

DuVersity Newsletter No. 17

There are two main articles in this issue, both by participants in DuVersity events: John Kirby and Camille Archer. John is a long-standing friend and was closely associated with Ted Matchett before the latter's death in 1998 (check out the site <http://members.aol.com/johndkirby/TedSite/>). His abiding interest is in the appearances of Mary and he was invited by Board member Ben Hitchner to speak at the Open Heart Lodge Easter ceremony, which was inspired by the work and influence of another friend, Joseph Rael (Beautiful Painted Arrow). John has also been conducting a group based on readings of *Talking with Angels*, and his involvement in the Easter ceremony therefore brought together many strands of meaning represented by J. G. Bennett, Ted Matchett, Joseph Rael, the DuVersity, *Talking with Angels* and, above all, Mary.

Camille took part in our Psyche Integration event held at Braziers in the UK. She had sent me her dissertation given at Schumacher college, which I found fascinating and informative and so begged permission to extract some passages for use in our Newsletter. These passages summarize and explain many facets of the world of images, including phenomenology and Goethean methodology. It is unfortunate that we are not able (because of lack of space) to include Camille's account of her own work with plants as a way of seeing or of her garden art, nor even include all the illustrations we might have done. I very much hope she will be able to publish a version of the whole dissertation some day soon.

The two articles represent for me a theme of *comparative methodology*. Put like that, it is pretty cold-blooded. I was reflecting on Bennett's *Institute for the Comparative Study of History, Philosophy and the Sciences*, a title that he first chose because it sounded profound but signified nothing but later took very seriously indeed, which was the primary inspiration for our DuVersity. 'Comparative methodology' is better than just 'study' because we practice and experience various ways. But these ways or methods are closely linked to people and it is in these linkages that meaning flows. Just to mention again some names: J G Bennett, Edith Wallace, Ted Matchett, Gordon Lawrence, Patrick de Mare, Joseph Rael as well as our friends such as John, Ben and Camille. Our comparative methodology is by bringing ways together in our experience, through the support and inspiration of many people, living and dead.

Through James Tomarelli, who runs Bennett Books, I was invited by a group in Italy to give a talk this May and chose the title of 'Higher Intelligence' (*Intelligenza Superiore – esercitazione per l'evoluzione*) from the book I am just finishing. In this book, as in the talk, I urge we take up beliefs – images, convictions, projections, etc. – as we might weights in a gym and use them to 'work out'. All ideas and images are useful in this way and it can free us from being stuck in opinions that have no substance. I think there are four main realms of thinking, based on (1) facts (2) beliefs (3) stories, and (4) what we do. What is produced by 'working out' belongs to the fourth and is properly called *understanding*.



Easter Ceremony at Open Heart Lodge, Pittsgrove, NJ, 2006



John Kirby

In recognition and in tribute to the work of Beautiful Painted Arrow (Joseph Rael)

"We are all evolving into another way of thinking. Rather than flowing down like the natural current of the river, we're flowing upstream, and we can only do that on the supernatural level because on the physical level, everything is controlled by the laws of gravity and entropy. Out of the conflict of many cultures, we are evolving into a new form of human, able to do things humans have never been able to do in the past." Joseph Rael, *In the House of Shattering Light*

Earlier this year I was fortunate to be invited by Ben Hitchner to talk on the presence and interaction of Mary in the world today as part of an Easter Ceremony at the Open Heart Lodge and Shrine in New Jersey. Part of the message that was sent out by Ben to people included, "This ceremony honors our shrine to Mary. Shrines are fed by devotion. Open Heart sweat lodge and its connection to our shrine have yielded a spiritual quality that we need to be more fully aware of. We wish to move into a deeper relationship with this quality through participating in this Easter Ceremony."

The Open Heart lodge along with other sweat lodges in the area and the 60 or more peace chambers throughout the world, come from the mission of Joseph Rael. At these places chanting of Tiwa takes place, a language spoken by the Pueblo people of New Mexico, the language of nature, which "will effect a creation of peace turning away from centuries of war." Although I had not seen this before participating in the event itself, I discovered that this is inseparable from the call and messages of Mary in Medjugorje, Bosnia - where she comes under the title of the Queen of Peace - appearances which have been a continuous daily event since 1981. In fact, 25 June 2006 will be the 25th anniversary of her presence in Medjugorje. Joseph's first peace chamber was constructed in 1983.

"Dear children! Today I invite you to peace. I have come here as the Queen of Peace and I desire to enrich you with my motherly peace. Dear children, I love you and I desire to bring all of you to the peace which only God gives and which enriches every heart. I invite you to become carriers and witnesses of my peace to this unpeaceful world. Let peace reign in the whole world which is without peace and longs for peace. I bless you with my motherly blessing. Thank you for having responded to my call." - Medjugorje, July 25, 1990

It transpired that the day at the Open Heart Lodge become a day of wonder. I had no particular expectation for the day, I was just there to speak on Mary for a couple of hours and then happily take part in the rest of the day. I confess that when I speak about Mary my attention tends to be almost completely on trying to communicate as cleanly as possible not just the details of her appearances and the messages of Mary at places like Medjugorje, but to help create the atmosphere where the awareness of Mary's presence and her intentions may be experienced.

However, as I see now, due to the work of Joseph Rael in helping create the site – as a result of his work, his mission, in following the Spirit and setting up all these sites - much more was possible than I have witnessed before. These sites and lodges throughout the world have been created to deliberately share the ways of the Indians with non-Indians. This form of 'giving' is desperately needed in our time, and in the passage below (the text on the left) I quote some of Joseph's words from his book *In the House of Shattering Light* to do with this. At the same time the text on the right comprises of a few of the messages of Mary from Medjugorje which so precisely speak of the need for peace and the call to open the heart:

"Many Indians have a problem with sharing their ceremonies with non-Indians. I think that is because they haven't shared them in the past because it wasn't time for them to be shared in the past. Even the Indians didn't know that they were supposed to hold them until such time as the ceremonies were ready to come forth. A ceremony is like a child that belongs to the tribe. Now they have to share that ceremony because the time has come for the child to go out into the world.

"To give is to receive. In order to keep a thing, we have to give it away. When we keep something for too long and don't share it, the soul of that tribe or that individual begins to die because there's no movement. There's no emotional, physical, spiritual movement in the psyche of that moment for that person, for that tribe. Tribalism comes with a mandate, and that mandate is to give to the larger whole.

"But when we share what we have, we begin to move that energy in ourselves, and we begin to grow spiritually. Then the supernatural powers begin to open up for the giver. The supernatural powers are the gifts that come in the give-away. I think St Francis of Assisi knew that. When he presented his prayer to the church, he said, "To give is to receive" and "It is in death that we have eternal life."

"For this Feast Day I wish to tell you **to open your hearts** to the Master of all hearts. Give me all your feelings and all your problems. I wish to comfort you in all your trials. I wish to fill you with peace, joy and the love of God." 25 June 1985.

December 25, 1992 "Dear children... Today is a day of peace, but in the whole world there is a great lack of peace. That is why I call you all to build a new world of peace with me through prayer. **This I cannot do without you, and this is why I call all of you with my Motherly love, and God will do the rest.** So, open yourselves to God's plan and to His designs to be able to cooperate with Him for peace and for everything that is good. Do not forget that your life does not belong to you, but is a gift with which you must bring joy to others and lead them to eternal life. May the

tenderness of the little Jesus always accompany you. Thank you for having responded to my call."

JANUARY 25, 2000 "Dear children! I call you, little children, to pray without ceasing. If you pray, you are closer to God and He will lead you on the way of peace and salvation. That is why I call you today to give peace to others. Only in God is there true peace. Open your hearts and become those who give a gift of peace and others will discover peace in you and through you and in this way you will witness God's peace and love

"Supernatural powers occur when we give what we have kept over the years. Now it is time; this esoteric teaching is ready to be given out. What we need most in the world today is a great deal of supernatural support. I don't think we have it now in the way that we used to have it because we've become too crystallized. We've become stuck in form. We've put a high value on form, and we think the form is what makes a thing work." *In the House of Shattering Light* p152

"The Tiwa word to explain this is wee-who. It means that when you give, expect nothing in return. Just don't even think about it.

"But what is giving? When you give, you open yourself to a primal landscape of the psyche – a primal area that's fully evolved with the high density of resonances that are just pulsating with high levels of energy. When you give, you pen that corridor of energy for yourself and your kind or your people, your vibrations, and it is filled with goodness – greatness that has the power of awareness within it so that it descends upon you and places in you whatever that gift is that you are supposed to get. That's what giving does. It awakens placement. It brings down clarity, and clarity and placement attract money, because money also wants to find a place for itself.

"In Tiwa, wee means 'to give' and who is 'the higher power that makes it happen'. When we give we bring together greatness, awareness and placement; the result is that we open a channel to up-above. This is because the gifts come from up-above, not from

which He gives you. Thank you for having responded to my call."

25 December 2003 "Dear children! Today, when in a special way, Jesus desires to give you His peace, I call you to pray for peace in your hearts. Children, without peace in your hearts you cannot feel the love and joy of the birth of Jesus. Therefore, little children, today in a special way, open your hearts and begin to pray. Only through prayer and complete surrender, will your heart be filled with the love and peace of Jesus. I bless you with my motherly blessing."

