

Some Thoughts on the New Spirituality Emerging At This Time

Dr. S.M. Roney - Dougal

I feel a bit uncertain and shy about what follows because until now I have always tried to present ideas based on knowledge - such as my pineal gland research which I find incredibly exciting, because in itself it helps us to shift our world view. In this article, though, I am talking about my ideas and opinions, something I have always stayed clear of before because you get more disagreements and arguments and emotional stuff when you broach such areas. Bits and pieces of this are to be found scattered throughout my book, "Where Science and Magic Meet," and what I am doing here is developing ideas that have been already seeded so to speak. Now this little plant of mine is very tiny and just beginning to grow and I know that it will change and develop, so please be aware that this is just where I've got to now and that things are changing daily! There are five major components to spirituality, ethical, ritual, experiential, social and mythological and it is under these headings that I shall explore my ideas.

The Road Less Travelled

Essentially I am looking towards an era in which the spiritual regains its place alongside the material.

Our world view is our religion - we must constantly revise and extend our understanding.

Psychotherapy is one of the new religions in that it helps us to overcome our personal problems and so develop ourselves and grow our loving which is the act of extending ourselves in order to nurture our spiritual growth.

Spiritual growth is evolution of consciousness - the continuous work of bringing our conscious self-concept into progressively greater congruence with reality, greater understanding. When we become spiritually realised we become enlightened, which I am beginning to see means total understanding, total clarity, no more confusion. We even use this term as such in colloquial English. Imagine always knowing what is the right thing to do, say or think, knowing the right way to be!

Love is the very act of evolution, of self-development, of spiritual growth, the way in which we grow towards divinity. It is constant work - we have to work at loving, being courageous and facing our fears, it is very painful indeed; the spiritual path is difficult, we have to work to understand.

Fear is the major form of laziness, is anti-love, is anti-spiritual evolution, anti-divinity, anti-enlightenment. Some people destroy love in order to avoid the pain of self-awareness, they hate love because it reveals their laziness, their fear, their inertia, their lack of spiritual development.

Our failure to conduct any level of debate between good and bad actions is the cause of evil actions, sheer laziness. We routinely fail to obtain good's side of the issue.

The Politics of Spirituality: The Old Spirituality

I've been getting very disturbed recently by articles in New Age magazines, and by certain lecturers because they all seem to be talking about an understanding of spirituality that is my conception of the old spirituality of the patriarchs of the past 4,000 years. People refer to Christ, to

Zoroaster, to the Druids, to Alice Bailey's Tibetan Master, to the Theosophist Masters, and so on. These are all male and the religions associated with them are hierarchical and patriarchal.

Once I heard someone talking of humans evolving into pure spirit and the planet evolving into pure spirit and leaving the physical and the emotional behind (apart from unconditional love of course which is not considered to be polluted by emotion!). They were putting this forward as the latest in New Age spirituality, and I shudder at the cold mental death that belief system implies. It implies that it is OK for the planet and all on it to die because this is a necessary part of spiritual evolution. If you want to be pure spirit and leave body and emotions behind, then die for that is what death is for. Just as spirit and matter are two aspects of the same thing, then so are death and life two aspects of the same thing and in death you are pure spirit with no body and quite possibly no emotions either. Because our belief systems govern our way of life, every action, every thought, every emotion, is dictated by these beliefs. **Spirituality is political because it underpins every moment of our being.**

This "evolution to pure spirit" is fine as long as you realise that matter is spirit incarnate and the Earth is an integral part of spiritual evolution, the plants and animals and humans all being a part of that evolution with fairies, devas and other spirit forms of the Earth being an integral part of that evolution. The old Fairy Faith considers that the evolution of the human soul involves us becoming fairy as part of our spiritual evolution, the ancestors and the fair folk inhabiting the same half-physical realm. This to me is a healthy understanding of that philosophy which honours the spirit of this planet, and so we live a life style which takes great care of our Mother, the earth, and all upon her, for we are part of her spirit.

