the natural philosophy of most tribal peoples, as reflected by shamanism. The *Ayahuasca* reader by Ralph Metzner, already quoted, contains a range of reports contributed by people from all walks of life who have taken the traditional Ayahuasca brew in order to encounter the plant teachers or *spirits* of the plant. Two of them report visions of the *cosmic serpent*. Raoul Adamson entitled his experience *Initiation into Ancient Lineage of Visionary Healers* and writes:

I become aware of a morphic resonance between serpent and intestines: the form of the snake is more or less a long intestinal tract, with a head and a tail end; and conversely, our gut is serpentine, with its twists and turns and its peristaltic movement. So the serpent, winding its way through my in-

testinal tract was *teaching* my intestines how to be more powerful and effective—certainly a gut-level experience! (Id., 48)

Ganesh, in her *Vision of Sekhmet*, reports:

As I read about Sekhmet and assimilated my experience with her, the understanding that formed in my consciousness was that Sekhmet is a Great Mother Goddess, one that spans all time. With the sun disk at her head and the snake around it, she symbolizes the serpent power of the root chakra having risen to the crown. Thus, she encompasses both heaven and Earth, and demonstrates the way to unite the heaven and Earth of our own nature, Spirit and Form, through the awakening of the kundalini power in the muladhara chakra and its arising to the sahasrara chakra. (Id., 83)

Raimundo D., in his *The Great Serpentine Dance of Life*, writes:

The plumed serpent is masculine, involves outer impression and show of power; the unplumed serpent is feminine, involving inner expression and statement of strength. (...) I experienced my entire body being re-programmed and rearranged, even recon-



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stituted at the deep cellular level. This resulted in an incredible feeling of openness, solidity, wholeness and openness. (Id., 130)

We can thus summarize that the association of the serpent as a matriarchal symbol for the Mother Goddess is not only a recurring theme of world mythology, but can be experienced, with the use of entheogens, as a *spiritual vision* that impacts directly on the soul and reflects truthful images of our super-consciousness.



As it can be argued that what is seen in psychedelic visions is but the content of the collective unconscious of humanity, there is truth in Campbell's statement that the Goddess still today acts as a *counterplayer* to patriarchy, on the level of the unconscious, and this independently of personal beliefs or intellectual understanding of shamanism or nature religions.

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## TERMS

### ASTROLOGY

Astrology is a perennial science that was developed in the oldest civilizations of humanity and that prospered especially in Babylon, Persia and old Egypt, and later in the Renaissance also in Europe. In the 20<sup>th</sup> century astrology was eventually recognized as a true science and not just a particular mythology and it is today taught at leading universities around the world.

Astrology is an ancient method for self-exploration, the assessment of relationships and our place within the world. It is a primary work tool for gaining self-knowledge. Astrology can give us insight into personal and political situations, from the most intimate to the most mundane. Astrology does not interfere in human destiny and it does by no means follow the wrong doctrine of predestination; it only shows probabilities,

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potential, energetic relationships, tendencies and automatisms, much of it for most people remaining unconscious. A special branch of non-forecasting astrology is so-called karmic or *potential astrology*.

—Stephen Arroyo, *Astrology, Karma & Transformation* (1992), Donna Cunningham, *Healing Pluto Problems* (1986), Liz Greene, *Saturn* (1976), *The Astrological Neptune and the Quest for Redemption* (1996), *The Astrology of Fate* (1984), Liz Greene & Howard Sasportas, *The Luminaries* (1992), Derek & Julia Parker, *Parker's Astrology* (1991), Dane Rudhyar, *Astrology of Personality* (1990), *An Astrological Triptych* (1991), *Astrological Mandala* (1994), Jan Spiller, *Astrology for the Soul* (1997)

For me personally, astrology has been the decisive door opener in my life, the single best tool for getting to know myself, and to get connected, back in my thirties, to my soul level and my unique gifts and talents. It helped me tremendously for accepting myself.

## BRAIN AND MIND RESEARCH

Latest consciousness research strongly suggests that mind and brain are not the same,

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but that the brain is something like an interface for the mind, and that, therefore, mind is the larger notion, and bears an essential connectedness with the whole of the universe and creation.

This holistic view of the brain-mind replaces the former view that saw mind and brain as separated and that gave an undue importance and exclusiveness to the human brain in explaining cognition. Typically, this scientific residue paradigm was unable to explain extrasensorial perception (ESP) and generally, psychic phenomena.

Besides, this general agreement, systems research has shed a particularly important light upon the relationship between mind and brain. Fritjof Capra explains in his book *The Web of Life* (1997) that still back in 1994 the editors of an anthology titled *Consciousness in Philosophy and Cognitive Neuroscience* stated frankly in their introduction: 'Even though everybody agrees that mind has something to do with the brain, there is still no general agreement on the exact nature of this relationship.'

He then explains that science was held by Descartes' assumption that mind is a thing, the 'thinking thing' (*res cogitans*).

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However, systems research has brought to daylight that mind is not a thing but a process—the process of cognition, which is identified with the process of life itself. Capra then explains that the brain simply is the structure through which this process of cognition operations. The relationship between mind and brain, therefore is one between process and structure.

Capra finally adds that the entire structure of the organism participates in the process of cognition whether or not the organism has a brain and a higher nervous system. (Id., 175-176).

—David Bohm, *Wholeness and the Implicate Order* (2002) and *Thought as a System* (1994), Gregory Bateson, *Steps to an Ecology of Mind* (2000), Fritjof Capra, *The Turning Point* (1982/1987), *The Web of Life* (1996/1997), *The Hidden Connections* (2002), Stanislav Grof, *Beyond the Brain* (1985) and *The Holotropic Mind* (1993), Michael Talbot, *The Holographic Universe* (1992), Amit Goswami, *The Self-Aware Universe* (1995), Dean Radin, *The Conscious Universe* (1997), Lynne McTaggart, *The Field* (2002), Hameroff et. al, *Consciousness: 20 Scientists Interviewed*, DVD (2003).

## CARTESIAN SCIENCE AND WORLDVIEW

A *Cartesian* or *Newtonian* worldview is a life philosophy marked by a dominance of deductive and logical thinking to the detriment of the qualities of the right brain such as associative and imaginative thinking, and generally fantasy. It's also a worldview that tends to disregard or deny dreams and dreaming, extrasensorial, multisensorial perception and ESP faculties, as well as genuine spirituality.

The term *Cartesian* has been coined from the name of French philosopher René Descartes. While nature is coded in energy patterns, Cartesian scientists deny the cosmic energy field as a 'vitalistic theory'; they have split mind and matter into opposite poles.

Historically, and philosophically, it was not René Descartes who has been at the origin of this schizoid worldview, but the so-called *Eleatic School*, a philosophical movement in ancient Greece that opposed the holistic and organic worldview represented by the philosophy of Heraclites; but it was through the affirmation and pseudo-scientific corroboration of the ancient Eleatic dualism that in the history of Western science, the reductionist approach to reality, which is actually a fallacy of perception, became the

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dominant science paradigm between approximately the 17<sup>th</sup> and the 20<sup>th</sup> centuries.

We are right now at a point in time where this limited worldview is gradually being overcome and replaced by the novel insights of quantum physics, systems theory, and a new holistic science paradigm that connects us back to the oldest of wisdom traditions.

## EMOTIONAL INTELLIGENCE

*Emotional Intelligence* is one of the four types of intelligence, which are logical-rational intelligence, emotional intelligence, graphical-spacial intelligence and tactile intelligence. Emotional intelligence is especially active when it goes to understand relationships, human affairs, and the psychological implications within them.

—Daniel Goleman, *Emotional Intelligence* (1995).

## I CHING

The *I Ching* or *Book of Changes* is the oldest of the Chinese classic texts. A symbol system designed to identify order in what appear to be chance events, it describes an



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ancient system of cosmology and philosophy that is at the heart of Chinese cultural beliefs. It is based on the alternation of complementary energies called Yin and Yang, which are developmental poles that by their alternation trigger inevitable change. It is also based on the old integrative philosophy of the *five elements* that is part of many other esoteric science traditions. The philosophy centers on the ideas of the dynamic balance of opposites, the evolution of events as a process, and acceptance of the inevitability of change.

The I Ching consists of 64 hexagrams. Each hexagram or *kua* is an energy pattern that is a unique mix of the two base energies, yin and yang, represented symbolically by lines. Yang is represented by a solid line, yin by a dotted line. Each hexagram is composed of six lines, and two trigrams consisting of three lines each. The lower trigram deals with matters that are in their beginning stage, from the start of a project until about half of its realization. The upper trigram deals with the culmination and the end of processes or projects, positively or negatively.