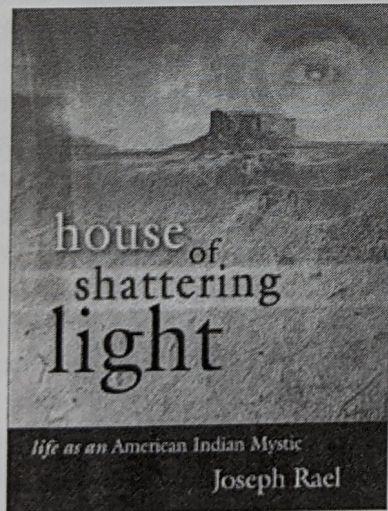
April 25, 1992 "Dear children! Today also I invite you to prayer. **Only by prayer and fasting can war be stopped.** I invite all those who have said "yes" to me to renew their consecration to my Son Jesus and to His Heart and to me so we can take you more intensely as instruments of peace in this unpeaceful world. Medjugorje is a sign to all of you and a call to pray and live the days of grace that God is giving you. **Therefore, dear children, accept the call to prayer with seriousness. I am with you and your suffering is also mine.** Thank you for having responded to my call."

January 25, 2001 "Dear children! Today I call you to renew prayer and fasting with even greater enthusiasm until prayer becomes a joy for you. Little children, the one who prays is not afraid of the future and the one who fasts is not afraid of evil. **Once again, I repeat to you: only through prayer and fasting can wars be stopped – wars of your unbelief and fear for the future.** I am with you and am teaching you little children: your peace and hope are in God. That is why draw closer to God and put Him in the first place in your life. Thank you for having responded to my

down-below." Ibid p 154

"In my visions, I was directed to take my knowing, my medicine to the outer world, beyond the Indians. I was told, "Don't talk to Indians any more. You've done that since you were eighteen years old. Now you're forty-five. The non-Indian people need this information because they're the ones who are going to save the Indians. Until they know what's going on, not only with the Indians but also with themselves, the non-Indian population won't be able to help themselves or the Indians. Until then the Indians are going to be doing things by themselves and the non-Indians are going to be doing things by themselves, not realizing that the cumulative energy of everything they are both doing is affecting all of us globally." I knew we couldn't work that way any longer."

ibid p108



call."

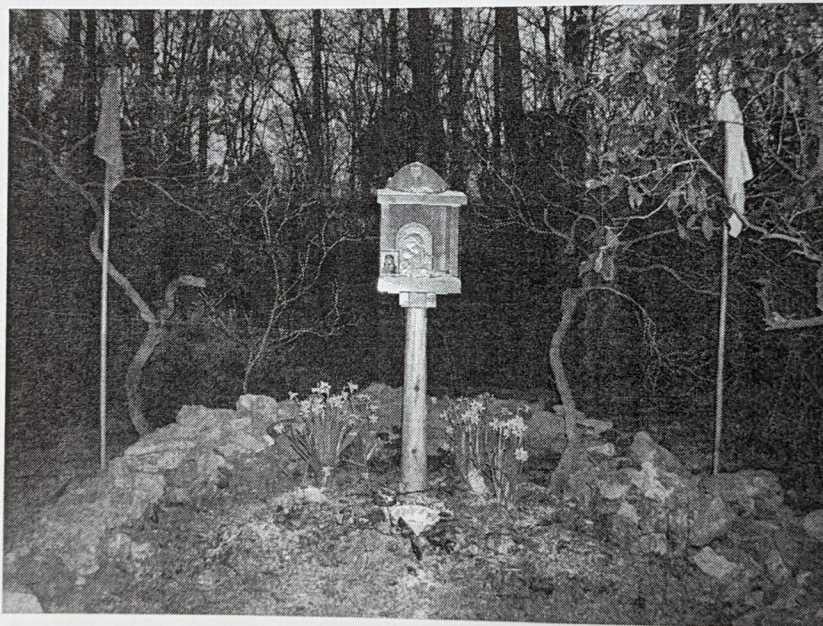
February 25, 2003 "Dear children! Also today I call you to pray and fast for peace. **As I have already said and now repeat to you, little children, only with prayer and fasting can wars be stopped.** Peace is a precious gift from God. Seek, pray and you will receive it. Speak about peace and carry peace in your hearts. **Nurture it like a flower which is in need of water, tenderness and light. Be those who carry peace to others.** I am with you and intercede for all of you. Thank you for having responded to my call."

DECEMBER 25, 1999 "Dear children! This is the time of grace. Little children, today in a special way with little Jesus, whom I hold in my embrace, I am giving you the possibility to decide for peace. Through your 'yes' for peace and your decision for God, a new possibility for peace is opened. Only in this way, little children, this century will be for you a time of peace and well-being. Therefore, put little newborn Jesus in the first place in your life and He will lead you on the way of salvation. Thank you for having responded to my call."

December 25, 1986 (Christmas Day)

"Dear children, these are the days in which the Father grants special graces to all who open their hearts. I bless you and I desire that you too, dear children, become alive to the graces and place everything at God's disposal so that He may be glorified through you. My heart carefully follows your progress. Thank you for having responded to my call."

Joseph's following of his calling to *give* the ceremonies to non-Indians enables the supernatural to enter into events like the Easter Ceremony at Open Heart Lodge. The supernatural at Open Heart Lodge took (and takes!) the form of the presence and action of Mary for those participating. I must say that I am glad this is being printed in the DuVersity newsletter as by far the most articulate way I know of being able to speak of these things is through Bennett's scheme of energies. Here the supernatural in the form of Mary's presence is the manifestation of the Unitive energy, E2, or Love. To experience the Unitive energy in this way was a revelation for me. I saw, experienced, that the Unitive energy (Mary) doesn't simply join things together that to our minds are separate, disparate things – such as 'honouring the Virgin Mary' and 'native American Indian ceremony' – indeed, it is simply impossible 'within' the Unitive energy for such true ways to be separate. But more than that, there is opened up the possibility of the transformation of the way, the tradition itself by its sacrifice to the truly higher. By this the true nature, the uniqueness of the way, is re-born into something greater, **its** individuality sacrificed and embraced by the Unitive is transformed into something quite new and yet not separate from what it was before. In the losing of it's separateness **in Unitive energy** from, say, other traditions it becomes even more its true nature or reality, which is always then in the process of being realised. At the end of the day's events I was aware that something



The shrine to Mary at Open Heart Lodge, photo taken at dusk on the day of the ceremony.

marvellous had taken place, but couldn't begin to understand it. I remember mumbling about there being a feeling of ...perfection, of wholeness. No other words came to mind. Not only was it unforeseen by me, but perhaps it is unforeseeable.

"The Madonna is visualized as the Mother, and the Mother is a metaphor for expanding that-which-is to something larger. When I learned that the universe began with a big bang, I began to understand the relationship among creation, expansion,

and sound – between vibrations and states of living existence.” Joseph Rael, In the House of Shattering Light.

I remember visiting Avebury, which is the site of a very large stone circle, so large a small village is contained within it, which is situated only an hour from where I live in the UK, and while walking around the outer raised circular embankment it occurred to me to ask it how it was. This is not my usual behaviour, but I thought I would ask anyway and was surprised to discover that it was in a state of rejoicing, that it is aware of the times and the hope and potential of the times, and is simply awaiting our – man's - conscious, intelligent interaction with it to bring to fulfilment this expectation, not to bring back the 'good old Druidic days', but to unfold something quite new, which embraces the old. I hope and pray we do this.

I imagine that something of what took place at Open Heart Lodge is wanting to take place at Avebury – and elsewhere! – in different places and amongst different people. I wonder how this is undertaken?

What was the experience of those who took part in the Easter ceremony? Lindsley Field has written of her experience of the day: “ It was indeed an "extraordinary happening" ... As John Kirby was talking with us, I began to 'hear' and be shown by Spirit, my guides and Mother Mary, what was being offered to each of us that day! I could barely stay in my seat, and had to keep my eyes closed often, in order to stay present for all that was being communicated from the spiritual realms, not the least of which was the incredible healing and **initiating** energies that were arriving for each of us on that day!!!! Did I share with you what happened for each person when they went to Mary's Shrine? It was absolutely miraculous. If I didn't explain, and you would like me to share this let me know. .. Are we not so fortunate to have been guided to Grandfather Joseph's path and wisdom? I will forever be grateful, and in awe of how Great Spirit AND our own indomitable spirits/souls find their way toward such service and illumination.” To Joseph Rael, Lindsley wrote: “ Just after everyone honored the Shrine with a beautiful ceremony created by Ben H., Joseph, it was absolutely extraordinary!! First off let me explain: I could barely sit as John K. spoke to us, and had to close my eyes often, not only were the attuning healing energies flowing/vibrating in for each of us at an intense rate, but my guides and Mother Mary were explaining to me/showing me what was happening, had happened and would happen...and what this was bringing about for not only all of us...but so many in the world that we would be sending/radiating this out to!!! I was vibrating all over-could barely stay in my seat....plus felt tremendous excitement and truly....AWE! The co-creation of all of us was just beautiful and truly humbling to witness. Back at the shrine-just before we were to enter the lodge, each person individually went up to honor Mary, walking back counter clockwise around the fire pit toward the lodge. I was shown that each person had placed in each of the chambers of their hearts a single beautiful rose!!!!!!! Under each rose placed was a small fire, lighting the base of the rose....this flickered and shimmered...and I was shown that these flames were helping to burn off the dross in those aspects of each person (as the medicine wheel) that needed to be released, in order for them to fully

awaken to their rose-ness!!! their divinity, innocence, joy, gifts!! There were many tears. Once in the lodge, I opened up as deeply as I could to be the Hollow Bone, to listen with all my heart and soul to what Spirit was guiding me to do for all present.....we had 23 in the lodge, and it grew hot quickly. As a matter of fact for the last 2 rounds I was called to leave the door open....to make it more comfortable...and allow those who wished to remain. Most did. There was a healing and reuniting of the inner child...returning us it felt to our innocence and our wonderment...to our ability to perceive the world and be in the world with that closeness to Spirit and depth of heart....offering us the opportunities to follow our soul's path...to be of service to The One Heart...from this place. You were right there with us Joseph, and we honored you and your relations, plus sent the energies and love to all of you in Australia!!" From another participant: "The Easter Ceremony blessings are still working in me (release of old hurts and associated anger). "

