

HEALING THE SOUL

Volume two

The Archetype and the Psyche

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THE BIRTH OF THE EGO-SELF

Ego-self

In absolute terms, the Self – the Being, Essence or Divinity at the heart of the psyche – is the *archetype of archetypes*. On the platform of the relative plane, the ego-self, the usurper false-self, is the *architect of archetypes*, for its presence and influence in the life of every soul gives rise to the diversity of archetypes playing out the destiny of the world. Whereas, the Self or Spirit is eternal, numinous and one with the Universal Consciousness, the ego-self is transient, protean and discrete: a creature of duality. It is the ego-dragon that mantles the Divinity of the psyche and calls the hero-soul forth to do battle for this treasure of all treasures.

It is true to say that there is nothing that exists, nor anything that we can sense or in any way apprehend, visible or invisible, that is not the Universal Consciousness, the Absolute, the Cause without a cause. This includes ourselves. Yet, here, a profound paradox exists, for the relative dimension is ever a sphere of paradox. The ego-self that challenges the soul for dominion over the psyche is for that soul the only aspect of the entire creation that *is not Divinity*. The paradox is fully perceived, when it is understood that that self-same ego-self that is not Divinity to the soul it challenges, *is Divinity* to all other souls, even when in the guise of a Hitler or a Harold Shipman. This is a profound concept, difficult to comprehend, but when understood, makes the soul aware of its most pressing responsibility: the disempowering of the ego-self and its elimination as a force within the psyche, for the soul can only merge with its Essence or Divinity when the ego-self ceases to stand between the two. And, the soul is made conscious of being immersed in an ocean of Divinity – *an ocean of love* – no matter what is transpiring in the ‘Now’!

Every substance is permeated by Universal Consciousness; every living form is animated by soul, possesses a level of sentience and is subject to the basic instincts of the Id. As evolution produces higher forms, so the soul force animating them expands its influence, gains greater expression

and independence. Within all life an evolutionary drive exists, blueprinted by the Universal Consciousness, mediated by the Id, catalysed by the evolving soul principle, executed by genetic mutation and screened by natural selection and survival of the fittest. From the interplay of these creative forces, the resplendent beauty and infinite artistry of our living planet come into being. Contrary to the conclusions of materialistic science, nothing is random, everything is designed with intent, aesthetic awareness, an eye for excellence and fashioned with love!

In the beginning, cosmology informs us that there was only the singularity, an infinitely dense, infinitely small, infinitely powerful point of absolute potential. From the moment this point suddenly expanded in an immense explosion of energy – creating space, time, cause and effect – the One created the many – Unity created duality. Archetypally, the cardinal duality of the relative plane arises through separation of the Cosmic or Sacred Feminine (*Yin*) and the Cosmic or Sacred Masculine (*Yang*); a division that occurs at the very moment of creation. From the brooding blackness of the Void, the Womb of the Cosmic Feminine (the Great Mother Goddess) emerges the dynamic red of the Cosmic Masculine, giving form, substance, structure and motion to the Creation. In this sequence, the Cosmic Feminine is the primary creative force.

The divergence of the two fundamental archetypal forces of the Cosmos is momentous for it sets the stage for the hero's journey through 'the shadow of the valley of death', laying down a primordial dichotomy within the psyche: a schism that underlies the contention between age-old adversaries: the hero soul (*Yin*) and the trickster ego-self (*Yang*): a struggle that will initiate the psychic discord that leads to disease. The 'hero path' is the soul's arduous journey towards individuation and the attainment of the Sacred Emerald, the gem of love – the mythical Holy Grail: a quest that necessitates the psychic merging of the feminine and masculine principles: a conclusion that heals through unseating the imposter (the ego-self) and restoring the rightful heir (the soul) to the throne of the psyche.

Genesis is an archetypal event of stupendous proportions. The vast scale of its physical phenomena is tangible evidence of the action, direction and intent of invisible, sentient forces. This design is played out not only cosmically, but also archetypally, for the universe, in all its majesty and magnificence, is expressly created for the ascent of the individual soul from innocence to omniscience. At the birth of a baby, the entire Cosmos is focussed on the event; an empathetic attention that never abates throughout life on earth and life in the hereafter. As in the expanding universe, where galaxies are hurtling apart towards infinity and the elements in stellar alchemy increase progressively in atomic weight, so the separation

of *Yin* and *Yang* archetypally is dynamic, and, while continuous, increasingly perturbs the homeostasis of the psyche. The separation *is born on the wings of consciousness and intellect*. *Yang* intellect/logic parts from *Yin* instinct/intuition and the two will only merge again through *wisdom*.

As the primitive, aboriginal mind advances from the uncluttered simplicity of a life close to nature – primed with psychic faculties alert to the unseen world beyond the physical and conscious of the guidance of ancestors – towards intellectual and technological complexity, the soul forsakes the warm, nurturing feminine embrace of *Yin* (mythos, nature, instinct, intuition) and is drawn into the cold, harsh, masculine world of *Yang* (logos, science, civilisation, intellect). At the extreme point of divergence between the feminine and the masculine stand the godless, the amoral, the fanatical, the implacable, the cruel and the totally materialistic; those in whom the feminine is utterly stilled and the masculine ego-self is rampant. This state parallels the remote reaches of the cosmos and the archetypal qualities of the heaviest elements.