The I Ching has been a book for divination and relief, and for spiritual learning for many great and famous people such as

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Confucius, Hermann Hesse, John Lennon, Carl Gustav Jung, and many others. I personally consult the I Ching on a regular basis since 1990, as well as astrology and the Tarot since the 1980s.

—Richard Wilhelm, *The I Ching or Book of Changes* (1967), Helmut Wilhelm, *The Wilhelm Lectures on the Book of Changes* (1995), Hua-Ching Ni, *I Ching: The Book of Changes and the Unchanging Truth* (1999), Alfred Huang, *The Complete I Ching* (1998), Richard Wilhelm & Charles Baynes, *The I Ching or Book of Changes* (1967), John Blofeld, *The Book of Changes* (1965), Thomas Cleary, *The Taoist I Ching* (1986), R.L. Wing, *The I Ching Workbook* (1984).

## MINOAN CIVILIZATION

The ancient *Minoan Civilization* from Crete was one of the first highly developed human cultures with a natural focus on sensuality, beauty, the arts, free sexuality and a matriarchal worldview. Minoan culture can be said to have respected what Emerson called *spiritual laws*, and they had fully integrated the female in a partnership paradigm of living and shared responsibility. No slavery was practiced and no physical pun-

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ishment was administered to children in schools as an educational measure. The crime rate in that culture was very low. Their religion did not worship a male god but a series of goddesses and spirits of nature.

The low degree of violence in that culture was exemplary in history, yet this civilization was virtually annihilated by the cruel, slavery-practicing invader tribes. Riane Eisler, in her concise exposé of Minoan mores, culture and lifestyle as part of her book *The Chalice and the Blade* (1995), speaks of Crete as *The Essential Difference* and reminds that already Plato described the Minoans as 'exceptionally peace-loving people.' Among all the positive aspects Eisler mentions about Minoan culture, referencing many other scholars, the most striking is that this ancient culture had a well-built model of what today we call *democracy*. Still today, the health of the Cretan population and their wistful lifestyle is famed. A recent demographic survey has shown that in Europe, the Cretan population is by far the healthiest one, and that cancer and heart disease rates are among the lowest in the world.

Among modern scholars, Terence McKenna and Riane Eisler stand out in their correct evaluation of the value of Minoan civiliza-

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tion and this culture's example status for modern peace research.

—Riane Eisler, *The Chalice and the Blade* (1995), *Sacred Pleasure* (1996) and Terence McKenna, *Food of the Gods* (1992)

## MYTHOLOGY

*Mythology* is something like a story collection. The stories are not just fairy tales, and they are not just real-life events either. They are epic tales that count, in their integrality, the story of human evolution, and especially of human psychic and spiritual evolution. In psychotherapy, it has been found that myths and mythopoetic content in general are highly conducive for soul healing and for healing the psyche from early fragmentation, that may have occurred through trauma, abuse, confusion, emotional entanglement, accidents, and karmic events.

## CASTOR AND POLLUX

In Greek mythology the Dioskouroi, Kastor and Polydeuces, in Roman mythology the Gemini (Latin for *twins*) *Castor and Pollux* are the twin sons of Leda and the brothers of Helen of Troy and Clytemnestra. According to Liddell and Scott's *Lexicon*, *kastor* is Greek for *beaver*, and *poludeukeis* means

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very sweet. Castor and Polydeuces are sometimes both mortal, sometimes both divine. One consistent point is that if only one of them is immortal, it is Polydeuces. In Homer's *Iliad*, Helen looks down from the walls of Troy and wonders why she does not see her brothers among the Achaeans. The narrator remarks that they are both already dead and buried back in their homeland of Lacedaemon, thus suggesting that at least in some early traditions, both were mortal. Their death and shared immortality offered by Zeus was material of the lost Cypria in the Epic cycle.

### DAEDALUS

In Greek mythology, Daedalus was a most skillful artificer, or craftsman, first mentioned by Homer as the creator of a wide dancing-ground for Ariadne. He create the labyrinth in which the Minotaur was kept.

### DEMETER

Demeter is the Greek goddess of grain and agriculture, the pure nourisher of youth and the green earth, the health-giving cycle of life and death, and preserver of marriage and the sacred law. She is invoked as the 'bringer of seasons' in the Homeric hymn, a subtle sign that she was worshiped long before the Olympians arrived. She and her

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daughter *Persephone* were the central figures of the *Eleusinian Mysteries* that also predated the Olympian pantheon. *Persephone*, daughter of the earth goddess *Demeter* became the queen of the underworld after her abduction by *Hades*.

### EUROPA

*Europa* was a Phoenician woman in Greek mythology, from whom the name of the continent Europe has ultimately been taken. The story was a Cretan story. The name *Europa* occurs in the list of daughters of primordial *Oceanus* and *Tethys*, and the daughter of the earth-giant *Tityas* and mother of *Euphemus* by *Poseidon*, was also named *Europa*. The etymology of her name suggests that *Europa* represented a lunar cow, at least at some symbolic level.

### HADES

*Hades* refers both to the ancient Greek underworld, the abode of *Hades*, and to the god of the dead himself. In Greek mythology, *Hades* and his brothers *Zeus* and *Poseidon* defeated the *Titans* and claimed rulership over the universe ruling the underworld, sky, and sea, respectively. Because of his association with the underworld, *Hades* is often interpreted as a grim figure. *Hades* was also called *Pluto*. In

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Christian theology, the term *hades* refers to the abode of the dead, sheol or hell where the dead await Judgment Day either at peace or in torment.

### KING AGENOR

In history and Greek mythology, *Agenor* was a king of Tyre. His wife was *Telephassa*. Some sources state that *Agenor* was the son of *Poseidon* and *Libya*; these accounts refer to a brother named *Belus*. According to other sources, he was the son of *Belus* and *Anchinoe*. Sources differ also as to *Agenor's* children; he is sometimes said to have been the father of *Cadmus*, *Europa*, *Cilix*, *Phoenix*, and *Thasus*.

### KING MINOS AND THE MINOTAUR

In Greek mythology, *Minos* was a legendary king of Crete, son of *Zeus* and *Europa*. After his death, *Minos* became a judge of the dead in *Hades*. The Minoan Civilization has been named after him. In Greek mythology, *Daedalus* and *Icarus* were sons of *King Minos* of Crete. *Minos* was challenged as king and prayed to *Poseidon* for help. *Poseidon* sent a giant white bull out of the sea. *Minos* planned on sacrificing the bull to *Poseidon*, but then decided not to. He substituted a different bull. In rage, *Poseidon* cursed *Pasiphaë*, *Minos's* wife, with zoophilia. *Daeda-*

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lus built her a wooden cow, in which she hid. The bull mated with the wooden cow and Pasiphaë was impregnated by the bull, giving birth to a horrible monster, the *Minotaur*. Daedalus then built a complicated maze called the *Labyrinth* and Minos put the *Minotaur* in it. To make sure no one would ever know the secret of the *Labyrinth*, Minos imprisoned *Daedalus* and his son, *Icarus*, in a tower. *Daedalus* and *Icarus* flew away on wings *Daedalus* invented, but *Icarus'* wings melted because he flew too close to the sun. *Icarus* fell in the sea and drowned.

### PASIPHAË

In Greek mythology, *Pasiphaë* was the daughter of *Helios*, the Sun. Like her doublet *Europa*, her origins were in the East, in her case at *Colchis*, the palace of the Sun; she was given in marriage to *King Minos* of *Crete*. With *Minos*, she was the mother of *Ariadne*, and other children. In other aspects, *Pasiphaë*, like her niece *Medea*, was a mistress of magical herbal arts in the Greek imagination.

### ZEUS

*Zeus* is the king of the gods, the ruler of *Mount Olympus*, and god of the sky and thunder, in Greek mythology. His symbols



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are the thunderbolt, bull, eagle and the oak. The son of *Cronus* and *Rhea*, he was the youngest of his siblings. He was married to *Hera* in most traditions, although at the oracle of *Dodona* his consort was *Dione*: according to the *Iliad*, he is the father of *Aphrodite* by *Dione*. Accordingly, he is known for his erotic escapades, including one pederastic relationship, with *Ganymede*. His trysts resulted in many famous offspring, including *Athena*, *Apollo* and *Artemis*, *Hermes*, *Persephone* (by *Demeter*), *Dionysus*, *Perseus*, *Heracles*, *Helen*, *Minos*, and the *Muses*; by *Hera* he is usually said to have sired *Ares*, *Hebe* and *Hephaestus*.