The program for the day at the Open Heart Lodge was:

I spoke on Mary in our time and the inseparable correspondence between Mary's messages of peace and pleading with us to open our hearts, and Joseph's work and ceremonies for peace, and this for around 2 hours

Lunch

Carlo Popolizio spoke on shrines with info on dedication of shrines from the native American tradition given to him by Joseph

Ceremony to honour the shrine, an hour

Sweat lodge ceremony, about two hours

Supper

I mention the program for the day, put together by Ben Hitchner, as it feels now that the length and variety of the activities helped create the conditions that allow the Unitive energy to work more easily and fully with us.

"The consoling, loving word hovers over you.

Without love, nothing can be:

not Light-Awareness, not silence and peace,

not shining force and joy.

The shining ray – joy! – brings glowing;

Peace and Silence fulfil.

Awareness lightens.

But only love unites.

Love is above everything

and love is in everything.

Its sign is the lily, the snow-white lily

Whose scent rises up to the Seventh Heaven,

Permeating everything, everywhere;

And yet its stem is green, and rooted in the earth." – *Talking with Angels* p337



The sweat lodge at Open Heart Shrine after the event (Photo taken at dusk, apologies for quality.)

Some recollections from the talk on Mary

The theme of the talk was the presence of and interaction with Mary in our time.

Firstly, we briefly looked at the extraordinary number of places where Mary has been appearing and speaking – sometimes seeming to live – especially over the last 25 years or so. It struck us that this person is revealed as a figure of such strength and wisdom that the old image of meek and mild Mary is simply obliterated. For example, in San Nicolas, Argentina, where Mary appeared regularly and sometimes for hours at a time during the 1980s and 90s, she once said:

“I am the Mother of All Ages. I am the Mother of all God’s children. I am the Mother of Christ...in my Immaculate Heart there is enough purity to purify the whole world. In my Immaculate Heart there is enough love to sweep away all the hatred of the ages accumulated in hardened hearts. In my Immaculate Heart there is enough light to enlighten every soul ever created and the entire creation. Do not be ashamed of sin. My Son is the saviour of sinners. Be ashamed of not loving God. Be ashamed of not trusting God.” – San Nicolas, Argentina, 1988

Immediately we see her proclaiming her role in the world now, a role that is for the whole world, for all people, and her many appearances throughout the world are to help as many as possible to benefit from this. Hence, a year earlier at the same place in Argentina, her Son was recorded as saying: “My Mother must be heard in the totality of her messages. The world must discover the richness she brings. The children of sin will grow up in sin if their unbelief increases. I want a renewal of the

Spirit, a detachment from death, and an attachment to life. I have chosen the heart of My Mother, so that what I ask will be achieved. Souls will come to Me through the means of her Immaculate Heart." Jesus, San Nicolas, Argentina, 1987.

Elsewhere in south America, Mary is saying: "I am the Mother of everything created by God, I am the 'woman clothed with the sun', the new Eve who will lead mankind to light, the one who will make it possible for beings to attain eternity." – Mary, San Nicolas, Argentina, 1988.

The correspondence between the naming of the shrine, 'Open Heart', and the messages of Mary at Medjugorje, Bosnia, are striking. Here at Medjugorje she teaches us how this interaction with her takes place:

August 25, 1992 "Dear children! Today I desire to tell you that I love you. I love you with my maternal love and I invite you to open yourselves completely to me so that, through each one of you, I can convert and save this world which is full of sin and bad things. That is why, my dear little children, you should open yourselves completely to me so that I may carry you always further toward the marvellous love of God the Creator who reveals Himself to you from day to day. I am with you and I wish to reveal to you and show you the God who loves you. Thank you for having responded to my call."

July 25, 1989 "Dear children! Today I am calling you to renew your hearts. Open yourselves to God and surrender to him all your difficulties and crosses so God may turn everything into joy. Little children, you cannot open yourselves to God if you do not pray. Therefore, from today, decide to consecrate a time in the day only for an encounter with God in silence. In that way you will be able, with God, to witness my presence here. Little children, I do not wish to force you. Rather freely give God your time, like children of God. Thank you for having responded to my call."

March 20, 1986 "Dear children! Today I call you to approach prayer actively. You wish to live everything I am telling you, but you are not succeeding because you are not praying. Dear children, I beseech you to open yourselves and begin to pray. Prayer will be your joy. If you make a start, it won't be boring to you because you will be praying out of joy. Thank you for having responded to my call."

December 25, 1987 "Dear children! Rejoice with me! My heart is rejoicing because of Jesus and today I want to give Him to you. Dear children, I want each one of you to open your heart to Jesus and I will give Him to you with love. Dear children, I want Him to change you, to teach you and to protect you. Today I am praying in a special way for each one of you and I am presenting you to God so He will manifest Himself in you. I am calling you to sincere prayer with the heart so that every prayer of yours may be an encounter with God. In your work and in your everyday life, put God in the first place. I call you today with great seriousness to obey me and to do as I am calling you. Thank you for having responded to my call."

October 25, 1993 "Dear children! These years I have been calling you to pray, to live what I am telling you, but you are living my messages only a little. You talk, but do not live, that is why little children, this war is lasting so long. I invite you to open yourselves to God and in your hearts to live with God, living the good and giving witness to my messages. I love you and wish to protect you from every evil, but you do not desire it. Dear children, I cannot help you if you do not live God's commandments, if you do not live the mass, if you do not give up sin. I invite you to

be apostles of love and goodness. In this world of unrest give witness to God and God's love, and God will bless you and give you what you seek from Him. Thank you for having responded to my call."

March 25, 1994 "Dear children! Today I rejoice with you and I invite you to open yourselves to me, and become an instrument in my hands for the salvation of the world. I desire, little children, that all of you who have felt the odour of holiness through these messages which I am giving you to carry, to carry it into this world, hungry for God and God's love. I thank you all for having responded in such a number and I bless you all with my motherly blessing. Thank you for having responded to my call."

April 25, 1995 "Dear children! Today I call you to love. Little children, without love you can neither live with God nor with brother. Therefore, I call all of you to open your hearts to the love of God that is so great and open to each one of you. God, out of love for man, has sent me among you to show you the path of salvation, the path of love. If you do not first love God, then you will neither be able to love neighbour nor the one you hate. Therefore, little children, pray and through prayer you will discover love. Thank you for having responded to my call."

JULY 25, 1997 "Dear children! Today I invite you to respond to my call to prayer. I desire, dear children, that during this time you find a corner for personal prayer. I desire to lead you towards prayer with the heart. Only in this way will you comprehend that your life is empty without prayer. You will discover the meaning of your life when you discover God in prayer. That is why, little children, open the door of your heart and you will comprehend that prayer is joy without which you cannot live. Thank you for having responded to my call."

The latest public message from Medjugorje before the ceremony at Easter this year was on March 25, 2006: "Courage, little children! I decided to lead you on the way of holiness. Renounce sin and set out on the way of salvation, the way which my Son has chosen. Through each of your tribulations and sufferings God will find the way of joy for you. Therefore, little children, pray. We are close to you with our love. Thank you for having responded to my call."

"*We are close to you with our love*", says Mary. J G Bennett speaking of love, of the Unitive energy, says: "The world is constantly under the action of the unitive energy, which we can also call the energy of cosmic love, though we must realize that it rarely reaches man directly. Man, as he is, is not a being of love; not even in the way he is creative. Love is the redemptive power by which the lower orders of creation are enabled to return to the Source. We can hardly guess at its nature; but we believe that it is the power which makes us all one and undivided, in which there are not many wills but only One Will. It is beyond our understanding, but we feel that it can only enter us when our own will is surrendered." *Deeper Man, p66*

And in speaking of surrender of will Mary, at Medjugorje, says: "Dear children! Today again I am calling you to prayer to complete surrender to God. You know that I love you and am coming here out of love so I could show you the path to peace and salvation for your souls. I want you to obey me and not permit Satan to seduce you. Dear children, Satan is very strong and, therefore, I ask you to dedicate your prayers to me so that those who are under his influence can be saved. Give witness by your life. Sacrifice your lives for the salvation of the world. I am with you, and I am grateful to you, but in heaven you shall receive the Father's reward which He has promised to you. Therefore, dear children, do not be afraid. If you pray, Satan cannot injure you

even a little bit because you are God's children and He is watching over you. Pray and let the rosary always be in your hand as a sign to Satan that you belong to me. Thank you for having responded to my call." February 25, 1988.