One day, the expansion of the universe will reach the critical point when energy needed for further expansion is expended; the force of gravity will become supreme and contraction of the universe begins. As in the cosmos, so in the psyche: as the soul gains ascendancy over the ego-self, the power of the ego-self wanes; *Yin* and *Yang* will converge and finally unite as the soul achieves individuation (Self-realisation). Consciousness is the catalyst that promotes both divergence and convergence of the feminine and masculine within the psyche: *intellect separates the two forces, wisdom unites them*. In the divergent dynamic, intellect and the elaboration of the ego-self are entangled. Conversely, wisdom, the demise of the ego-self and the convergence of the feminine and masculine principles are entangled.

As the soul evolves from animal innocence towards intellectual sophistication, the polarities of duality and the elaboration of the ego-self put the soul to the test. The advent of the ego-self is an inevitable consequence of burgeoning intellect and essential for the spiritual progress and transcendence of the soul. *The hero-soul must have an opponent*.

The presence of the ego-self is heralded in animal life, evidenced in the differing 'personality traits' displayed by members of the same species when responding to a common challenge in the wild, even when difference in gender, age and experience is discounted. Varied behavioural response, based on innate 'personality', increases as creatures ascend the hierarchical pyramid of life and is distinct among carnivores, reaching greatest disparity among apex predators. The presence of individual personality is clearly manifest among primates, most developed in the great apes and very marked in our closest relative, the chimpanzee. In the higher primates, the

defining of personality comes with expanding *animal consciousness*, emotional capacity and the development of social and hierarchical relationships. Jane Goodall, the English primatologist, ethologist and anthropologist, who for more than 50 years studied the behaviour of wild chimpanzees in Gombe Stream National Park, Tanzania, was at first impressed by the harmony of life within chimpanzee troops. She was touched by their gentleness and their capacity for altruism and found them, ‘for the most part, nicer than human beings’. Only later did she discover that chimpanzees can be brutal – that they, like us, have a darker side to their nature¹ – that bullying, jealousy, hatred, selfishness, infanticide, kidnapping, gang-warfare, cruelty and murder are all part and parcel of chimpanzee behaviour: sure signs of the presence of the invidious ego-self.

Despite these warning signs, *animal consciousness* is generally ruled by the innate wisdom of instinct. Duality in the animal world remains a harmonious interplay between the masculine and feminine principles. *Yang* gives the alpha male or female aggressiveness, boldness and assertiveness, while relative lack of *Yang* causes the beta male or female to show less of these traits and display submissive behaviour. The earliest signs of increased intelligence, emotional capacity and ego-personality usually remain wholesome and balanced, governed by hierarchical dynamics and the ritualistic enactment of domination and submission, in which all conflicts are resolved without hurt and the homeostasis of the troop or pack is preserved. The strongest and most assertive alpha male exercises sexual precedence, which ensures the propagation of the most positive emotional and physical characteristics.

The departure from homeostasis must have progressively occurred as *hominid-human emotional and intellectual consciousness* passed a critical transition point that released our pre-human or early human ancestors from the innate wisdom and restraints of instinct. A momentous change, impossible to capture anthropologically, but frozen forever in the myth of Adam and Eve and the Garden of Eden when, at the instigation of the serpent (the embodiment of the duplicitous ego-self), the innocent primal pair ate of the apple of the Tree of Knowledge of Good and Evil – the tree of intellect and duality – and were banished from Paradise (instinctive wisdom). Although, later manipulated by the patriarchy to place the blame for man’s downfall firmly on the shoulders of ‘woman’, this myth exemplifies how a simple parable can encapsulate concepts of great import.

Judging from chimpanzee behaviour, this transition could have come about remarkably early in hominid evolution and over a relatively brief period. It was primed to happen! As much as we may conjecture that the early-hominids, Australopithecus and Paranthropus, were more prone to

ego-based social unrest than modern-day chimpanzees, we cannot determine how severe this might have been. Nor can anthropology define when the ego-self first began to seriously disturb homeostasis. But, there are certain anatomical and cultural signs, which, taken together, provide us with a time period in human evolution when the ego-self was definitely well established. There are important indicators: the advent of a sophisticated tool technology; anatomical changes in the human skull indicating the potential for complex speech; death awareness and an after-life philosophy, evidenced in burial rites and respect for the dead; and engagement in cave painting. These were definitely all in evidence around 50,000 years ago, at the start of the Upper Palaeolithic, when the evolution of human culture quite suddenly accelerated.