### LITERATURE

Richard Buxton, *The Complete World of Greek Mythology* (2004).

## INNER SELVES

### GENERALITIES

*Inner Selves* are energies in our psyche that form part of our total and integral wholeness. In the ideal case, they should be balanced and in harmony with each other. This means that all inner selves ideally should work in sync, as a sort of *inner team*, in which all members are fully awake and communicate with each other. In most peo-

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ple's psyche, however, the inner child is somnolent or asleep, and either the inner parent or the inner adult dominate the psyche. While the truth about our inner selves goes back to Antiquity, the insight in modern times has been made fruitful for psychiatry through Eric Berne in 1950, the founder of Transactional Analysis (TA).

He recognized three essential inner selves: *Inner Child*, *Inner Parent* and *Inner Adult*. In my own research and work with the inner dialogue, I encountered the presence of additional entities such as the *Inner Controller* or *Inner Critic* as the instance in the psyche that represents the societal, cultural and moral values that we have internalized through education and early conditioning. If the *Inner Critic* hijacks the psyche, we are unable to realize our love wishes, nor can we be creative. In addition to these inner selves, I encountered an entity of superior wisdom that I called *Lux* and a shadow entity I called *Sad King* and which embodied repressed emotions that had turned into sadistic drives.

### INNER CHILD

*Inner Child* is a psychic entity, part-personality, or psychic energy, created between our 7<sup>th</sup> and 14<sup>th</sup> year of life, and that

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is part of our *inner triangle*. Positively, the inner child energy is primarily emotional and wistful, predominantly creative. It is the motor of every human being's creativity. It can be said to be the creative motor, the very source energy in humans that makes that we can be spontaneous, creative and sometimes a little mad, to go beyond the limiting framework of the rational and repetitive mind. Negatively, the inner child is either mute or cataleptic so that its energy cannot manifest, or else its energy is dominant in the psyche or turned upside-down which makes an inner child that is rebellious, capricious, willful or overbearing, producing the 'clochard' personality, the 'hippie', the 'anarchist', the 'eternal student' and abuser of the social system.

### INNER ADULT

*Inner Adult* is a psychic entity, part-personality or psychic energy that represents our logical thinking, our reason, our maturity. Positively, it makes for our balanced decisions, our down-to-earth attitude and our sense for daily responsibilities. Negatively, the inner adult manifests as the intellectual nerd or through emotional frigidity, cynicism or an obsession to measure human relations on a scale of reasonableness or straightness without considering the

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emotional dimension. The dominant inner adult energy plays a major role in modern education where it results in devastating damage on the next generations' emotional integrity. The dominant inner adult also produces the 'professional skeptic', the obnoxious 'total rationalist' who considers ten percent of the human nature as predominantly important, flushing the other ninety percent down the toilet!

### INNER PARENT

*Inner Parent* is a psychic entity, part-personality or psychic energy that represents our inner value standards, our moral attitudes, our caring for self and others, but negatively also our judging others, our I-know-better attitude or blunt interference into the lives of others without regard for their privacy. The dominant inner parent energy plays a recurring role in tyrannical and persecutory societal, religious and political systems.

### INNER TRIANGLE/INNER TEAM

The term *inner triangle* or *inner team* is an expression that denotes two things. First, it is a summary of the main inner energies, the inner child, inner adult and inner parent who can be seen to be in a triangular relationship. Second, the expression also sug-

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gests that there should be balance or harmony between these inner entities so that neither of them dominates the psyche and that they react flexibly, not in a stiff manner, to any events that arise, or in communications with the outside world.

### INNER DIALOGUE

The *inner dialogue* is a technique to get in touch with our inner selves through relaxation or self-hypnosis and subsequent dialogues with one or several of our inner selves, in a state of light trance. The state of light trance can be self-induced, with no facilitator needed, and outside of a psychotherapy. The inner dialogue should ideally be fixed on paper, at least in the beginning, because the voices that come up are very soft and writing down the dialogues helps to keep focus. The technique is also called *Voice Dialogue*, for example by Stone & Stone, in their book *Embracing Our Selves* (1982). However, the expression could mislead novice users as the 'voices' are not really voices of course, as they are not to be heard with our ears, but something like flashes of intuition, or sudden precisely formulated thoughts that seem to come 'from nowhere.'

## INTUITION

*Intuition* is inner knowledge that typically manifests spontaneously and that is all-wise and non-judgmental, broad in scope and wistful; typically, intuition is transpersonal in intent, not ego-based, thus manifesting something like cosmic intention. In the old wisdom traditions, intuition was more highly valued than in modern consumer culture; it was typically called 'the knowledge of the heart.'

## MINOAN CIVILIZATION

The ancient *Minoan Civilization* from Crete was one of the first highly developed human cultures with a natural focus on sensuality, beauty, the arts, free sexuality and a matriarchal worldview. Minoan culture can be said to have respected what Emerson called *spiritual laws*, and they had fully integrated the female in a partnership paradigm of living and shared responsibility. No slavery was practiced and no physical punishment was administered to children in schools as an educational measure. The crime rate in that culture was very low. Their religion did not worship a male god but a series of goddesses and spirits of nature.

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The low degree of violence in that culture was exemplary in history, yet this civilization was virtually annihilated by the cruel, slavery-practicing invader tribes. Riane Eisler, in her concise exposé of Minoan mores, culture and lifestyle as part of her book *The Chalice and the Blade* (1995), speaks of Crete as *The Essential Difference* and reminds that already Plato described the Minoans as 'exceptionally peace-loving people.' Among all the positive aspects Eisler mentions about Minoan culture, referencing many other scholars, the most striking is that this ancient culture had a well-built model of what today we call *democracy*. Still today, the health of the Cretan population and their wistful lifestyle is famed. A recent demographic survey has shown that in Europe, the Cretan population is by far the healthiest one, and that cancer and heart disease rates are among the lowest in the world.

Among modern scholars, Terence McKenna and Riane Eisler stand out in their correct evaluation of the value of Minoan civilization and this culture's example status for modern peace research.

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—Riane Eisler, *The Chalice and the Blade* (1995), *Sacred Pleasure* (1996) and Terence McKenna, *Food of the Gods* (1992).

### MORALISM

Moralism is a short term for a huge dilemma. It has nothing to do with genuine morality. It is rather a perversion of true morality. Genuine morality is innate and does not need enforcement, while moralism typically is enforced by threat, punishment and violence. One of the first perpetrators of violent moralism in human history was the Babylonian King Hammurabi. He was also the first ruler who used moralism as a political strategy.

Moralism is a twisted form of morality; it is the result of hypocrisy coupled with a highly judgmental attitude toward the human nature. It brings about persecution and is to be found in societies that are indifferent to truth and propagate religious dogma to rule and manipulate their citizens. It also is to be found in societies characterized by a high level of structural, governmental and domestic violence and a strong suppression of truth and free speech. Every form of political fascism begins where these two basic conditions meet:



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- ▶ The widespread denial of complexity;
- ▶ The practice of moralism as a political strategy.

Moralistic education takes many, and often hidden, forms. Often concepts that are outspokenly intellectual are only hidden forms of ideological pressure the child will be submitted to in the name of their own best. The suppression of the child's emotions has many names and takes many subtle forms. It is manifested also in the intellectual dressage of the child. Who thinks only does not feel much, or much less. Such kind of water-head education may produce good surgeons or computer programmers, but hardly any happy and integrated humans. The Montessori method is the quintessential educational method that sells a deeply moralistic educational paradigm under the header of the intellectual dressage of the child. Happy and harmonious human beings who think ecologically and can help healing the earth do certainly not come out of such educational institutions. Many of them will be active to bring about further destruction and misery to our tortured and moralism-enslaved human race.

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Last not least, let me quote here what the author of *Care of the Soul* (1994), Thomas Moore, has to say on this subject. Thomas Moore is one of the most important psychoanalysts and philosophers of our times. Moore, consecrated as a Catholic monk, spent years in monastic solitude only to find out that true natural spirituality cannot be achieved by any religious dogma, and thus he left the order forever and became a fully empowered secular human. I consider *Care of the Soul* (1994) one of the most important books of our times and have thoroughly reviewed it.

THOMAS MOORE

Moralism is one of the most effective shields against the soul, protecting us from its intricacy. (...) I would go even further. As we get to know the soul and fearlessly consider its oddities and the many different ways it shows itself among individuals, we may develop a taste for the perverse. We may come to appreciate its quirks and deviances. Indeed, we may eventually come to realize that individuality is born in the eccentricities and unexpected shadow tendencies of the soul, more so than in normality and conformity. (Id., p. 17).