March 25, 1988 "Dear children! Today also I am inviting you to a complete surrender to God. Dear children, you are not conscious of how God loves you with such a great love because He permits me to be with you so I can instruct you and help you to find the way of peace. This way, however, you cannot discover if you do not pray. Therefore, dear children, forsake everything and consecrate your time to God and God will bestow gifts upon you and bless you. Little children, don't forget that your life is fleeting like a spring flower which today is wondrously beautiful but tomorrow has vanished. Therefore, pray in such a way that your prayer, your surrender to God, may become like a road sign. That way, your witness will not only have value for yourselves but for all eternity. Thank you for having responded to my call."

July 25, 1988 "Dear children! Today I am calling you to a complete surrender to God. Everything you do and everything you possess give over to God so that He can take control in your life as the King of all that you possess. That way, through me, God can lead you into the depths of the spiritual life. Little children, do not be afraid, because I am with you even if you think there is no way out and that Satan is in control. I am bringing peace to you, I am your mother, the Queen of Peace. I am blessing you with the blessings of joy so that for you God may be everything in your life. Thank you for having responded to my call."

March 25, 1989 "Dear children! I am calling you to a complete surrender to God. I am calling you to great joy and peace which only God can give. I am with you and I intercede for you every day before God. I call you, little children, to listen to me and to live the messages that I am giving you. Already for years you are invited to holiness but you are still far away. I am blessing you. Thank you for having responded to my call."

Mary's presence in Medjugorje, and all the other places she has been with us lately, is tangible to those who have visited these sites, and even to many who haven't made it to these locations themselves. Here she lives, teaches, suffers and passes on her love and peace. The world has never seen anything like it on such a scale. Once, while sleeping on a bus travelling from Vienna, Austria, to Medjugorje in Bosnia, I half awoke to an image of a cloud hanging over the village of Medjugorje. The cloud was a representation of the presence of God and His grace. Although it wasn't obvious from the visual image of the vision it was clear in understanding that the cloud was descending, so slowly it was imperceptible, onto the people there. And that it was descending this slowly as this was all the people could bear, but that it would continue to descend the more the people would learn to live with it.

Several years later someone took this photograph of Mary in the sky at Medjugorje.

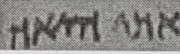


When rotated 45 degrees the more obvious image of Mary appears:

“The luminous cloud has always been a choice subject of rabbinic thought and of Christian mystical theology. All Jews knew what the pillar meant: a manifestation of God dwelling among His chosen people, tabernacling amidst them, guiding them, shedding light upon them, speaking to them. The other nations knew this (Numbers 14:14). It is the Shekinah, the most sacred and mysterious sign of the deity. The Shekinah glory is Heaven itself. It is God’s physical presence.” Ted & Maureen Flynn, Thunder of Justice, p176



This is a representation of the Shekinah. As Fred P. Miller writes in his *Zechariah and Jewish Renewal*, "The word was coined from verbal cognates in the Bible which describe the "presence" of God in a locality... Shekinah" in Hebrew is a feminine noun, It is interesting that Isaiah refers to the Shekinah using feminine pronouns. Especially in Isaiah 51. Particularly in Isaiah 51:9 and 10 and its context the pronouns are feminine. In verse 10 the KJV uses thou and it to refer to the Shekinah. Both pronouns are feminine in Hebrew."

Miller goes on to say: "The Qumran text makes the feminine form certain by adding a yod to 2fs.  Literally feminine "you she" translated in KJV "thou it." Without doubt this is why the inter-testament Rabbis coined the word Shekinah to describe the events where the physical presence performed miracles to guide and protect Israel. In the same passage (Isa 51:9) there is a phrase "arm of YHWH" that is used exclusively for the Messiah. This means Jesus was the Shekinah presence in the Old Testament events.

How beautiful on the mountains
Are the feet of one who brings good news,
Who heralds peace, brings happiness,
Proclaims salvation,
And tells Zion,
"Your God is king!"

Listen! Your watchmen raise their voices,
They shout for joy together,
For they see Jahweh face to face,
As he returns to Zion.

Break into shouts of joy together,
You ruins of Jerusalem.

Yahweh bares his holy arm
In the sight of all the nations,
And all the ends of the earth shall see
The salvation of our God.
Isaiah 52:7-10



Another photo taken at
Medjugorje, Medjugorje
meaning 'between the hills'

That is why the coming of the Messiah and the return of the Shekinah to the second temple are intermixed in the extraordinarily mystically mixed passage of Zechariah 2:8-11." from: <http://www.ao.net/~fmoeller/shekinah.htm>

In San Nicolas, Argentina, from where we earlier quoted a message of Mary, the seer, Gladys, records a meeting with Mary:

"Gladys asked: 'Do you want a chapel or a sanctuary?'

Mary answered: 'Holy scripture says it'. And she referred to Exodus 25:8: 'They will make me a sanctuary and I will dwell in the midst of them'

Mary: 'Carry out my word.'"

There is a truly remarkable series of books that have come out of Italy from the 1920s, *The Book of Heaven*, *The Kingdom of the Divine Will in the Midst of Creatures*, in which the possibilities of surrendered will to Christ and Mary are portrayed:

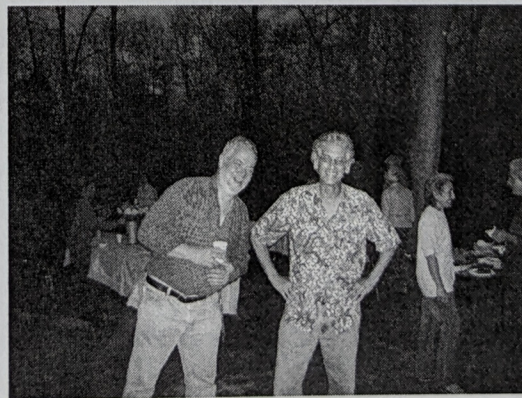
"Heaven and earth will be smiling at you. My heavenly Mother will be sure to be a Mother and Queen to you. She knows the great good that the Kingdom of My Will will bring to you. And in order to satisfy my ardent desires and to stop my weeping and because she loves you as her true children she is travelling among the peoples of the nations disposing and preparing them to receive the dominion of the Kingdom of My Divine Will.

"It was she who prepared the people for me so that I could descend from Heaven to earth, and now I am entrusting to her and to her maternal love the task of disposing the souls of our people to receive a gift so great." c1925

And to the same person Mary said: "Accept this gift from heaven that I am bringing to you and welcome my visits and my lessons. Know that I will journey throughout the entire world; I will go to every individual, to every family and into the religious communities. I will be travelling through every nation, to every class of people, if necessary I will continue going around for centuries until I have formed my people around me as their queen, and as Mother, until I have formed my children who will know the Divine Will and let It reign everywhere." C 1920s. (From <http://www.bookofheaven.org/>)

At the end we may have the question, 'how is this for you or me'? In reply I would point back to Lindsley's account of the day's events (above) for those who participated and for whom the presence and interaction with Mary is now such a real story. Finally, I would so like to say again that it is through Joseph's willingness to the calling of the Spirit that such a site as Open Heart Lodge exists and that such an event as the Open Heart Ceremony could take place. My heartfelt thanks go out to him for that day, and I know I also speak on behalf of all who were there.

At the end of the ceremony...rejuvenated participants (Carlo Popilizio and Tom Bissinaer)



What is Imagery?

Extracts from *The Symbiotic Potential of Art and Ecology* [Dissertation submitted towards the MSc, Holistic Science at Schumacher College, University of Plymouth, 2005] by Camille Archer



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" ... the rise of civilization in the last 2000 years reads like a history of the social suppression of visualization and therefore a denial of one of our most basic mental processes. For visualization is the way we think. Before words, images were. " Don Gerrard

Visions of a living world

The power and momentum of 'imagery' may be commonly underestimated simply because there seems to be less technological advancement associated with no moving mechanical parts. The seemingly two-dimensional static nature of imagery is somehow easy to undervalue in daily life.

Paradoxically it is also extremely overvalued in respect to the monetary transactions of the advertisement industry compared with the costs laid out for health care, infrastructure, environmental conservation and rehabilitation or education (Mander, 1992). However this highlights an interesting conflict. How do we create and use imagery in a responsible and ethical fashion in the light of future environmental concerns?

Images lead us to action. With this in mind, we can glean some meaningful lessons and ideas from our collective pasts. If we are to use nature as the mentor and some of our indigenous societies as indicators for responsible and ecological action we need to ask what kind of images in any form do we need now and what are our ensuing actions?