The symbolic Eden scenario must, therefore, have taken place far earlier and we can justifiably surmise that the ego-self began to interfere in 'human' welfare possibly as early as *Homo erectus* (1.9 million to 70,000 years ago) and certainly amongst *archaic humans*: a broad category of pre-modern humans that includes *Homo heidelbergensis* and the Neanderthals (*Homo neanderthalensis*). The latter, appeared some 200,000 years ago and died out in Europe more or less 40,000 years ago. The Neanderthal genome differs from modern humans by only 0.12%. This small difference produced a far more robust, powerful frame and markedly coarser features, characterised by a very long, large, wide nose, a low brow and a receding chin. However, the Neanderthals were by no means unintelligent; they made advanced tools, buried their dead and probably communicated by speech. Their extinction was in all likelihood due to more than one factor. About 55,000 years ago, the weather in Europe began to fluctuate wildly between extreme cold and more temperate conditions. The heavily built Neanderthals, although well suited to survival in severe cold, could not adapt to these extreme swings, which impacted on their preferred habitat and made subsistence difficult. However, of more importance than climate change must have been the increasing movement of modern humans into the Neanderthal range. History always tends to repeat itself and if we reflect on the fate of the Native Americans, the Incas, the Arctic Inuits, the Aboriginal Australians and other indigenous peoples round the world; it takes little imagination to conjure a scenario of discrimination, displacement, abuse, violent conflict and genocide. All signs of a well-established aggressive, rapacious ego-self.

Given that *Homo heidelbergensis*, the common ancestor of the Neanderthals and modern humans, evolved from *Homo erectus* at least 600,000 years ago, it is safe to presume that the mythical confrontation between Adam and Eve and the snake was prior to this. Though speculative, these reflexions give a rough estimate of how long ago the ego-self began to emerge

as a disruptive force in the human psyche and kindled the evolution of the chronic miasms.

Once the human mind became independent of instinct and attained freedom of choice (ate of the fruit of the Tree of Knowledge), humanity inevitably began to step out of harmony with Nature's laws. As the ego-self assumed dominance over the soul, the duality within the human psyche became exaggerated and the divergence of the feminine and masculine principles increased to subversive proportions. Hierarchical precedence and ritualistic dominance and submission were superseded by the self-serving imperatives of the ego-self.

The ancient texts chronicle the dire consequences of this transition from instinctive (primarily *Yin*) to intellectual life (primarily *Yang*) in the biblical myth of Cain and Abel, the sons of Adam and Eve. Coming so early in Genesis, the myth reflects age-old wisdom regarding the nature of the ego-self and its duplicitous, destructive nature. Cain, the elder brother, became a farmer and tilled the land, whereas his younger brother, Abel, became a shepherd tending his flocks. When the time came for the brothers to give offerings to the 'Lord' (Mother Nature), Cain presented produce he had grown on the land and Abel presented some newly born lambs with their fat. Mother Nature acknowledged the younger son's offering with pleasure and gratitude but disregarded and rejected the elder son's offering. Cain was 'furious and downcast'. Mother Nature asked Cain why he was so angry and when Cain remained silent, Mother Nature explained that if he had given unconditionally, out of the goodness of his heart, without desire for reward (as Abel had done), his offering would have been accepted. As he had given only out of desire for praise and recognition, 'sin crouches at the door'. For his gift to be acceptable, he had to first master his self-serving desires and learn to give out of love and generosity. Filled with resentment, indignation, anger, envy and hate (emotions characteristic of the ego-self), Cain defiantly turned his back on Mother Nature and invited Abel to accompany him into the fields. There, once out of sight, 'he rose up against Abel, his brother, and killed him!'

Yet again, a well-known myth sums up, in a few telling images, the difference between functioning through the scheming, egotistical desires of the ego-self and the effortless, bountiful flow of unqualified goodness celebrated by living through the soul. Though simple, the parable encapsulates extreme complexity. It does not equivocate, it exposes the worst villainy of the ego-self: the primal sin – fratricide – the murder of a sibling soul! The murder portrayed is symbolic; it does not have to be physical; far worse, is the slow, insidious, emotional murder perpetrated in so many homes and in so many of society's institutions. The story highlights core, negative

emotions that are primed within the structure of the ego-self. All are based on fear: the original emotion forming the foundation of the ego-self due to the young soul's lack of basic trust as it moves out of the warm embrace of instinctual life (*Yin*) into the glare of life lived through the intellect (*Yang*). Unconsciously, the soul feels severed from Mother Nature (*Yin*), exposed, naked and impotent. The ego-self, the *Yang* warrior, takes shape as a compensation for these deficiencies and built into its armour forged from doubt, fear and suspicion are resentment, anger, defiance and rebelliousness. Envy, pride and hatred are ever on call; disillusionment, depression and despair will be their legacy.