Care of the soul is interested in the not-so-

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normal, the way that soul makes itself felt most clearly in the unusual expressions of a life, even and maybe especially in the problematic ones. (...) Sometimes deviation from the usual is a special revelation of truth. In alchemy this was referred to as the *opus contra naturam*, an effect contrary to nature. We might see the same kind of artful unnatural expression within our own lives. When normality explodes or breaks out into craziness or shadow, we might look closely, before running for cover and before attempting to restore familiar order, at the potential meaningfulness of the event. If we are going to be curious about the soul, we may need to explore its deviations, its perverse tendency to contradict expectations. And as a corollary, we might be suspicious of normality. A facade of normality can hide a wealth of deviance, and besides, it is fairly easy to recognize soullessness in the standardizing of experience. (Id., p. 18).

## MYTHOLOGY

*Mythology* is something like a story collection. The stories are not just fairy tales, and they are not just real-life events either. They are epic tales that count, in their integrality, the story of human evolution, and especially of human psychic and spiritual evolution. In

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psychotherapy, it has been found that myths and mythopoetic content in general are highly conducive for soul healing and for healing the psyche from early fragmentation, that may have occurred through trauma, abuse, confusion, emotional entanglement, accidents, and karmic events.

### CASTOR AND POLLUX

In Greek mythology the Dioskouroi, Kastor and Polydeuces, in Roman mythology the Gemini (Latin for *twins*) *Castor and Pollux* are the twin sons of Leda and the brothers of Helen of Troy and Clytemnestra. According to Liddell and Scott's *Lexicon*, *kastor* is Greek for *beaver*, and *poludeukeis* means *very sweet*. Castor and Polydeuces are sometimes both mortal, sometimes both divine. One consistent point is that if only one of them is immortal, it is Polydeuces. In Homer's *Iliad*, Helen looks down from the walls of Troy and wonders why she does not see her brothers among the Achaeans. The narrator remarks that they are both already dead and buried back in their homeland of Lacedaemon, thus suggesting that at least in some early traditions, both were mortal. Their death and shared immortality offered by Zeus was material of the lost Cypria in the Epic cycle.

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### DAEDALUS

In Greek mythology, Daedalus was a most skillful artificer, or craftsman, first mentioned by Homer as the creator of a wide dancing-ground for Ariadne. He create the labyrinth in which the Minotaur was kept.

### DEMETER

Demeter is the Greek goddess of grain and agriculture, the pure nourisher of youth and the green earth, the health-giving cycle of life and death, and preserver of marriage and the sacred law. She is invoked as the 'bringer of seasons' in the Homeric hymn, a subtle sign that she was worshiped long before the Olympians arrived. She and her daughter *Persephone* were the central figures of the *Eleusinian Mysteries* that also predated the Olympian pantheon. *Persephone*, daughter of the earth goddess *Demeter* became the queen of the underworld after her abduction by *Hades*.

### EUROPA

*Europa* was a Phoenician woman in Greek mythology, from whom the name of the continent Europe has ultimately been taken. The story was a Cretan story. The name *Europa* occurs in the list of daughters of primordial *Oceanus* and *Tethys*, and the daughter of the earth-giant *Tityas* and

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mother of *Euphemus* by *Poseidon*, was also named Europa. The etymology of her name suggests that Europa represented a lunar cow, at least at some symbolic level.

### HADES

Hades refers both to the ancient Greek underworld, the abode of Hades, and to the god of the dead himself. In Greek mythology, Hades and his brothers *Zeus* and *Poseidon* defeated the Titans and claimed rulership over the universe ruling the underworld, sky, and sea, respectively. Because of his association with the underworld, Hades is often interpreted as a grim figure. Hades was also called Pluto. In Christian theology, the term Hades refers to the abode of the dead, Sheol or Hell where the dead await Judgment Day either at peace or in torment.

### KING AGENOR

In history and Greek mythology, *Agenor* was a king of Tyre. His wife was *Telephassa*. Some sources state that *Agenor* was the son of *Poseidon* and *Libya*; these accounts refer to a brother named *Belus*. According to other sources, he was the son of *Belus* and *Anchinoe*. Sources differ also as to *Agenor's* children; he is sometimes said to

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have been the father of *Cadmus*, *Europa*, *Cilix*, *Phoenix*, and *Thasus*.

### KING MINOS AND THE MINOTAUR

In Greek mythology, *Minos* was a legendary king of Crete, son of *Zeus* and *Europa*. After his death, *Minos* became a judge of the dead in *Hades*. The Minoan Civilization has been named after him. In Greek mythology, *Daedalus* and *Icarus* were sons of *King Minos* of Crete. *Minos* was challenged as king and prayed to *Poseidon* for help. *Poseidon* sent a giant white bull out of the sea. *Minos* planned on sacrificing the bull to *Poseidon*, but then decided not to. He substituted a different bull. In rage, *Poseidon* cursed *Pasiphaë*, *Minos*' wife, with zoophilia. *Daedalus* built her a wooden cow, in which she hid. The bull mated with the wooden cow and *Pasiphaë* was impregnated by the bull, giving birth to a horrible monster, the *Minotaur*. *Daedalus* then built a complicated maze called the *Labyrinth* and *Minos* put the *Minotaur* in it. To make sure no one would ever know the secret of the *Labyrinth*, *Minos* imprisoned *Daedalus* and his son, *Icarus*, in a tower. *Daedalus* and *Icarus* flew away on wings *Daedalus* invented, but *Icarus*' wings melted because he flew too close to the sun. *Icarus* fell in the sea and drowned.

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### PASIPHAË

In Greek mythology, Pasiphaë was the daughter of Helios, the Sun. Like her doublet *Europa*, her origins were in the East, in her case at Colchis, the palace of the Sun; she was given in marriage to *King Minos* of Crete. With Minos, she was the mother of *Ariadne*, and other children. In other aspects, Pasiphaë, like her niece *Medea*, was a mistress of magical herbal arts in the Greek imagination.

### ZEUS

Zeus is the king of the gods, the ruler of *Mount Olympus*, and god of the sky and thunder, in Greek mythology. His symbols are the thunderbolt, bull, eagle and the oak. The son of *Cronus* and *Rhea*, he was the youngest of his siblings. He was married to *Hera* in most traditions, although at the oracle of *Dodona* his consort was *Dione*: according to the *Iliad*, he is the father of *Aphrodite* by *Dione*. Accordingly, he is known for his erotic escapades, including one pederastic relationship, with *Ganymede*. His trysts resulted in many famous offspring, including *Athena*, *Apollo* and *Artemis*, *Hermes*, *Persephone* (by *Demeter*), *Dionysus*, *Perseus*, *Heracles*, *Helen*, *Minos*, and the *Muses*; by *Hera* he is usually said to have sired *Ares*, *Hebe* and *Hephaestus*.



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### LITERATURE

Richard Buxton, *The Complete World of Greek Mythology* (2004).

### NARCISSISM AND BOOMERITIS

#### NOT FANCIFUL 'SELFOVE'

Most people have heard about the ancient myth of Narcissus that is at the origin of the term *narcissism*. Narcissism is a pathology where the person, through a deep hurt suffered early in life, is unable to love himself or herself, and thus lacks even a basic level of selflove. And what is worse with this affliction is that the true self of the person, their self identity, their feeling self, their I-Am force, and also their body image, have been buried deep down in the unconscious. The result is that narcissistic people *do not know who they are* or, as it is expressed in psychiatry, they deny their true self. Native peoples tend to characterize narcissists as 'soulless' beings.

This denial of their own intrinsic being, their character, their values and oddities, their depth and dignity is what lets them appear as shadow dancers on the stage of life. They are generally fluent talkers and take up new ideas quickly, but they don't integrate novelty, because there is nothing they

could integrate it into, as they are out of touch with their true identity, the fertile soil of their human nature, their grounding. I use to call them for this reason *narcissistic comedians*, as they actually behave as if being on stage, as if life was a huge stage where everybody performs a role—but where nobody plays the role of himself or herself, but always another. A plays B, B plays C, C plays A. While sanity means that A plays A, B plays B and C plays C.

The understanding of narcissism has been confused and messed up by popular psychology that loves to use strange terms and abhors to express simple things in a simple way. For example, it's much more difficult to explain what neurosis is or psychosis than to say what narcissism means and what makes persons afflicted with narcissism suffer so much in life. *They really suffer!*

Narcissism is not a party affliction, or a modern fancy. It is not an outflow of vanity, while it is often belittled as such. Narcissism is an affliction serious enough to be put on priority by most of today's psychiatric services. For when you're out of touch with yourself and your deepest emotions, you live a life that is not yours, you live as if you were an empty shell. This inner vacuum, this emptiness when it's constant is something

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that can trigger other serious afflictions such as substance abuse, chain smoking, depression, chronic fatigue, alcoholism, anxiety, phobias, and sexual obsessions and perversions. It also can trigger somatizations, which means that the body gets ill for reasons that are not physiological, but psychological.