Imagery in Healing Practice

Within many non-western cultures, imagery is given an important role to play in the healing arts (Achterberg, 1994). Imagery is integral to ritual, the oldest form of rites of passage through the personal and collective stages of life as well as for guidance with health problems. If we are to consider how imagery can be used to reconnect our unhealthy relationship with the environment, we should be aware of the ancient and multicultural heritage and art of using healing imagery. The root of the word healing is 'Hale' meaning 'to make whole' (Ausubel, 2001) and in a sense is synonymous with 'holistic' which seeks integration on a broader spectrum.

Imagery in the form of ritual healing allows us to create a sacred place in our minds or in our physical surroundings. This allows us to take a step in recognizing how the environment itself affects our health. This also allows us to acknowledge that there are many unseen and unknown elements that go into the healing of any stressed or diseased person or place. This is more important than simply an acknowledgement. Ritual and imagery allows for visible expression of community affinity, support and can communicate meaningful experiences of its members.

Belief is one of the main factors of ritual and image healing because they act as convergence points for many layers of our personal experiences in life. They condense information about our lives for us (Turner, 1994). This information is part of our emotional make up and our biochemistry changes with our feelings (Achterberg et al., 1994). A key ingredient in any healing practice is trust. A large portion of whether a remedy works or not can depend on the mind of the patient. This does not fit with the allopathic or western view of medicine but is recognized in the field of art therapy, behavioural medicine and transpersonal psychology.

Imagery has specific qualities that allow us to connect personal ideas of mind, body and spirit and can be used strategically in reconnecting the mind-body image. The mind-body dissociation has been recognized as a symptom of the Cartesian split i.e. the separate 'analytical observer' does not engage with feeling or sensory 'body' responses in the scientific gaze. The result is a dominance of mentation over feeling, which restricts our interactions with the environment and each other.

Imagery is a form of expression that is multidimensional and so allows us to connect dissociated feeling and ideas. It expresses inner experiences with conscious effort and use of symbol. In accordance with Jungian psychology, dreams and visions are very important in this respect. However images are thoughts which involve the use of the senses, sound, taste, smell and movement. Visualization is not the same as imagery unless the visual sense is the dominant experience. Imagery can be used without visualization since the experiences of the other senses allow us to use imagery.

Types of Imagery

There are several types of imagery used in ritualized healing (Achterberg et al.1994). They are defined as:

- Receptive and active imagery
- Concrete and symbolic imagery
- Process imagery
- End State imagery
- General healing imagery
- Preverbal or Transpersonal imagery

It is important to understand the distinctions between differing types of imagery because then our employment of the imagery type has optimum or more appropriate uses according to circumstance or event. In relation to holistic science the use of phenomenology through the Goethe method is essentially the application of imagery work. This is especially relevant to understanding the cultural split from the natural world, imagery is of prime importance in the disconnection as well as in establishing a process of reconnection and balance with the ecosystem.

Receptive imagery refers to images that one does not create oneself. This usually occurs just before sleep in the hypnogogic state or coming out of sleep in the hypnopompic state (LaBerge, 1989). Receptive imagery requires a person to 'listen' to the body or the phenomenon in the case of landscape or place. It is important to pay attention to these images on a daily basis in order to observe and gather information regarding some of our unexpressed feelings.

Active imagery is imagery that a person creates. We can consciously choose images that assist us in relaxing or that help us in some other way. We can actively move these images around our bodies with the intention to heal specific areas. In relating to the earth, we can also move images outward to engage with the world. The body responds more to images than it does to words (Achterberg et al., 1994).

Concrete imagery is used specifically with biological imagery to assist in healing rituals. People see images of their diseased tissue and use these images in conjunction with **symbolic** images to mend or change the image. People often go on to create characters to assist them or tell them stories that become part of a personal healing mythology. Symbolic images also arise when people are asked to go back to old memories and picture the first sensations of pain. These images then reflect traumas and can lead to dramatic shifts in the use of imagery themselves. The traumatic images are dissipated or altered in some way and can be accompanied by shifts in physical conditions as well. It is important to mention that symbolic imagery is often directly related to media especially television (Achterberg et al. 1994). In traditional societies healing images were decided upon by a group consensus but our cultural images change rapidly and many popular images are economy driven. Our dominant cultural symbols are not ones that we need to use to reconnect us with the earth. We will have to find other more appropriate images.

Another type of image we can employ is **process** imagery. The pattern or sequencing of images is of major importance in using this type of imagery. It is somewhat mechanistic; the images must adhere specifically to physical reality in a step by step visualization of improvements of the specific ailment. In process imagery people must learn the biologically correct images as it relates to the body, or in my view, as it relates to a plant, place or species. The practice of this type of imagery is a form of self education whether it relates to the body or the planet. The process is a form of deep learning and would be a doorway to changing habits and detrimental actions and for taking positive, active steps towards healing one self and the environment.

End State imagery is essentially imagining the healed state and the activities that accompany well being. It is the stage that comes after process imagery and uses an element of 'felt' sensations. This provides a hopeful anticipation which assists us in actualizing our desired state.

The **general** healing image can be the concept of light or a person, event, an animal, a sensation or thing that is somehow regarded as having a healing influence or some personal or culturally collective spiritual significance. The image that a person chooses is very symbolic of their culture and personal history and can influence how the design of a healing ritual will work.

The use of **preverbal** imagery alludes to the connection that images have with the body that go beyond words. These images connect inner experience and conscious expression and do not require interpretation as such. They are directly sensed and if we follow their inclination we will take common sense steps such as resting or rehydrating etc.

Finally, the use of **transpersonal** imagery is one of connectivity. It involves communication from person to person with desire for a directed outcome. Yet it can also have an element of acceptance or relying on a non-directed outcome of a religious tone. This is commonly known as 'group prayer' or 'laying of hands' and is not well understood. However it is a very old practice and is still used today when

there seems to be no other alternatives.

How Imagery Works

"Anything will give up its secrets if you love it enough" - George Washington Carver

All of the cells of the body give and receive information from the brain and other cells. The mind lives in all parts of the body not just the brain and this allows us to focus our attention wherever we wish. This is what is meant by the mind body connection or the body mind. Images are thought forms and can be directed to any part of the body because they are intrinsically mind body connected. Preverbal images receive information from the body and this is part of our survival skills. However other thoughts also create reactions in the body.

There is a well known connection between stress levels and increased heart rate (Holdrege, 2002, Buhner, 2004). Stress triggers negative imagery that sends acid to the digestive system and even affects breathing. However the body mind reacts as if vivid images are true. This is clearly exemplified in the dream state when persons report feeling intense emotion such as fear or ecstasy in a dream and their monitored heart rate increases in the real world (LaBerge, 1989). Images are electrochemical events in the body and can trigger physical reactions just as strong as experiencing live events in the world. The chemical and electrical activity of the brain can be monitored using an electroencephalogram and these show that visualization activates the visual cortex while imaging sounds stimulate the auditory cortex (Achterberg et al., 1994). The 'placebo effect' illustrates the mind-body imagery connection, although it is not fully understood how it works, it shows some influence of the mind's imagery strength in activating self-healing.

Imagery is engaged with higher cognitive functions such as memories. Chemical messages in the form of neurotransmitters, hormones, immunomodulators and neuropeptides convey 'images' throughout the body (Achterberg et al., 1994.) Many studies suggest that images have direct effects on the physiology of the body through alteration of heart rate as mentioned before but also through immune system change, skin and vascular responses (Achterberg, 1984). Basically images interact with the physiology of the body by:

- Preceding or following physiological changes which indicate potential for causative or reactive function;
- Inducing subconscious and conscious behaviours; and
- Influencing the voluntary and involuntary nervous system.

Images and behaviour then are deeply linked. This link creates our imagination. Images and the imagination are used in preverbal and transpersonal methods for healing which are sometimes associated with altered states consciousness (ASC) (Achterberg et al., Smith, 1985, Winkelman, 1986) i.e. in the Behavioural, Social and Shamanistic medicine.

The indigenous Shamanistic use of the Amazonian plant, Ayahuasca seems to work in just this manner. The contemporary European method of working with this plant in the 'seminar/workshop' format also indicates that inducing an altered state of consciousness (ASC) brings about intense imaginative experiences which people self-direct through their own life experiences.

Other methods for creating altered states are usually accompanied by large shifts in metabolic and biochemical activity. This can be accomplished through fasting from food, water, salt or by sleep and sensory deprivation or meditation. Temperature extremes, hyper-ventilation, hard physical activity and psychoactive substances basically shift the body's metabolic physiological patterns and so alter the constraints on the imagination.

If imagery has such an effect on our physiology then an imaginative capacity that follows an automatic response pathway, otherwise blocked due to trauma, indoctrination, or ignorance, will have an effect on our ability to heal and to solve our problems creatively. Art is our most personal expression of what we see as our personal imaginations. This suggests that it is art which can offer us another approach towards self-empowerment as well as self-sufficiency and even towards sustainability if we choose to direct our powerful imaginations in the direction of environmental concern.