The myth highlights the sense of entitlement and expectation of reward that are so characteristic of ego-self motivation and behaviour. If thwarted, this presumption arouses grievance and anger against Mother Nature – Providence (*Yin*) – ‘God’; jealousy and hatred towards those whom Mother Nature has blessed (the pure and innocent of spirit [*Yin*]); and the repudiation of guidance (intuitive wisdom [*Yin*]). A fatal step follows: defiance and a vindictive, retaliatory act against Mother Nature (*Yin*) – against the ‘Lord’ they *consciously disown and deny, but unconsciously resent and hate*. The victim against whom this arrogant, masculine pique is directed is the helpless, innocent child of Mother Nature, the very embodiment of *Yin* – Abel – the wolf – the rhino – the environment! The interplay of forces denotes the divergence of the masculine principle from the feminine: a separation that fosters tension and conflict and leads to the abuse of the feminine: the tragedy of human life and the root of disease. *The primal eldest sin: a brother's murder, was an act of misogyny!*

Cain's reaction to the rejection of his offering and Mother Nature's reprimand, demonstrates his unmitigated hubris, his recalcitrance, his rejection of Divinity, his contempt for spiritual values and his willingness to sacrifice others to salvage his pride and display his rebellious independence. These are brazen attributes of the ego-self.

And Mother Nature asked of Cain,

“Where is Abel, thy brother?”

Sullenly, Cane lied,

“I know not!”

And then, with incomparable insolence, he petulantly blurted out,

“Am I my brother's keeper?”

Mother nature asked again,

“What hast thou done?”

When Cain made no reply, Mother nature, showing that nothing is ever hidden, declared:

*“The voice of thy brother crieth unto me from the ground.”*²

In succinct terms, Mother Nature reveals to Cain what life transgressed by the ego-self entails:

And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.³

The ego-self creates its own reality, visioned through warped perspective and convoluted by delinquent behaviour. Life's events faithfully reflect the distortion, which is evidenced in the strife and despair that beset humanity. Out of touch with Divinity and Mother Nature, the vagrant ego-self is a fearful fugitive on planet Earth.

At last, Cain responds from a deeper level of his psyche: “My punishment is greater than I can bear.” There is a trace of soul in his acknowledgement of punishment for misdoing and in his expression of hopelessness. In his lament, he concedes the existence of a Supreme Being and his need for its influence and protection in his life:

Behold thou hast driven me out this day from the face of the earth; *and from thy face shall I be hid . . . everyone that findeth me shall slay me.*⁴

The answer of Mother Nature was for all souls, not only Cain:

“Therefore, whosoever slayeth Cain (soul), vengeance shall be taken on him sevenfold.”

And Mother Nature set a mark on Cain (ego-self) lest any finding him (soul) should slay him.⁵

The mark of Cain is branded upon the ego-self, distinguishing it from the soul. To perceive the *mark of Cain* in others is to recognise the actions of the ego-self and not to judge or ‘slay’ (condemn) the soul it masks, whether it be a Caligula or a Jeffrey Dahmer. No matter the vilest deeds perpetrated by others, the enlightened observer knows that paradoxically everything that transpires through such deeds is perfect and necessary. Those who are implicated are souls in transit, living out their archetypal destiny, providing others with challenges vital to their unfolding.

When a myth or parable is deciphered in this way, the method used is the same as for the analysis of dreams, since, as Joseph Campbell stated, myths are universal dreams and a dream is a personal myth. Dream analysis is invaluable to the practice of homeopathy. The indicated remedy will

often call forth directive wisdom from the patient's higher-self in dream form. As thematic dreams change their content, they become a means of measuring progress. When initial layers of disease have been peeled away, *a significant dream may announce the need for a change of remedy and provide clues for its selection.*

In interpreting the meaning of ancient texts, allowance must be made for symbolic terminology, which if taken literally would at times seem excessive, e.g. the 'Lord's' words: vengeance, slaying and sevenfold – depicting an extremely wrathful, vengeful, autocratic divinity: a warped projection from the human ego-self unfortunately impressed upon the Abrahamic religions down the ages; subtly contributing to miasmatic disease through indoctrination and religious fear. A key rubric that stands out in this regard is *doubt of soul's welfare*, containing: *Arsenicum; *Aurum; *Lachesis; *Pulsatilla; *Lil-tig; Sulphur; Veratrum; Belladonna; Calc-carb; Crocus; Cyclamen; Digitalis; Hyoscyamus; Kola; Lycopodium; Nux-vom; Selenium; Stramonium.* Note the presence of the three members of the toxic *Solanaceae*: Belladonna, Stramonium and Hyoscyamus: key archetypes in the conflict between the soul and the 'beast principle' of the psyche.

Applied to the individual, '*vengeance*' pertains to the dire consequence of 'bad' action and '*slaying*' to the prejudiced judgment and condemnation of others, but applied to the propensities of humanity at large, the immediate meaning of the words remains apt, for vengeance and slaying abound on planet Earth.