### DENIAL OF EMOTIONAL REALITY

People who suffer from narcissism tend to appear aloof, they appear to float, as if their feet never touched the ground beneath. There is often also something Peter-Pan like about them, something fragile and strangely youthful, often accompanied by a sunshine smile that seems to suggest that they know no sadness. While in truth, they are the saddest people on earth, only that they *can't even feel their sadness*, cut off as they are from their feelings. In exchanges with narcissists I also found that they tend to deny the reality of emotions, trying to grasp all of reality with their pure intellect—that usually works brilliantly. But that makes that they are alienated from being human because they more or less consciously discard the irrational out of the world. For them, all must be rational, clear and straight, and they tend to condemn ir-

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rationality in people, out of touch as they are with their own irrationality.

We humans are at times rational and at times irrational. We are as good as never only rational or only irrational; we are a mix of many qualities and oddities, and it's our vivid emotions that bring the necessary kaleidoscopic change in our lives so that we are not for too long rational and not for too long irrational. But for the narcissist there has to be only rationality, and all the rest is solemnly condemned as 'human weakness'.

### HOW TO IDENTIFY NARCISSISM?

You can identify rather quickly if you suffer from a narcissistic fixation or not. Simply check if you play yourself in your life, or if you play a role that fakes it is you. Then, when you ask this question and it rings like 'But who is myself?', you are getting on the right track. When that question feels odd and strange because somehow you have never asked who you are, and if in the game of life you as good as never play the Me-card, then you know you have a problem with narcissism.

Another reality check would be to wonder if you belong to those who are always 'altruistic' and 'always good' to others, to a point of self-forgetfulness. Rings true? Why

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should you forget about yourself? Do you not have the same right to validate yourself as you validate others? Why should you always come second, why are you obsessed with the thought you might be 'selfish'? You feel it's a moral duty to be always concerned about others and put yourself behind? No, it's not. But you probably have a hangup with narcissism, as you are constantly denying your own self, replacing the vacuum at need with person A, friend B or relative C that you have to help out, save from bad luck, heal, comfort, look after, console, protect, and so on.

Narcissism has a price tag, as the compulsive idea to be 'of help' to all and everybody is one of the main triggers of psychosomatic illness, including cancer.

### NARCISSISM AND CHILD ABUSE

The main etiology of narcissism is to be seen in the *lacking or insufficient primary symbiosis* between mother and infant during the first eighteen months after birth.

Narcissistic mothers are inadequate parents. Regularly, with mothers who themselves suffer from narcissism, clinical research found a reduction or total absence of eye contact between mother and child, absence of breastfeeding or when the

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breast is given, the mother feels revulsion, disgust or aggression toward the child; in addition, such mothers tend to be hostile to the child's first steps into autonomy, thereby creating in the child a pathological clinging behavior that has very nasty consequences later on in the development of the child and young adult. Often what happens in such relationships is that the mother manipulates the child into a real codependence where she projects her longings for love, that remain unfulfilled in the partner relation, upon the child. This then in many cases leads to emotional abuse.

### NARCISSISM AND ENTANGLEMENT

Narcissism thus is often the inevitable result of emotional abuse suffered in early childhood, and that fact may help to understand the gravity of the affliction of narcissism. What this results in is that the person unconsciously later tries to heal the lacking primary fusion by repeated pseudo-symbiotic relationships, which are relationships where love is replaced by dependency or confused with dependency. However, since those persons that are invested with that role of ersatz mothers and fathers can never give the lacking primary fusion, disappointment and depression will invariably ensue in those relations.

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### NARCISSISM AND PATRIARCHY

Narcissism is an inevitable by-product of patriarchy, and its etiology is wrong relating. Wrong relating to self. Wrong relating to others. It is built on what Joseph Campbell called the *solar worldview* which ignores, as a group fantasy, the many shadows of the soul—and thereby ignores its own shadow.

Narcissists, therefore, are tragic figures. They are tragic in the sense that they run into the abyss without the slightest idea of what they are doing because they are not grounded and have their feet in the air, like the *Fool* of the Tarot. They are lunatics, because they have not integrated their own Luna, their *Moon* energy. They are the eternal Peter Pan hero of sunshine movies, and present themselves to the public smiling, broadly smiling, most of the time, but in haphazard moments you see their true face—while they themselves ignore it.

### BOOMERITIS

Boomeritis is a form of narcissism that manifests in a particular way, which is why a different term was created for that kind of behavior. The term *boomeritis* was to my knowledge created by the American philosopher Ken Wilber, and it describes mostly young people, college students, and

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even older people who have a defaulted sense of self in that they never integrate what they learn into their deeper being. The knowledge they acquire stays at the surface, at the periphery of their person, without a deeper connection with inner wisdom or life experience.

That is a strange thing to observe, really, as these people talk about things in a way that comes over as robotic, cold and rhetorical to the extreme, without giving their discourse a warmth and empathy that is natural with those who have *real* knowledge. Ken Wilber and Thomas Moore have in my view great merit to have bothered writing about this major affliction in our time. Boomeritis is a terrible distortion of the human potential, a real social disease. I have had extensive experience with young men, all from the United States of America, who are suffering from this affliction. They all broke our email conversations by stopping to write one day, typically so, without giving any previous note, without apologizing and without any explanation. Their behavior is standardized, stereotype, to a point they are almost using the same syntax, make the same orthographic mistakes, and have virtually the same opinions, as if there was a silent conspiracy between all of



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these individuals. Why they stopped writing from one day to the other was quite obviously my identifying their problem and trying to help them get beyond their shallowness, and their puerile ideas.

The reaction of the narcissist generally is one of denial, and this denial is universal; they deny religion, they deny emotions, they deny mythology and symbols, they deny all that is not rational, they deny the female energy, putting the *yang* power of reasoning on a pedestal, and they are *defensive* to the extreme. They cannot stand criticism and react chaotically, usually by deserting the relationship, when somebody criticizes their behavior. This is logically so because they cannot really learn; all knowledge they gather, they really accumulate it, piling it up without integrating it, and that is why, at the end of the day, they have zero knowledge, and when they fall in their recurrent depressions, they talk like children, and you see that they are helpless and immature, and lack knowledge about the most basic truths of life.

All this would not be so tragic if they were not totally closed to receiving help from others, brushing off any warmth and friendly gesture as a cunning attempt to corrupt their lizard transparency and wizard invis-

bility. They live in a magic world full of miracles, and ordinary humans are not allowed to touch them. Or they give you a hand of ice, which means they fly off again in their ethereal realms of existence that lack grounding, and the realism that only a balanced and integrated emotional life can give.

As already mentioned, in older civilizations the problem of narcissism was well recognized but it was talked about differently than today. Thomas Moore reveals in his book *Care of the Soul* (1994) that the older expression 'soullessness' for narcissism hits the point, for narcissists really deny their soul, and the soul in others, and the world at large. Moore points out that the soul loves the intricate relation between light and darkness, between good and bad, between standard behavior and perverse behavior, in that it feels whole and integrated when the integrity behind those opposites are seen. The narcissist has lost his soul in the sense that he or she denies the negative parts of those pairs of opposites, and even the fact that dualism is really a cosmic principle, to be found in all living. Opposites attract each other and in a way they are an example for checks and balances. When for example 'bad' is rigidly denied, a

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person cannot be really good, for they will project their own blind spots upon others and become persecutors.

## NUMEROLOGY

*Numerology* is but a corollary of astrology. All in the universe is based upon patterns of relationships, and numbers are codes for relations in their contextual frame. There is a relationship between numbers and all that is in the universe. Numerology and numerological divination were popular among early mathematicians, such as Pythagoras. All things can be expressed in numerical terms because they are ultimately reducible to numbers. Using a method analogous to that of the Greek and Hebrew alphabets (in which each letter also represented a number), modern numerology attaches a series of digits to an inquirer's name and uses these, along with the date of birth, to reveal the person's true nature and prospects.

—Carol Adrienne, *The Numerology Kit* (1988) and Matthew O. Goodwin, *The Complete Numerology Guide* (1988), Gerie Bauer *Numerology for Beginners*, Woodbury, Minn.: Llewellyn Publications, 2009.