Imagery in Visionary Art

"The artist enriches the soul of humanity." - Rodin

There are . . . recurring symbols of visionary art that are present in diverse cultures on a global scale. These he [Grey, 2001] suggests are:

1. Transformative beings and realms i.e. animal - human fusions, multiplication of body parts, archetypal or mythic beings, animation of the inanimate, heaven worlds, hell worlds, wars between these worlds
2. Scenes from inspirational stories
3. Clairvoyant visions and portraits
4. Abstractions
5. Inventions
6. Divine Calligraphy
7. Infinite patterns of connectedness
8. Cosmograms and Mandalas
9. Divine Light

The imagery of visionary art suggests something expansive, creative and universal in some manner. The meaning and style of any visionary image are culturally based but have a profoundly intrinsic message which seems to direct the viewer to transcending habitual understandings of life. The images are beautiful and beauty according to Grey and Saint Thomas Aquinas, is thought to embody three principles:

1. Wholeness
2. Harmony
3. Radiance

These three characteristics embodied in beauty can be linked with the concept of the

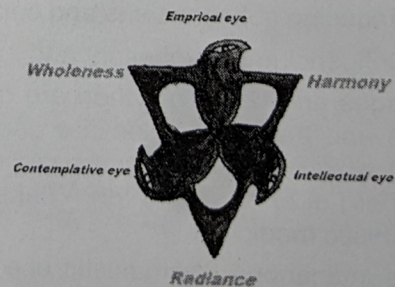


Figure 12 Combining modes of seeing with environmental concepts

three eyes. This gives us a path to understanding what is meant by 'depth perception'.

It suggests that we use our differing capacities involved in three types of seeing to have a fuller understanding of phenomena. With this fuller understanding we can then express something meaningful. We need to see with the 'empirical eye' that the concept of 'wholeness' is open to our recognition if we look at the intrinsic integrity of something which is embedded in a holarchy. The leaf is a whole in and of itself, the tree is the immediate recognizable holarchy of the leaf.

We use the 'intellectual eye' to appreciate the structure and rhythm of the phenomenon or the 'harmony' with which it exists. Harmony could relate to the concept of 'implicate order' suggested by David Bohm who based this idea on his understanding of the laws of physics. With the 'contemplative eye' we may see the deeper meaning to us or other connections which the phenomenon might hold in its 'radiance'.

We need to engage the three types of seeing in order to understand the interrelations of objects, people, places and landscapes. If all products and communications were thought of as modes of our shared symbolic meanings and interconnections then we would probably try to bring some kind of balance back to our current methods of manufacturing, our image production and our consumption rates.

Visionary art embodies the creative process and transmits the state of being of the artist which may then resonate with the viewer. There are very specific types of art according to Alex Grey who further outlines seven motivations for art making or in any creative process. These are:

1. Material attachment and survival
2. Basic emotional expression
3. Conceptual and intellectual
4. Love and compassion or sociological
5. Divine inspiration to sacred works
6. Visionary luminous and archetypal
7. Union and integration of emotional, physical, mental and spiritual

Art has a range of possibilities for interpretation based on the context in which it is placed. In this way, it is by its own nature, transformative, which alludes to our own contextual experiences. Our contexts are continually transformative and always ecologically based but there is difficulty in recognizing this because of our over dependence on the 'empirical eye' and the first two motivations for creating.

One path out of the overdependence on empiricism and focus on profit margins is the turbulent creative process which challenges the habituated mindset. The creative process is not linear but it does have recognizable stages. Grey suggests they are:

1. Formulation
2. Saturation
3. Incubation
4. Inspiration
5. Translation

6. Integration

These are steps for creating art but can be viewed as part of a transformative process with the environment. It is important to see how we relate psychologically to images and image making and how we can become more ecologically balanced by creative means.

Image and Symbol defined by Jungian psychology and Chaos Theory

"I call all conscious contents 'images' since they are reflections of processes in the brain" - C. G. Jung



Figure 12 Sky, Cloud, Ocean, Coccolithophore, Sentience, Archetypes

C.G. Jung defined symbols as 'images whose meaning vastly transcends their content'. By this Jung suggested that symbols have the potential to embody archetypal dynamics (Van Eenwyk, 1997). Symbols act simply as paths that stimulate the mind and can reflect our experiences and understanding of our own psyches. The images involved in the symbology of the psyche are produced in both conscious and unconscious areas of our experience. These are memories, dreams, thoughts, fantasies and psychosis (Van Eenwyk, 1997).

The archetypal dynamic works through these methods of making images and symbols directly relevant to us. These archetypal images are inherent in all people but at the same time we see them as inherently personal. We all create categories of meaning and mythical ideas that are purely potential or archetypal to the human experience. These are events or personas such as mother, death, love, warrior and a multitude of others. We then define our experiences according to these relationships of mental imagery and symbols of our personal understanding of archetypes.

The archetypal dynamic further becomes evident in the way our individual psyches respond more to some images than others. In this way we have a personal development of any archetypal experience depending on the context of our lives. According to Jung, when our perceptions and experiences become archetypal with our own investments of meaning, certain things begin to stand out. These things then hold our attention and influence us to change our directions, approaches or understanding of events in our lives.

Therefore the true power of the symbol is that it is a transitional bridge or method that can lead us into encounters or relationships that have the potential to increase our adaptive capacities (Van Eenwyk, 1997). Symbols as images hold our attention and have the potential to 'point beyond themselves' and allow us to experience paradox. In this way the symbol has transformative power. Since the symbol has an existence in both the personal and non-personal worlds of transformer and transformation it gives an opportunity to experience a 'dynamic' interaction. Symbols have this potential because they can transcend categorization. This makes them difficult to define concretely so that we must enter into a 'dialogue or relationship' with a symbol or image if we are to truly understand its meaning. This is essentially a profound organic process that can generate more complex levels of self-organization. Symbols assist us in coming to these different levels of self-understanding by embodying certain essential elements.

There are six such elements suggested by Paul Tillich. Symbols assist us in

having access to this process of 'transcendence' by:

- Pointing beyond themselves
- Participating in that which they point towards
- Opening levels of reality which are otherwise closed to us
- Unlocking dimensions of reality we experience as of the 'soul'
- Their own growth and death
- Defying intentionality

Symbols also have an element of autonomy. To learn from these symbols we must interact with them. However, this does not suggest that the meaning of the symbol exists entirely on its own. The meaning elicited from any symbol depends on the relationship developed with the interpreter. This is the element of chaos and subjectivity where meanings branch like bifurcations and lead to differences in experiences and alternative options of thought.

This process reflected both in Psychology and Chaos Theory can come together to illustrate how we use and experience symbols and imagery in the process of living.

Chaos theory is full of symbology that illustrates the world of science itself. Holistic science is especially open to the concepts of chaos theory since it points to dynamics that reflect processes of our phenomenological experiences of daily life. Symbols have a direct relationship with chaotic systems in the way that they reflect the transitional spaces and patterns between states of chaos and order. The symbol provides the visual image of objects which are not completely rational and knowable but which allude to other levels of understanding. Symbols take the ego from conscious to unconscious realms and back again and in this way serve a chaotic function.

We can further observe many parallels between psychology, symbols and chaos theory at the beginning of what Jung calls 'individuation'. This process occurs in both synchronic and diachronic cycles. Synchronic cycles constantly repeat although they are unpredictable. Diachronic processes are developmental and rely on the synchronic events to increase in meaning and consequence. However our personal synchronic and diachronic events are sensitive to our initial conditions. We are born with strong affinities for certain imagery. Experiments with newborn animals illustrate this point e.g. domestic chicks cringe at pictures of hawks flying overhead.

Our inherent readiness to perceive categories is part of our manner of investing our perceptions with archetypal power. This relates to how we make choices in our own survival. Currently the earth archetypes such as earth mother, king of the ocean or the numerous animal archetypes are no longer a large part of our relation to the environment. Since many of us live in urban areas where personal dependence on land and food is not evident, we have replaced earth archetypes with market archetypes. This follows Jung's further claims that our basic strivings in life are brought about by the tensions of opposites. Any energetic or living being has feedback loops with its environment. This constant shifting of energy from different phases such as breathing or ingesting food is the simplest example. If we were not constantly moving between states we would effectively be at equilibrium which is a static state and living organisms are far from this point.

Jung further explains this shifting in terms of the psyche as the polarity or flow of our psyches between pairs of opposites such as:

Beginning - end

Above - below

Hot-cold

Earlier - Later

Cause - effect

These tensions reflect our different potentialities. The archetype which is inherently symbolic then participates with our position within our personal position in a spectrum of tensions and gives us direction. We follow our inclinations. Jung suggested that the psyche is inherently self-correcting i.e. we try to balance ourselves. If too much energy is invested in a certain area then in some way we may seek its opposite. Alternatively, we may then project aspects of ourselves onto others. If this occurs we have the opportunity to observe the projection and this may help us clarify our relationships. However, if the disparity between our tensions leads to either over or under emphasis of awareness of an issue, then the result is conflict.

Yet conflict plays an important role in resolving our inherent search for balance, order or pattern. When we are able to focus on the conflict then we can become aware of possibilities of resolution. In this manner we journey through archetypes and symbols that draw our attention to things that may be unconscious to us. This repetitive dynamic allows us to grow. The conflict brings about resolution that may lead us in a direction that may be an over or under emphasis of another aspect of the self. This will in turn bring about conflict. This repetitive action is the synchronic dynamic or an illustration of chaos theory.