With this myth in hand, it is possible to return to the evolutionary setting, and provide a human narrative. With expanding intellect and increasing freedom of choice (eating of the Tree of Knowledge of Good and Evil) ominous changes took place in the dynamics of hominid life. The villain of the piece strides onto centre stage: the *ego-self Cain, the perpetrator*, the dominant alpha figure charged with the aggressive aspect of the Id (*Yang*). The submissive beta figure, embodying the libido aspect of the Id (*Yin*), is the *victimised ego-self Abel*. Released from instinctive control, the hierarchical and ritualistic behaviour essential to the harmony and security of troop or tribe becomes unstable and subject to the tyranny of the ego-self. The abuse of Abel by Cain commences and the psoric miasm takes root, born of deficiency, fear and grief. Overtime, domination becomes oppression, oppression becomes persecution and persecution becomes genocide. Aggression, no longer simply a display of strength to express and exert dominance, is acted out in cruel, malicious, murderous ways and submission becomes deprivation, subjugation and enslavement. The 'haves' and 'have-nots' are soon established in early human society: the broad-based Cain and Abel psoric archetypes, represented by Sulphur

(alpha) and Psorinum (beta), respectively, and their infantile forms: the aggressive, angry, high-stool tyrant, Chamomilla (alpha) and its counterpart, the timid, weeping, nursery pushover Pulsatilla (beta).

In all this, we find ethology, psychology, miasmatic theory, materia medica, mythology and symbolism coming together seamlessly.

The Cain and Abel dynamic within the psyche is inevitable and integral to the contention between soul (*Yin*) and ego-self (*Yang*); a conflict that catalyses the attainment of Self. The implicit nature of abuse of the feminine by the masculine indicates that it is inherent to duality; it is primordial and archetypal and does not owe its origin to secondary factors such as cultural-era, social mores or religious doctrines. These merely exaggerate or mitigate its expression. The mastering of this phenomenon is personal to each one of us; like Mother Nature, we too, regardless of our gender, must put the mark of Cain on our ego-self, know *him* well and never ingenuously take *his* hand and be led into the fields.

The primordial nature of the split between the feminine and masculine principles is graphically and aptly demonstrated in the evolutionary path taken by our closest living relatives: the bonobo (*Pan paniscus*) and the common chimpanzee (*Pan troglodytes*) of Central Africa, which share 98% of our genome.

Re-enacting, the divergence of *Yin* and *Yang*, some 1.5 to 2 million years ago, the formation of the Congo River divided the common ancestor of the two *Pan species* into two geographical groups: one north of the river and the other south of the river. Because of the expanse of water and the indifferent swimming ability of these primates, the two groups remained permanently separated, and, over time, speciation took place.

Symbolically, the manner of the rift is significant. Water is the metaphor for the unconscious, personal and collective; it is also the symbol for intuitive and received wisdom and for the flow of destiny. The river itself possesses an added connotation. Swollen with waters from many sources, the great river flows inexorably towards the ocean with which it merges, allegorically portraying the return of all diversity and differentiation to its boundless origin: the primal, undifferentiated state of Unity. Implicit to the Cosmic return is the conjugation of the supreme opposites, *Yin* and *Yang*, a blessed union, which, lived out in the dynamics of the psyche, denotes the demise of the ego-self.

In Hinduism, the Ganges, is personified as Ganga, the supreme river goddess [*Yin*], who is depicted in myth as cascading from heaven, cushioned and channelled by Shiva [*Yang*], cleansing the earth [conscious mind] and penetrating to the underworld [unconscious mind]. Similarly, in Middle Eastern philosophy, the image of a heavenly stream flowing down

vertically through the World Axis or Tree of Life in Paradise, and then flowing horizontally to the four points of the compass, was a similar metaphor for divine energy and spiritual nourishment coursing through the whole universe. Each of the four cardinal quadrants of Gaia is permeated by one of the four emanations of the Tree of Life, bestowing upon each their unique symbolic and archetypal attributes.

Viewed metaphorically, the cleaving of western-equatorial Africa by the Congo, dividing the ancestral *Pan* ape's domain into North and South, is powerfully archetypal and has deep esoteric meaning. Like a dream, the event and its consequences unfold before intuition's eye, disclosing the wisdom of a deeper reality revealed by the apotheosis of the river.

Each of the four compass points possesses specific archetypal attributes. This was well known to the various tribes of Native Americans. Not unexpectedly, North and South bear opposite symbolism and whereas North is perceived to be predominantly masculine (*Yang*), South is understood to be predominantly feminine (*Yin*).

The North encompasses the energy and environment of the far Northern hemisphere: the lands of ice and snow; soaring, ice-capped, mountain ranges; temperate forests; the mighty belt of iron ore and coal-deposits that provided the tools for human, technological acumen. This is the quadrant dominated by the masculine, *Yang*, attributes of intellectual knowledge, logical understanding and deductive reason – the zone of invention, discovery and reductionist science – the world of the Sulphur and Ferrum archetypes. It is the source of the explorer, the adventurer, the conqueror and the warrior, and, set loose upon the South: of the Visigoth, the Viking, the Hun, the Tartar and the Conquistador, whose bloodthirsty warmongering and rapacious aggression are proverbial. The North encompasses both ice and fire – intellect and war.

Though typified by life far north of the tropics, this Northern archetypal force pervades the planet. No matter where one stands, north remains archetypally North, and for the south-placed observer bears the Northern stamp. In present times, this dynamic is starkly displayed by the opposing ideologies of North and South Korea.