## PERENNIAL SCIENCE

There are basically *twelve*, and probably more, ingredients and characteristics of holistic science that are presently more and more embraced, as we mature into new science which is of course just a newer vintage of very old and perennial science. These twelve emanations or branches of the tree of knowledge remain still forbidden to most humans today because they follow the oversoul of the mass media, instead of following their own lucid inner voice. Ancient traditional cultures and their scientific traditions, and what we today call perennial philosophy were holistic; they embraced flow principles, and they were truly scientific, not scientific in a sense of being reductionist. They looked at life as a *Gestalt*, and derived conclusions from the observation of the living and moving, not from the dead. Here are the twelve branches of the ancient tree of knowledge:

- Science and Divination
- Science and Energy
- Science and Flow
- Science and Gestalt
- Science and Intent
- Science and Intuition

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- Science and Knowledge
- Science and Pattern
- Science and Perception
- Science and Philosophy
- Science and Truth
- Science and Vibration

## RUNES

*Runes* are an ancient alphabet found in inscriptions on stone in Scandinavian countries. The runic alphabet belongs to the Germanic group of languages, but is related to Greek and Latin alphabets. Runes were inscribed on stone monuments to commemorate events and individuals; they also served magical purposes. A Norwegian monument indicates that runes were believed to give spiritual protection. The use of runic inscriptions has been revived in both the modern magical and new age ideas and activities, and created a vast contemporary literature.

—Ralph H. Blum, Susan Loughan, *The Healing Runes* (1995), Silver RavenWolf and Nigel Jackson, *Rune Mysteries* (2000), Edred Thorsson, *Futhark* (1984), Leon D. Wild, *The Runes Workbook* (2004)

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Runes are used for divination. Like astrology, the I Ching or the Tarot, the Runes can be used for the gathering of information about our subconscious knowledge, intuitive knowledge or foreknowledge about events. There are now also *Rune Cards* in use, which is a sort of Tarot with a Rune on each card.

### SELF

It is important to clarify the notion of *Self*, which is ambiguous, used in different ways by different people, and by different religions. To begin with, the Self needs to be distinguished from the ego. While it is generally true that the ego isolates and suffocates human creativity in an ego-bound shell, this is not true for the Self as the greater notion. In this sense the Self contains the ego, but not vice versa. The Hindu notion of *atman* as the higher self that is considered as an outflow of the universal spirit or oversoul, *brahman*, may be a good conceptual aid. It is in this sense that the Indian sage Ramana Maharshi uses the notion of self and this comes very close to my own idea of selfhood. However, my idea has been influenced also strongly by the psychology of Carl Gustav Jung. In Jungian psychology, the self is the *archetype sym-*

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bolizing the totality of the personality. It represents the striving for unity, wholeness, and integration. As such, it embraces not only the conscious but also the unconscious.

### SOUL POWER

*Soul Power*, which I synonymously call *Primary Power* or *Self-Power* is a concept I have created to connote our original power, and which is distinct from the harmful secondary powers or worldly powers that profoundly mark our current society, and which are clearly violence-inducing, and in the long run damaging the human potential and natural human spirituality.

### TAROT

The *Tarot de Marseille* is one of the standard patterns for the design of tarot cards. It is a pattern from which many subsequent tarot decks derive. Research showed that the Tarot deck was invented in northern Italy in the fifteenth century. The name Tarot de Marseille is not of particularly ancient vintage; it was coined in the 1930s by the French cartomancer Paul Marteau, who gave this collective name to a variety of

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closely related designs that were being made in the city of Marseille in the south of France, a city that was a centre of playing card manufacture. The Tarot de Marseille is one of the standards from which many tarot decks of the nineteenth century and later are derived. Like other Tarot decks, the Tarot de Marseille contains fifty-six cards in the four standard suits.

Divining with the Tarot can be done in similar ways as consulting the I Ching, using serendipity (or the help of our unconscious mind) to determine a set of correlated cards that give an answer for a particular outcome or question. However, unlike other divinations, the Tarot is psychological in the sense that cards, at least the great arcana, are archetypal images and need interpretation. This is not always an easy task and can be subject to error and misinterpretation.

## PERSONALITIES

### ABRAHAM, KARL

*Karl Abraham (1877–1925)* was an early German psychoanalyst, and a correspondent of Sigmund Freud. He founded the *Berlin Psychoanalytic Institute*, and was the president of the International Psychoana-



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lytical Association from 1914 to 1918 and again in 1925.

Karl Abraham collaborated with Freud on the understanding of manic-depressive illness, leading to Freud's paper on 'Mourning and Melancholia' in 1917. He was the analyst of Melanie Klein during 1924-1925, and of a number of other British psychoanalysts. He was a mentor for an influential group of German analysts, including Karen Horney, Helene Deutsch, and Franz Alexander.

### BACHOFEN, JOHANN JACOB

The Swiss anthropologist and sociologist *Johann Jakob Bachofen (1815–1887)*, is credited with the theory of matrilinearity, or *Mutterrecht*, title of his major publication (1861). I read the book, back in 1985, in its German original and it was for me a mind-opening lecture. I suddenly became aware how important it is for us today to know about matriarchal cultures, and to understand what their sociocultural values are. It also means to see that historically, these peaceful cultures preceded violent patriarchy and were based upon the ancient Goddess cults. These civilizations were organized more on an egalitarian, rather than a

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strictly hierarchical basis. It was the first time in my life that I began to ponder about the why and how of the dichotomy of matriarchy/patriarchy.

Riane Eisler, citing a growing body of research, suggests to abandon the Bachofen dichotomy of matriarchy-patriarchy, and to replace it by *egalitarian-dominator*, thereby avoiding endless discussions if or not in matriarchal cultures males were oppressed by females. The question in fact is not who dominates whom, but if a culture in general runs on a dominator paradigm or on an egalitarian paradigm.

It is now shared by the majority of scientists that what we formerly called matriarchal cultures were societies clearly more egalitarian than the subsequent patriarchal nations. Thus, a way back to love obviously will have to consider a sort of *Archaic Revival*, to speak with Terence McKenna.

### CAMPBELL, JOSEPH

I found Joseph Campbell's books in 1998, through a reference in *The Great Mother*, by Erich Neumann. And I studied them very much in detail. Campbell was for me a true

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discovery, as important for our cultural evolution as Carl-Gustav Jung.

Joseph Campbell basically affirms that patriarchy is a form of collective neurosis—not a lifestyle, not a philosophy, not a *Weltanschauung*. It's a disease, a twist given to life that perverts our very nature. And ultimately, therefore, it's a refusal of true humanity. Campbell develops the theme further with Bill Moyers in *The Power of Myth* (1988), by alluding to the Star Wars plot.

### JOSEPH CAMPBELL

Darth Vader has not developed his own humanity. He's a robot. He's a bureaucrat, living not in terms of himself but in terms of an imposed system. This is the threat to our lives that we all face today. Is the system going to flatten you out and deny you your humanity, or are you going to be able to make use of the system to the attainment of human purposes? How do you relate to the system so that you are not compulsively serving it? (Id., 54).

Patriarchy, with its craving for obedience to the father, is a sort of compulsion neurosis. Not only are individuals flattened out by systems that are 'paternal' hierarchies and replacements of real fathers, those that have typically abandoned their roles as true

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caretakers, having become troublemakers, but authority-craving individuals also have flattened out their better halves, their right brains, so as to serve the system. In this sense, as a sentinel for attention to the signals pointing to the coming of Orwellian times, Campbell's oeuvre cannot be underestimated. It should be read in all schools, also because it's essential to train the right brain capacities of associative, symbolic thinking from early age. In fact, these capacities were highly developed in the great scholar, next to his great poetic ability and word magic, which is why his books are great reading, and not dry scholarly pamphlets.

And then we might finally ask the pertinent question: 'How has patriarchy come about— and what was before?' It all started with a murder. The murder of the Goddess. Which is ultimately a matricide. And it became the foundation of what is called a culture. It became the foundation of what is called a *religion*.

JOSEPH CAMPBELL

In biblical times, when the Hebrews came in, they really wiped out the Goddess. The term for the Canaanite goddess that's used in the Old Testament is the Abomination.

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Apparently, throughout the period represented in the Book of Kings, for example, there was a back and forth between the two cults. Many of the Hebrew kings were condemned in the Old Testament for having worshiped on the mountaintops. Those mountains were symbols of the Goddess. And there was a very strong accent against the Goddess in the Hebrew, which you do not find in the Indo-European mythologies. Here you have Zeus marrying the Goddess, and then the two play together. So it's an extreme case that we have in the Bible, and our own Western subjugation of the female is a function of biblical thinking. (Id., 215-216).