There is another aspect to these relationships with archetypes and actions and Jung calls this the transcendent function. This is our ability to transition between one attitude and another, ultimately enhancing our individuation. This is assisted by our conscious awareness of the symbols and archetypes in our lives. These archetypes spontaneously appear in our dreams and visions and Jung suggests that we should see symbolically everyday events and circumstances as having meaningful relations to our psyches.

This is because the archetypes or symbols share both the present and the future. They transform the perspectives of the self, resolve tensions and contradictions and lead to new patterns of growth. This means that resolution takes place first in our own psyches not necessarily or primarily through resolutions in the world or our activities. This is a paradoxical concept since we seek to bring about environmental awareness and change by our actions in the world. Changing policies, laws and trade agreements, we hope to enhance environmental protection and conservation. However, if we are to apply Jung's concepts of archetype, symbol and transcendence to ecological social awareness then we ought to start by viewing the world symbolically.

The loss of earth archetypes in popular culture is very significant to our loss of understanding of the environment. Jung felt that images reflect how the psyche combines sensory messages with past experiences to give us meaning and possibly generate more complex levels of self-organization. This means that our over abundance of marketplace imagery is an example of an over emphasis in our collective psyche on the objects of technological advancement.

Improving technology has been our answer for many of our survival problems and this has led to our choice of archetypal direction towards total reliance on

mechanisms. Our heavy reliance on this one aspect of our consciousness is now causing tension between our holistic/organic aspects. This tension exists in our economic, social, religious and environmental conflicts on a global scale. The awareness of our conflict of mechanism and holism now brings together the possibility of finding resolutions. We are now engaging dialogues and activities towards this end. I suggest that one of our main activities would be to pay attention to the images of our personal archetypes and become aware of possible transcendent or transitional pathways for the future.

According to M. Heidegger, Somerton, P. Tillich and others a useful response to these symbols is to become involved with the symbol but not to engage with them with an expectation to know where they lead. This is a mirror process of employing guided imagery and as we will see later is also engaged in the method of phenomenology put forward by Goethe.

Jung also worked extensively with the idea of healing Mandalas and kept detailed image files of the work created by his clients. He would later view the changing symbolism in the imagery to get a deeper insight into how the client was feeling or progressing. He himself also created 'European Mandalas' which he felt reflected the levels of integration of his psyche and archetypes (Jung, 1978).

Dreams were also of importance in the Jungian understanding of psychology. As images from the unconscious self they were thought to hold valuable keys to our internal worlds. In many cultures the dream or vision is considered important in communicating with nature. Animals, plants, spirits of the earth are thought to communicate in visions meant to teach, assist or even harm. This is a global phenomenon and has been extensively studied though the mythologies of many cultures. This introduces us to the diverse imagery we have as global expressions of the human experience. Where do the images that other cultures have of their world come from? Does its source have anything to do with the manner in which they express this cosmovision?

Imagery and Sacred Plants in Ethnoecology



Plant Teachers

Plants as Teachers

"Astonishing, all things are intelligent!" - Pythagoras

The concept of 'sacred plants' in prehistorical and traditional earth based cultures referred to plants which were central sources of inspiration, mystical participation and psychotherapeutic transformations (Winkelman, 1995). Essentially much of the imagery made by ancient cultures was encountered and recorded from sacred visionary experience with specific plants on specific occasions. The history of sacred plants offers insight into past cultural and religious developments and some of the roots the development of religion in modern societies. Currently modern industrial society considers the use of plants to alter an individual's state of consciousness a counter culture or subversive activity. This social reaction contains many assumptions regarding plants because there is not the context of 'sacredness' in consideration.

There is no consensus on what 'sacred' means and what plants fall into that category. Psycho active plants can be found in many varieties of species of plants

although concentrated in the fungi and angiosperm families. There is no known common botanical and chemical class which contains the variety of substances found in sacred plants. However there are some cross-cultural commonalities of characteristics of sacred plants. By acknowledging small cultural contexts of plant use in highly revered religious or magicoreligious belief systems of traditional societies we can find some meaning in the relationships people have with these plants. This is how the perspective of holistic science can assist in understanding narrative and qualitative information as an exact sensorial experience. Essentially this is how phenomenology works.

Prehistorical societies attributed specific therapeutic properties to their sacred plants which are now being understood through a multitude of ethnographic, clinical, neurophysiological and psychobiological observations (Winkelman, 1995).

These plants have powerful effects on belief and behaviour and this is difficult to align with current separation of state and religion in most large and small urban and rural western societies. The recurrent historical use of sacred plants in the visionary, shamanic and social practices of all societies indicates that people's relationship with these plants seems inevitable.

There is early evidence from Mesolithic and Paleolithic Native American, Proto-Indo European, Paleo-Siberian and Uralic cultures of practices associated with Shamanistic visionary, hallucinatory and ecstatic practices (Winkelman, 1995). The ancient systems of Vedic, Chinese and Tibetan Buddhists indicated a use of a sacred plant by inhalation. These plants were prominent and central cross-culturally to the religions for:

- Purification
- Public ceremony of death rites etc.
- Healing
- Training
- Art making
- Direct contact with the supernatural
- Belief in animistic properties (in-dwelling spirits)
- Relationships with animals as a power source
- Death of the lower self
- Divination
- Promotion of social solidarity

In addition the use of plants in religious ritual had personal affects by:

- Introducing a person to a reality based in mystical time
- Dissolution, resurrection and transformation
- Cosmic union or ecstasy
- Enhanced social identity and group integration and cohesion
- Reaffirmation of cultural values and beliefs

This global distribution of belief and mystical relationships suggests that human cultures value religious experience through inspired visionary or shamanic ritual. Plants could have been the progenitors of modern religions which have now dissociated from personal visionary experience and rely more on visible ritual. Of course each society would use plants differently due to social and political factors

which affect their contexts. This introduces the importance of levels of scale in regard to shamanic or visionary ability to use sacred plants.

Small scaled societies are typically those which practice some form of visionary relationship with plants and extend this into the care and well being of their lands. As societies grow the individual's relationship with the visionary experience through guided ritual seems to diminish (Winkelman, 1995). This restriction comes from both a lack of access to plants and to homogeneity of political and social centralization. State wide religious practices then seem to dominate the social climates as a mirroring effect of centralized political power. There are recent examples of small scale societies legitimizing their own religions to the dominant centralized governments. This is usually the indigenous group of any area which fights for many years to practice their own religious method. Now the legitimate use of psychoactive plants in religious practice has been politically recognized in the examples of the Santo Diame church of Brazil and the Native American Church who use peyote.

Recently the term 'psychointegrator' was put forward by Michael Winkelman as a new description for the reintroduction for the legitimate discussion and study of psychoactive plant use. The term is meant to indicate the purpose of psychoactive plants and widen the understanding of cultural plant use. It is further meant to illustrate the healing properties and the potential the plants may have for self-integration as well as innovation and development in society. Essentially the term works to change the 'image' of psychoactive plant use. The plants function by inducing an altered state of consciousness or ASC. As previously mentioned an ASC is always found cross- culturally in any imagery based and traditional shamanic healing practice. This indicates an ancient 'institutionalized' use of the ASC for psychobiologically based healing practice.

ASC have been shown to have systemic effects on; the limbic system, inducing interhemispheric synchronization and coherence as well as limbic - cortex integration. This essentially integrates brain functioning and permits specific potentials of human consciousness reflected in transpersonal psychology (Winkelman, 1995). The psychointegrative substances evoke responses in the organism by affecting the:

- Sensory
- Behavioural
- Emotional
- Cognitive
- Psychodynamic, experiences and processes of pre linguistic aspects of the brain, the early sensory cortices, the frontal, auditory and somasensory lobes.

This coincides with what Damasio suggests about these areas of the brain as the principle map or image making aspects of consciousness. However it is important to understand that the use of psychointegrative plants were an essential part in an overall process. The process was part of ritual, abstinence, detoxification as well as having specific intention. This was part of the stimulation towards holism and integration of soul and mind for the growth and development of the person and their society. One contemporary movement towards holism without direct use of psychoactive plants is to encounter phenomenology. It is a movement and a method as well as a type of self education and is based here on Goethe and his work with

plants.

Methodology: Phenomenology as Process

'Phenomenology' was first used as a philosophical term as early as 1765 and originates from the Greek word *phaenesthai* which means 'to show itself / flare up' (Moustakas, 1994). The term was later defined by G. W. F Hegel as 'the science of describing what one perceives, senses and knows in one's immediate awareness and experience'. Phenomena are the basis of all human experiences and so the term suggests that the things themselves provide the experience and knowledge of itself.

It was suggested by Husserl that what we perceive of a phenomena is only its appearance or image which serve as the essential beginnings of phenomenological research. This implies that there is method and depth to investigation through these means. Husserl further suggested that there are 'essential insights' which are combinations of subjective and objective experiences of the phenomena. This he referred to as 'transcendental phenomenology' which is requires it be carried out with clear intentionality. It is meant as a precedent to empirical sciences.