North is always associated with West; both are dominantly *Yang*. The West and East quadrants are not defined symbolically by longitude in the way North and South are defined by latitude. West symbolises the culture and materialistic philosophy of the Western World and East symbolises the culture and spiritual philosophy of the Eastern World.

North of the Congo, the *Yang* influence upon the ancestral *Pan* ape was derived from both North and West, whereas, south of the Congo it stemmed from South and East. While North's orientation is intellectual,

West is pragmatic, materialistic, grounded and goal-focussed, all predominantly masculine perspectives. Its primal element is earth. In concert, on the material plane, North and West, masculine fire and earth, overpower and subordinate, South and East, feminine water and air.

South, like North, holds sway over the entire expanse of Gaia. South is always archetypally South, no matter how far north one's position may be. This may best be understood by comparing the intellectually controlled Scandinavian or Swiss temperament with the emotionally expressive Spanish or Italian temperament. Though both stereotypes evolved north of the equator, their obvious differences exemplify the archetypal effect of their position relative to each other.

The focus of South is far more emotional than intellectual, and the quadrant evinces the *Yin* attributes of empathy, caring, nurturing, inclusiveness, artistic expression, aesthetic sensitivity, trust and adherence to faith. It fosters sensitivity, imagination, fantasy, creativity and devotional fervour and favours music over the clash of arms, romance over ambition, leisure before industry and making love rather than waging war. Softness prevails in the south and hardness rules in the north (Hitler would have done well to heed this when he relied so heavily on his southern-allies). Water is the element associated with this quadrant and fittingly it was water that delineated the southern and northern ancestral *Pan* territories in Central Africa millions of years ago.

South is always associated with East; both are dominantly *Yin*. East is the beginning, the awakening, the dawn of realisation and the ascent towards the light of spiritual wisdom. East heralds the advent of the hero and the beginning of the hero's journey on the spiritual path towards Self-realisation (individuation). Its primal element is air. Air levitates earth and water quenches fire; when dominant and in concert, South and East sublimate the attributes of North and West and bring transcendence.

These four quadrants represent *morphogenetic fields* (for convenience and ease of expression, termed: *morphic fields*): fields that can determine the pattern, structure or form of things; hold and transmit collective memory and instinctual behaviour in species; and influence the emotions, thinking, behaviour and creativity of individuals and even nations. In theory, if animals learn a new skill in one place, similar animals raised under similar conditions should subsequently tend to learn the same thing more readily all over the world.⁶ At a deeper level, morphic fields hold all archetypal memory: a spectrum of frequencies bearing the image of all that has been, is and will be: a repository of archetypal forms, which can be formatively and creatively activated through resonance: a vibratory accord that is keened and amplified by intent, focus and repetition.

This hypothesis is termed *formative causation*, which affirms that all plants and animals draw upon and contribute to the collective memory of their species. The memory held within the field of nature is known as *morphic resonance*. Rupert Sheldrake, an English biological scientist and researcher in parapsychology, elucidated these controversial concepts in his books: *A New Science of Life*⁷ and *The Presence of the Past*.⁸ Of the latter work, Professor Paul Davies of Arizona State University, an eminent English physicist, cosmologist and astrobiologist wrote,

Bold, clear and incisive . . . a sweeping challenge to the very fundamentals of established science.⁹

These words, written by the best science writer either side of the Atlantic, recognised the gauntlet thrown down by Sheldrake in the face of accepted scientific opinion. The response highlighted the hidebound inflexibility and severely limiting, materialistic fundamentalism inherent in scientific thinking. After some favourable reviews in scientific journals, the community woke to the very real challenge posed by this erudite 'heretic' within its midst and closed its ranks. His theories were repudiated as an exercise in pseudoscience and he was discounted as a misguided eccentric. His genuineness, concern for truth, persuasive eloquence, clarity of thought and public appeal only add to the quite heated rebuttals he evokes; a sure sign that his ideas expose weaknesses in the scientific paradigm, just as homeopathy has always done.

Sheldrake's theories complement homeopathic science and accord with the concept that water and rectified spirits (medicinal alcohol) can be imprinted with the memory of an archetype and 'downloaded' into the constitution of an individual with whom the image resonates to bring about a healing response. Formative causation and morphic resonance may be compared with Jung's theory of the collective unconscious, in which all individuals draw from and contribute to the collective memory of humanity and repeated patterns of thinking, perceiving and behaving coalesce and shape archetypal profiles. In accordance with the hypothesis of formative causation, the four quadrants of the compass are morphic fields of formative energy, each resonating with its respective archetypal image and capable of exerting a corresponding affect upon organisms evolving within its sway.

In the Congo, the permanent division of the territory of the common chimpanzee ancestor into a northern and southern zone, separated by a great river, had a remarkable effect on the evolutionary path taken by the two groups of apes, despite their common origin and the close similarity of their habitat. The genetic starting point for each was identical. The only

variable was the respective morphic field within which each of the two species would evolve. Over a period of less than a million years these patterned fields inexorably persuaded remarkable emotional and physical differences to emerge between the species and these changes were consonant with the archetypal power of the cardinal points of the compass as intuited by the Amerindians.