It seems that when man began to preach high morality and confessed to strife for goodness, he began to really become diabolic. Campbell remarks that the vandalism involved in the destruction of the pagan temples of antiquity is hardly matched in world history. (Id., p. 248). I have reviewed all of Campbell's major publications, that are *The Hero With A Thousand Faces* (1973/1999), *Occidental Mythology* (1973/1991), *The Masks of God: Oriental Mythology* (1962/1992), *The Power of Myth* (1988).

EINSTEIN, ALBERT

*Albert Einstein (1879–1955)* was a German-born theoretical physicist widely considered one of the greatest physicists of all times. He formulated the special and general theories of relativity. In addition, he made significant advancements to quantum theory and statistical mechanics. While best known for the *Theory of Relativity*, he was awarded the 1921 Nobel Prize for Physics for his 1905 explanation of the photoelectric effect and ‘for his services to Theoretical Physics’. In popular culture, the name *Einstein* has become synonymous with great intelligence and genius.

Albert Einstein has been my favorite hero since adolescence. I admired in him his great courage and outspokenness, even about political and unpopular matters, his great intuitive mind, his deep respect of humanity and his true religiosity.

—Joyce Goldenstein, *Physicist and Genius* (1995), *Albert Einstein, The World As I See It* (1993), *Out of My Later Years* (1993), *Ideas and Opinions* (1988), *Albert Einstein Notebook* (1989).

## EISLER, RIANE

*Riane Eisler* is an internationally acclaimed scholar, futurist, and activist, and is co-director of the *Center for Partnership Studies* in Pacific Grove, California. She is the author of *The Chalice and the Blade* (1995), *Sacred Pleasure* (1996) and *The Partnership Way*. I found Riane Eisler's research through a reference in one of the books by Terence McKenna. McKenna elucidated that some of the terminology he was using in his books and speeches was not entirely his own, and that, for example, the term 'dominator cultures', or the 'dominator paradigm' were taken over from Riane Eisler, whose research he very much admired.

Having read most research about the old matriarchy-patriarchy dichotomy by Johann Jakob Bachofen, Carl-Gustav Jung other Jungian authors such as Erich Neumann, and last not least Joseph Campbell, I was wondering what Riane Eisler would have to tell me? So I immediately bought her two major books *The Chalice and the Blade* (1995) and *Sacred Pleasure* (1996)—and reviewed them.

FREUD, SIGMUND

I was first reading *Sigmund Freud (1856–1939)*, in its German original edition, back in 1975, upon entering law school. Freud's theory that children's psychosexual development was a process of libidinal (erotic) identifications with first the same-sex parent (*homosexual identification*), and then with the other-sex parent (*heterosexual identification*), passing through the oral and anal stages for finally arriving at the genital stage—is an attractive surrogate for the real knowledge!

Freud was the avatar for what later became, and today still is, the mainstream paradigm in child psychology and education. One of the pitfalls of this paradigm is the denial or exclusion of parameters that serve to build identity through self-knowledge, intuitive or inner knowledge, paranormal knowledge, pre-life knowledge and relational experience. The identity that is said to be the only possible one according to mainstream psychiatry is a *derived*, not a genuine, identity. It is derived from the parents' identities. For a boy, the process will be identification with the father, as a primary homosexual identification, during the anal phase and identification with the mother, as a secondary het-



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erosexual identification during the genital phase.

According to Freud, the so-called Oedipus Complex comes in at that moment in the child's psychosexual development. True identity is built, according to this theory, when the boy has successfully liquidated the Oedipus Complex by having developed enough aggressiveness toward the father and enough castration of his incestuous desire toward the mother at the same time.

## JUNG, CARL GUSTAV

Carl Jung's approach to psychoanalysis had a strong impact on my understanding of psychoanalysis. The first text I was reading by Jung was a rather esoteric essay, *Religious and Psychological Problems of Alchemy*, and it showed me the depth of Jung's research into even highly esoteric topics.

Soon I became aware that Jung was going to cover that area that I found was missing out in the other authors' view upon the human psyche, that is, the spiritual dimension. After having read *Archetypes of the Collective Unconscious*, *The Myth of the Divine Child* and *On the Nature of the Psyche*, I

realized that for the first time, I had encountered something like holistic psychology.

Jung's writings were also fruitful for my bio-energy studies and my subsequent attempt of a scientific vocabulary regarding the cosmic energy field, which is ultimately something like a systems approach to human emotions.

#### KRISHNAMURTI, J. (K)

*Jiddu Krishnamurti (1895–1986)* was born in a small village in south India. Soon after moving to Madras with his family in 1909, Krishnamurti was adopted by Annie Besant, President of the *Theosophical Society*. She was convinced that he was to become a great spiritual teacher, and Reverend Charles Webster Leadbeater became his personal tutor. Three years later she took him to England to be educated in preparation for his future role. An organization called *The Order of the Star* was set up to promote Krishnamurti's anticipated role as a *World Teacher* and *Maitreya*. In 1929, however, after many years of questioning the destiny imposed upon him, Krishnamurti disbanded this organization, turning away all followers saying that: 'Truth is a pathless land, and you cannot approach it by any

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path whatsoever, by any religion, by any sect. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or to coerce people along any particular spiritual path.' From that time until his death in February 1986 at the age of ninety, he traveled around the world speaking as a private person, teaching and giving talks and having discussions. His aim was to set people psychologically free so that they might be in harmony with themselves, with nature and with others. K taught that humanity has created the environment in which we live and that nothing can ever put a stop to the violence and suffering that has been going on for thousands of years except a transformation in the human psyche. If only a dozen people are transformed, it would change the world. He used to call this transformation 'psychological revolution.'

Krishnamurti maintained that there is no path to this transformation, no method for achieving it, no gurus or spiritual authorities who can help. He pointed to the need for an ever-deepening and acute awareness in which the limitations of the mind could drop away. K was a universal and cosmopolitan mind. Although born of Indian par-

entage, he stated repeatedly that he had no nationality and belonged to no particular culture or group. What he hoped his audience would learn, he himself was the living example for it, which is, in my view, the only way a guru can legitimize himself as a true leader. Only what is brought over as *incarnated* can be shared, not what is merely preached or lectured as true as it may be.

Education has always been one of Krishnamurti's concerns. If a young person could learn to see his or her conditioning of race, nationality, religion, dogma, tradition, opinion etc., which inevitably leads to conflict, then they might become fully intelligent human beings for whom right action would be a natural way of life. K reasoned that a prejudiced or dogmatic mind can never be free.

During his life time K established several schools in different parts of the world where young people and adults could come together and explore this possibility further in actual daily living. Krishnamurti said of the schools that they were places where students and teachers can flower inwardly. Because, schools are meant for that, not just merely to turn out human beings as mechanical, technological instru-

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ments—though jobs and careers are necessary—but also to flower as human beings, without fear, without confusion, with great integrity. He was concerned to bring about a good human being, not in the respectable sense, but in the sense of whole, unfragmented. He wanted the schools to be real centers of understanding, of real comprehension of life.

### LEARY, TIMOTHY

*Timothy Francis Leary (1920–1996)* was an American writer, psychologist, futurist, and advocate of psychedelic drug research and use, and one of the first people whose remains have been sent into space. An icon of 1960s counterculture, Leary is most famous as a proponent of the therapeutic and spiritual benefits of LSD. He coined and popularized the catch phrase *Turn on, tune in, drop out*. Leary argued that psychedelics, used with the right dosage, set and setting, and with the guidance of psychology professionals, could alter behavior in unprecedented and beneficial ways.

The goals of Leary's research included finding better ways to treat alcoholism and to reform convicted criminals. Many of Leary's research participants reported profound

mystical and spiritual experiences, which they claim permanently altered their lives in a very positive manner. According to Leary's autobiography, *Flashbacks*, they administered LSD to 300 professors, graduate students, writers and philosophers, and 75 percent of them reported it as being like a revelation to them and one of the most educational experiences of their lives. In the *Concord Prison Experiment*, they administered psilocybin to prisoners, and after being guided through the trips by Leary and his associates, convincing evidence was gathered that the substance had a strong impact upon inmates to turn the back to their crimes and start a new life track.

## MCKENNA, TERENCE

*Terence McKenna (1946-2000)* was for me a door-opener for apprehending and integrating the idea of planetary or even galactic biological interconnectedness. And he also was for me a great teacher who encouraged me to listen to my own inner voice and my intuition, and follow my intelligent softness rather than the societal standard image of numb hardness.