'Intentionality' embodies the concept that the self and the world are inseparable due to our relationship with meaning and consciousness. The perception of a phenomenon for example a plant or landscape means that it is a conscious experience. The plant or landscape is an objective experience because it exists independently of us yet it can enable us to have different feelings which are subjective experiences and the two, objective and subjective are never separate. This recognition of the synthesis of objective and subjective experiences is the core of phenomenological study. In this way the observer is encouraged to use an 'imaginative variation' (Moustakas, 1994) regarding the subject at hand, this refers to the process of imaging the most likely structural differentiations from among the wide possibilities of ones own imaginative thoughts. This is to use the imagination as a means of connection with the living or 'coming into being' (Bortoft, 1996) of the phenomena. This sensitizes the observer to the observed. This type of gathering of knowledge about the world was thought to bring about self- knowledge or synthesis of experience by its supporters Husserl and Goethe and was the real essence of experiencing any phenomenon.

The Goethean Method of investigation is a direct method of phenomenology. The experiences with the Ayahuasca and Sage plants offer phenomenological reports on my experiences. These plants illustrate the importance of working with imagery and symbols to understand the difference between appearance and essence in learning about the environment. The seven-step process required many attempts with these plants and informal practice with many others. The end products of my investigations have included visual expressions of the plant essences but have not excluded other understandings of these plants.

The basis of this method of phenomenology is learning to recognize another form of perception within oneself (Colquhoun, 1995, Buhner, 2004). This is not a dismissal of the conscious, rational or empirical self. Rather it is an alternative path of awareness, of cognition and consequent expression of form for use in conjunction with conventional analysis. This is usually referred to as using 'intuition' as the most direct path of perception. Intuitive thinking was the basis of phenomenology according to Husserl since it was thought to come from direct knowledge and

experience of the phenomena and was separate from the sense perceptions of the object (Moustakas, 1994).

Beyond this, intuitive thinking is directly non-judgmental, this is because judgments contain assumptions or past suppositions which will bias the study. Intuition requires a fresh revisiting of the phenomenon with an openness of describing what is before the eyes. This was the most important step in Husserl's idea of phenomenology since presupposition does not allow an ability to receive rather than gather knowledge.

The method itself also requires an openness that necessitates respect and cooperation with the phenomena. This was suggested by Husserl as awareness of ones 'intentionality' when beginning the study (Moustakas, 1994). The chosen phenomena then require these qualities in ones approach. In my experience this was often expressed in sharing time, space and engagement without a preset agenda. Initially this was a paradox for me since

I was interested in searching specifically for 'healing designs' from these plants. This idea was embedded in my initial approaches. I felt a certain trepidation involved with this request since I was also aware that the concept of 'healing' requires more than the experience of the healing aspect of a plant as a visual design. However it was my understanding that plants do not only have consumptive and aesthetic value as in the forms of teas, tinctures or ornamentals. I was asking for another form of communication with the plants. I was seeking a visual, symbolic language that could be expressed for the mutual benefit of plants and people.

This mutual benefit has now come to be my core appreciation for the Goethean approach. Before this investigation I did not conceive of the idea that plants, although a most important biota in our shared ecosystem, would have alternative forms of expression. This concept is essential in order to truly work with this method. This is not the same as understanding the chemical and physical make up of the plant. The empirical understanding of the plant does not yield this type of relationship with the phenomena. The relationship is what yields the understanding of the phenomena.

This concept of 'relationship' is another level of understanding a plant but can be brought to any phenomena. Relationships are 'set' and 'setting' responsive (Smith, 2003). This means the cognitive awareness of the specific person or their 'set' and the context in which the interaction takes place, the 'setting', both create relationships of emergence, continual emergence.

In fact this concept of 'set' and 'setting' is simply another model in order to illustrate the experience. We can keep reducing or enlarging both set and setting in response to levels of scale, i.e. from microscopic to macroscopic, personal to social, social to global, etc. These wholes within wholes can envelop each other towards infinity. Our understanding of these embedded relationships is only dependant on our levels of perceptive sensibility. The Goethean Methodology is comprised of a series of seven steps which I suggest simply employ the use of differing types of guided imagery as previously defined by medical use of imagery for healing by Achterberg:

The first step:

- Meet the phenomenon and observe your first impressions. This is a process of seeing and feeling, a completely intuitive observation. No analysis is involved. This is using receptive imagery where one does not censor the images, or associated memories or even colours that may appear in one's impression of the phenomena.

The second step:

- An exact sense perception using factual language, looking, smelling tasting, touching and listening. This can be considered the empirical or concrete biological imagery which corresponds as closely as possible to the appearance of the phenomena at that moment.

The third step:

- An exact sensorial imagery process of the phenomenon, this means trying to see its implicit order, how things arise out of each other physically looking at the whole phenomenon and its parts through a time frame of growth and development. This employs the use of active and process imagery as we must consciously use our previous observations as well as our imagination to create sequences in time to reveal patterns of growth or change.

The fourth step:

- Seeing in beholding: allowing for an experience of the self-expression of the phenomenon, its intrinsic value and sense of place. This using receptive and preverbal imagery since we must wait for the fresh insight to occur and it could be felt as a sensation in the body or as an idea, image or feeling.

The fifth step:

- Understand the context and the history. This involves looking at the phenomena as it relates to its environment. This is an investigation of concrete imagery in the form of alternative forms of information, seeking consensus from others and gathering other forms of knowledge regarding the phenomenon.

The sixth step:

- Appropriate action in development of the culmination of the experiences of the phenomena, facilitate the expression and meaning by building, writing, growing, creating, sculpting etc. This suggests the use of symbolic imagery since we then embody the previous feelings into organic shape. We may also use end state imagery in the designing or making of the desired object or relationship.

The seventh step:

- Experience new values and qualities based on the deeper understanding of a previously unknown or familiar phenomenon. This suggests a form of transpersonal imagery where the interconnections and higher levels of meaning of the phenomenon are understood in a larger context of life.

The effort involved in holistic and phenomenological research enables one to reinvigorate or reinitiate oneself back into a deeper relationship with the living world through working with imagery in all its subtlety, diversity and meaning. The world of mass produced and profit driven images distract people from self understanding and self-empowerment of how imagery works in emotional, imaginal, social and biological pathways. Re-discovering imagery in nature, as imagery in oneself, is what all our ancestral societies have suggested to us as a path to living with reverence for life itself.

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RECORDINGS (read by Anthony Blake)

Beelzebub's Tales to His Grandson by G I Gurdjieff

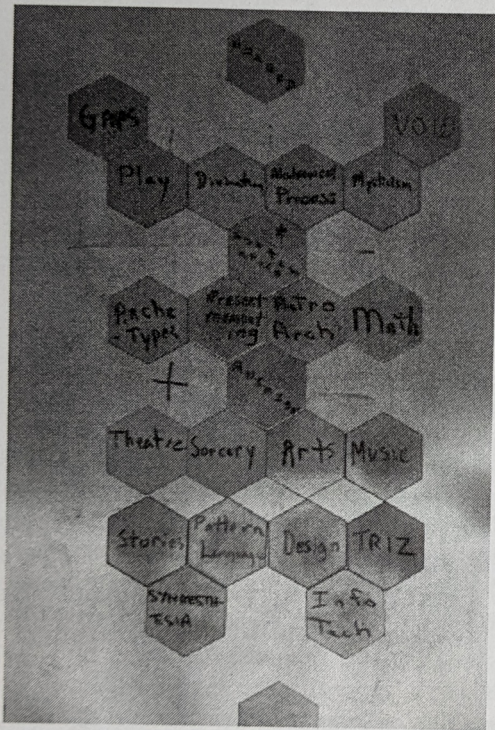
Chapters 1, 2, 25-8, 30, 38, 39, 43, 46-7 (available separately on CD or all on one MP3 disk)

EVENTS

Systematics Gathering VII

Charles Town, WV, April 7-9th

This gathering addressed the need for transmission of the ideas and techniques of systematics to future generations. This led into a new exploration of the nature of systematics and its location within the corpus of human modes of enquiry, including art and magic. A structure of seven levels was developed that will be explained and discussed in our forthcoming publication *Gathering VII – the systematics code*



Higher Intelligence (talk)

Santarcangelo di Romagna, Italy, May 13th

The talk was given to 100 strong audience, some of whom had traveled 800 kilometres! It was translated into Italian at the time and hopefully, both versions will be transcribed and made available in print.

Psyche Integration UK

Braziers Park, UK, June 26-29th



Our participants included people from Portugal, Trinidad, USA, Ireland, Norway as well as the UK and included our two contributors, John Kirby and Camille Archer. The event was facilitated by Anthony Blake and Karen Stefano.

Psyche Integration USA

St Francis Retreat Center, Delaware
June 22-25

A marvelous time with the monks and the rain!

FORTHCOMING

Playshop (Collage)

Santa Fe NM, August 4-9, 2006

January 19-24, 2007

August 10-15, 2007

Psyche Integration

Wilmington, Delaware

November 2-5, 2006

February 8-11, 2007

June 28-July 1, 2007

Braziers Park, UK

June 7-11, 2007

Gathering VIII (Systematics)

Charles Town, WV,
March 23-5, 2007