North of the river, the common chimpanzee, *Pan troglodytes*, evolved from the ancestral form, as it did in other areas of West and Central Africa and also in Gombe where Jane Goodall made her studies of chimpanzee behaviour. This northern species, the 'chimp' most familiar to humans, is powerful and robust and lives in strictly male-dominated hierarchies in which disputes are generally settled without resort to violence. However, top-ranking males tend to be highly aggressive even during dominance stability, though ritualistic display is generally preferred over violence. It takes little provocation to make a chimp raise its hair, pick up a branch and challenge and intimidate anyone perceived as weaker than themselves: they are very much into status.¹⁰ Dominant males are often in dispute, backed by lower ranking males, who are characteristically fickle in their support, regularly changing sides and ever alert to sexual opportunities that arise when dominant males are preoccupied with each other. Social hierarchies among adult females are much weaker. Common chimpanzees are highly territorial and far more likely to be violently aggressive over land-rights than over mates. As Jane Goodall reported, chimps patrolling borders are extraordinarily hostile to males from outside the community and may brutally attack intruders, often killing single males.

South of the river, lives the bonobo, *Pan paniscus*, the endangered and 'forgotten ape', some 30- to 50-thousand individuals clinging to a dwindling habitat; poached and hunted for bushmeat by the heavily armed militias in the area. Due to the war-ravaged state of the central Congo, and the animal's timidity, very little fieldwork has been done.

Previously called the pygmy chimpanzee, this gentle, peace-loving ape is more refined, gracile and less robust than the common chimpanzee. It has relatively long legs, pink lips, a dark face, a tail-tuft through adulthood and long parted hair on its head. While large male chimpanzees far exceed any bonobo male in bulk and weight, there is little difference in their height. The bonobo's posture when walking bipedally, gives it an appearance more like a human than a common chimpanzee and its appreciably longer legs enhance this impression. Like humans, bonobo facial features are clearly different one from another and very mobile, indicating that facial recognition and expression are important when socialising and communicating. Their society, in contrast to the chimpanzee, is entirely



Figure 21.1 Bonobo mother Lana, age 25, and daughter Kesi, 2, at the San Diego Zoo in 2006

Credit: WH Calvin: Ape Bonobo San Diego Zoo

matriarchal; females are dominant and enjoy higher status than males. Males derive their standing in the ape community not from their own alpha qualities, but from the status enjoyed by their mothers. The mother-son bond is very strong and remains so throughout life; any attempt to sever this alliance leads to protective, female aggression. In accord with this feminine domination, Bonobos are more inclined to express altruism, compassion, empathy, kindness, tolerance, patience and sensitivity than the common chimpanzee and they are considerably less aggressive.⁷

Sexual activity plays an important and diverse role in bonobo society, being used as a greeting, for bonding, and as a means to decrease tension, avoid conflict and seek reconciliation. Significantly, the bonobo is the only non-human animal known to engage in face-to-face sexual activity, tongue kissing and oral sex. Bonobos engage in sex in virtually every possible partner combination, putting paid to Freud's persuasion that homosexuality is pathological and a perversion of the normal sex drive. Their eroticism is so varied it borders on the imaginative rather than being merely instinctive, but it is always relaxed, non-aggressive, casual and affectionate.

Although their sexual appetite is high, reproduction rate is low. As with humans, the libido has been released from its purely procreative role and is motivated by affection, bonding and pleasure, aspects that are ignored by ideologies that condemn non-reproductive sex. From the example set by these closest cousins of ours, it is clear that very few human sexual practices can be regarded as unwholesome and unnatural.⁷ This is of great import given how often moralistic imprinting blights human sexuality with the belief that sex is somehow intrinsically dirty and sinful.

Unlike chimpanzees, Bonobo males and females prefer sexual contact with outsiders to aggressive display and violence. When members of different communities meet, they may mingle socially, have sex and groom one another; behaviour never observed among common chimpanzees. It is clear that Bonobos would much rather make love than war!

Research has revealed distinct differences between the brains of bonobos and chimps. The bonobo brain is more developed than that of the chimpanzee in those regions thought to be vital for sensitivity to the distress of others and for feelings of anxiety. There is also a more extensive neuronal connection between the amygdala, the repository of emotional memory, and the anterior cortex, the keyboard of the will, indicating better impulse control, more forethought and caution.¹¹

Inexplicably, the bonobo is not vulnerable to infection with the simian immunodeficiency virus (SIV), which is found in at least 45 species of African primates, including the common chimpanzee. The SIV retrovirus is believed to have crossed the species barrier from the common chimpanzee and the sooty mangabey monkey into humans, resulting in HIV-1 and HIV-2, respectively. Infected, wild chimpanzees would seem to suffer from an AIDS-like sickness similar to human HIV-1 patients. Since it is estimated that SIV has been present in monkeys and chimpanzees for over 30,000 years and probably much longer,¹² its failure to infect the bonobo, so closely related to the chimpanzee, is startling and demands explanation.