My admiration for McKenna is genuine and his sudden death in 2000, the same year in

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which my mother died, confused and afflicted me. Why had that happened to him, I wondered, this frontal lobe cancer, why to *him*? The question stays with me until today and nobody could give me an answer. His fascinating presence and powerful language captivated me for the first time about ten years ago, thanks to an interview he gave for Paul O'Brian about the I Ching. I was arrested and enchanted by his phenomenal capacity to render on the fly complex speeches, with a book-like precision and every word in its right place—and yet without any academic lengths. Never had I heard such a public speaker in my life! From his books, then, I learnt that his understanding of language and his highly professional speaking ability were not totally inborn, but learnt—through ways of learning completely alien to most of our contemporaries.

I use an expression for this kind of learning that is my own, and that Terence himself, to my knowledge, never used. I call this form of learning 'direct perception.' Other scholars call it learning in trance or learning through self-hypnosis, and those scholars who have explored the world of entheogens, such as Mircea Eliade, Ralph Metzner, or Michael Harner, call it learning from plant

teachers. The latter expression is used by many of the psychedelics-using natives, such as the Shuar in Ecuador, and Western researchers humbly adopted this terminology, and for good reason. It's an expression that is based upon direct psychedelic experience. I have reviewed all of McKenna's main publications, that are *The Archaic Revival* (1992), *The Invisible Landscape* (1993), and *Food of the Gods* (1993).

#### METZNER, RALPH

*Ralph Metzner* is an American psychologist, writer and researcher, who participated in psychedelic research at Harvard University in the early 1960s with Timothy Leary and Richard Alpert (Ram Dass). Dr. Metzner is a psychotherapist, and Professor Emeritus of psychology at the *California Institute of Integral Studies* in San Francisco, where he was formerly the Academic Dean and Academic Vice-president. Dr. Metzner has been involved in consciousness research, including psychedelics, Yoga, meditation and shamanism for over 45 years. He is a co-founder and was the President of the *Green Earth Foundation* and has conducted numerous workshops on consciousness transformation and alchemical divination, both nationally and internationally. See, for ex-



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ample, Ralph Metzner (Ed.), *Ayahuasca, Human Consciousness and the Spirits of Nature* (1999), which I have reviewed.

### NEUMANN, ERICH

*Erich Neumann* (1905–1960) was a Jungian scholar from Germany. I discovered his ground-breaking study on matriarchy, *The Great Mother*, back in 1985. It was around the same time when I discovered the eminent study of Johann Jakob Bachofen, *Das Mutterrecht*.

—Erich Neumann, *The Great Mother* (1955).

### PICASSO, PABLO

*Pablo Picasso* (1881–1973) was a Spanish painter and sculptor. One of the most recognized figures in 20<sup>th</sup> century art, he is best known as the co-founder, along with *Georges Braque*, of cubism. It has been estimated that Picasso produced about 13,500 paintings or designs, 100,000 prints or engravings, 34,000 book illustrations and 300 sculptures or ceramics.

—Brigitte Leal, et al., *The Ultimate Picasso* (2000), Hans L.C. Jaffe, *Picasso* (1996), Brassai, *Conversations with Picasso* (1999), Henri-

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Georges Clouzot, *The Mystery of Picasso* (DVD, 2003), Edward Quinn, *Picasso: The Man and His Work*, Part 1 (1881-1937) and Part 2 (1938-1973), New York: Art Series (DVD).

Since high school times, Picasso was for me the incarnation of the artist-genius, a true *archetype*. There was no other visual artist who ever could trigger so many emotions in me, and so much admiration, while I also like Marc Chagall, Juan Miró, Salvador Dali and many others. But on a simple human level, Picasso was and is closest to my heart and soul.

Have we ever understood, as a human race, what genius is? I have studied the science of genius, as it were, and looked at the life stories of Paracelsus, Leonardo da Vinci, Albert Einstein, Pablo Picasso, Svjatoslav Richter and Keith Jarrett. The choice was of course arbitrary as there are so many others. But the choice does not matter because *whomever you take, and who is a genius, will deliver the same research result*. What did I find? I found not similarity in character, not similarity in life history, not similarity in opinions, but similarity in a pattern that I would describe as the 'non-conforming self' and that can be summarized as follows:

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- very early spiritual awakening, often even as early as in infancy;
- a clear vision of one's path of life and creative potential;
- a clear will to surpass and outmatch most contemporaries, however famous;
- a clear spiritual insight that the self bears infinite possibilities when activated;
- a clear and often outspoken contempt for society's mediocrity, for rules, for social etiquette, for tradition when putting up limitations to creativity, and even for laws and morality.

Picasso is known to have not shunned tradition, but to have surpassed it, as he was able already at age 14 to paint like the old masters, which led his father, a reputed Spanish painter, to put the paintbrush in his hands in that early age. He is known to have lived his completely heterosexual love life without restrictions in his younger years, until he was dedicating himself completely to his art and settled in two marriages. In his paintings, *erotic love of man for woman* is a recurring theme and beautifully varied in all possible shades of color.

Picasso also was a man of courage, a true hero in the good sense, a lover of nature, of all that is authentic, honest, great and original. As such, he was unwavering even when,

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in the 1930s, he was threatened through Hitler's getting to power in Germany, and his friends urged him to leave France and emigrate to the United States, but Picasso heroically resisted. He stayed despite the danger, and nothing happened to him. And Picasso knew why he did not want to settle in the USA. If there was one country that truly shunned Picasso, it was Uncle Sam's hero paradise. As Picasso was for a while a member of the *Communist Party*, he was not allowed a visa for entering the United States of America.

Picasso also was a wonderful father; his daughter Paloma Picasso became a film star. She was the child of Picasso and Françoise Gilot, a French painter. She grew up wild, first in the relation Picasso-Gilot when her father was living in the manor *La Galoise*, and then with Picasso and his second wife, Jacqueline Roque, in the villa *La Californie* in Cannes, France. The photograph of adolescent Paloma was taken by the American photographer David Douglas Duncan and published in the photo book *The Private World of Pablo Picasso*.

—Donald Douglas Duncan, *The Private World of Pablo Picasso*, New York: Harper & Brothers, 1958.

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At an early age, Paloma was the subject of many of her father's works, including 'Paloma with an Orange' and 'Paloma in Blue'. Eventually she turned to the field of fashion design and started her own company and brand, such as her eponymous perfume and a line of evening wear. She also designs jewelry for Tiffany & Co. and was known as a regular at the legendary discotheque Studio 54. She made a notorious appearance as the Countess Erzsébet Báthory in Polish filmmaker Walerian Borowczyk's erotic film, *Immoral Tales* (1974). (Wikipedia)

Picasso had been all his life strongly under the spell of the archetype of the Minotaur, a mythic animal that was part of the story around King Minos.

—There is an enormous amount of literature and media about Picasso. See, for example, Brassai, *Conversations with Picasso* (1999), Hans L.C. Jaffe, *Picasso* (1996), *The Ultimate Picasso* (2000), Henri-Georges Clouzot, *The Mystery of Picasso*, DVD (1956), Edward Quinn, *Picasso: The Man and His Work*, DVD, 2002.

## RANK, OTTO

*Otto Rank (1884–1939)* was an Austrian psychoanalyst. Born in Vienna as *Otto Rosenfeld*, he was one of Sigmund Freud's closest colleagues for twenty years, a prolific writer on psychoanalytic themes, an editor of the two most important analytic journals, managing director of Freud's publishing house and a creative theorist. In 1925, after Freud accused Rank of *anti-Oedipal* heresy, he chose to leave the inner circle and move away from Vienna. For the remaining fifteen years of his life, Rank had an exceptionally successful career as a lecturer, writer and therapist in France and the U.S. In 1924 Rank published *The Trauma of Birth*, exploring how art, myth, religion, philosophy and therapy were illuminated by separation anxiety in the 'phase before the development of the Oedipus Complex.' But there was no such phase in Freud's theories. The Oedipus Complex, Freud explained tirelessly, was the nucleus of the neurosis and the foundational source of all art, myth, religion, philosophy, therapy—indeed of all human culture and civilization. It was the first time that anyone in the inner circle had dared to suggest that the Oedipus Complex might not be the supreme causal factor in psychoanalysis. Rank's theories were

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powerfully confirmed later by Stanislav Grof and his research into the birthing experience using first LSD as an agent to access the unconscious memory surface, and later holotropic breathwork. The famous artist and writer Anaïs Nin, who was equally a psychoanalyst by profession was working with Otto Rank in New York for a number of years.

—Otto Rank, *Art and Artist* (1932/1989).





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