Unless one is a mainstream scientist, the natural history of the two *Pan* species of ape, one north of the Congo and one to the south, provides a clear instance of the role morphic fields and formative causation play in the evolution of life forms and the development of behavioural characteristics. Projected onto the human stage, it is apparent that given resonance these fields exert a modelling effect on constitution, disposition and behaviour. The diversifying influence of the primordial feminine and masculine principles on form, features, feelings and functions is clear to see, as is their distinct channelling of the basic instincts of the Id; the masculine North favouring aggression and the feminine South favouring the libido aspect. The masculine principle encourages the selfish, aggressive

traits of the ego-self, while the feminine principle brings out traits that are caring, inviting and embracing – qualities pertaining to the soul. Both extremes are coupled to physical characteristics that reflect these qualities – coarse, muscular and robust north of the river – refined, gentle and gracile to the south.

A presiding ego-self with a dominant masculine and recessive feminine energy is the most potent cause of miasmatic disease. When life is lived through the soul rather than the ego, the feminine is dominant, but fortified by an empowering, recessive masculine energy: a combination that gives emotional and physical resilience and resistance to disease. These configurations explain the vulnerability to SIV of the masculine orientated chimpanzees in the north and the innate resistance to SIV of the feminine bonobo to the south. As always, the universality of Cosmic law is apparent. Sublimation towards soul-values and distancing from ego-self-desires constitutes a healing process, even in incurable and terminal disease.

As early as 1927, Ernst Schwartz (1889–1962), the German born anatomist who first stumbled on the bonobo and recognised it as a distinct species, compared life on the Parisian Left Bank of the Seine with the life of the bonobo living on the left bank of the Congo. Both rivers flow to the west, therefore, their left banks are to the south. His comparison was valid for the Left Bank of Paris has always been traditionally home to the Bohemian world of artists and writers, a world in which more feminine energy is to be found. It is less frenetic, less sophisticated, less materialistic and more laid-back than the north: a haven for the creative mind. This equates with the peaceful, relaxed, sexually orientated life of the bonobo and their unconventional ape society. The Parisian Right Bank, with its banks, business corporations and affluent tradition may be compared to the aggressive, competitive, masculine society of the chimpanzees north of the Congo.

Situated at the heart of Gaia, in the equatorial rain forests of Central Africa, close to the cradle of humanity, the tiny, threatened enclave of the gentle bonobo, surrounded and infiltrated by the male madness of inter-cine war and genocide, provides a poignant commentary on the present state of the planet and a stark profile of miasmatic disease. Knowing the infinite scope of formative causation and morphic resonance and the constant, powerful influence exerted by morphic fields that hold all images of life, the need to conserve these precious, innocent beings, who exemplify the way life should be lived, becomes doubly urgent.

Influences determining the development and nature of the ego-self

The influences contributing to the development of the ego-self are manifold. Their very number emphasises the inevitability of the ego-self's appearance in the life of the soul and its essential role as the soul's antagonist on the path to individuation.

- ***Lack of basic trust – the prime influence, stemming from the soul itself*** due to loss, into the Shadow of the psyche, of the nine Cosmic Concepts, Divine Aspects or soul Virtues that are the soul's spiritual heritage (perception of, surrender to and attunement with: universal Love, Wisdom, Truth [Oneness], Perfection, Harmony, Law, etc.). Although all nine Cosmic Concepts are lost to consciousness early in life, the individual soul is always most attuned to one of the nine, and, hence, most susceptible to its loss. The ego-self, or personality-type, that confronts the soul is a psychic structure unconsciously fashioned by the soul to compensate for the loss to consciousness of the specific Cosmic Concept with which the soul is especially attuned: *Ennea-type influences*.
- The incarnating soul departs the spirit world, descends onto the physical plane and is beset by a world of polarity (pain or pleasure) and paradox (soul- or ego-perception). The soul feels abandoned, alone and separate; it may feel that it has been banished from paradise and thus morally blighted, unworthy, un-loveable – a sinner. Having lost all sense of its immortal, spirit nature, the soul believes itself limited, vulnerable and mortal – a body, mind, ego-self complex – hence, it suffers: *incarnation influences*.
- The destined archetype: *archetypal influences*.
- Unresolved ego-characteristics carried over from previous lives: *karmic influences*.
- The morphogenetic field: *formative causation influences*.
- Holding environment: the degree of consistency, dependability and adequacy of the holding environment of the child: *nurturing influences*.
- Conditioning from parents, role models, culture, convention and religion: *imprinted influences*.
- Circumstances the individual is born into and the events of life: *situational influences*.
- Habits of thought, emotion and behaviour: *habitual influences*.
- Physiological and physical propensities: *genetic influences*.
- Chronic miasmatic disease: *miasmatic, constitutional influences*.
- Emotional and behavioural traits within the family: *familial influences*.