The belief system of the old patriarchal spirituality which puts heaven or nirvana out there as the ultimate goal and considers the body and emotions as something "lower" is the belief system which at a practical everyday level has created our present culture which is raping the Earth and destroying her and creating a hell here on Earth, with air that is unbreathable, waters which are undrinkable and a land covered in concrete and wastelands of chemicals.

I feel it is time to leave behind our adolescence when we worshipped a father authority external to us, whatever its form whether that of Judaeo-Christianity, Tibetan Masters or even UFO beings. They are all hierarchical alien external male figures out there in the heavens we now call space. In fact I feel very disturbed by the whole UFO mythos at the moment. Our cultural collective unconscious is pretty sick and is producing some nasty mythical monsters.

The Emerging Philosophy - A Potential Change in World View

In looking at the emerging spirituality, I shall disregard all the vast array of prior cultures as possible prototypes, because we now live in a global village as a result of our technological achievements, and so there is an ever-increasing blending together of all the cultures within our planet. At present we live with what the Dalai Lama calls a spiritual supermarket.

Thus the hippy, "New Age" or "Aquarian," culture which has grown up within our technologically sophisticated world is probably the best indicator we have of a future spirituality. The dissidents of one generation are the establishment of the next.

The first thing that strikes me about this sub-culture is that we are all highly spiritual; that is, there is a recognition and a respect for the spiritual aspect of life, but there is as yet no clear FORM, each individual finding their own way through the plethora of spiritual teachings. At present people seem to be incorporating a mixture of old systems, such as Buddhism, Paganism, Hinduism, Sufism, the Celtic Revival, American Indian totemism and blending them together into a mystical framework very akin to the Perennial Philosophy as elucidated by Huxley (1946/74). It seems that some people are no longer looking for "a God" to tell them what to do, or to help them when they are in trouble, or to punish them when they are naughty, or to forgive them, but are actually looking within themselves for ALL these things - they are finding the Divinity within their own selves and are becoming self-responsible.

It is as though when humanity was very young, in the Neolithic and through the Bronze Ages, then the people looked to an all-beneficent Mother and worshipped Her, much as babies and toddlers idolise their mothers. As humanity grew up through childhood so needs changed and Patriarchy emerged, people looking to a stern Father to discipline them and keep them on the right path. During the so-called Age of Reason, humanity, like all adolescents, rebelled and rejected both Mother and Father. But now humanity is reaching the age of adulthood, and we are becoming Father and Mother within ourselves; we are accepting total responsibility for the power of our very thoughts to create our own reality - which includes our gods! We are accepting total responsibility for the care of our planet and all upon it as did the Mother in matriarchal times, and we are disciplining and guiding, as did the Father in patriarchal times, both within ourselves and within society. We can no longer do wrong and look to a Father God or Mother Goddess to forgive us and put it all right; we must shoulder the responsibility ourselves. This is the essence of the new/old holographic, mystical philosophy emerging now in our society.

This philosophy is, of necessity, more abstract than religions of the past, because an adult can work with a greater degree of abstraction than can children, who need concrete examples (myths and parables) in order to understand what they are being told. Neither do adults need the bribery and blackmail implicit in the Christian teachings of fear of hell-fire or the rewards of heaven, as did childhood humanity, but rather we can now appreciate and work for mutual good and benefit for its own sake and for the benefit of the whole planet. This is no longer a selfish philosophy emphasising the enlightenment of heavenly reward of the individual; it is a collective philosophy concerning the evolution of consciousness of self, humanity and the Universe as a single whole.

This emerging philosophy is one in which psychic awareness is part and parcel of everyday life and sees the Universe and all life as an interconnected whole, every action and every thought affecting every part of the Universe. This philosophy sees the spirit in every aspect of life. The Fairy Faith of the Celtic peoples is in some way being renewed and, as Evans Wentz (1911/77) pointed out, belief in psi is an integral part of that old faith, a faith that was very close to Nature. This new philosophy sees our species as going through an evolutionary shift that is greater than each of us individually - a shift inspired and in some way generated by Mother Nature (Planet Earth, or Gaia, as is the latest fashionable word, inspired by James Lovelock's ideas (19)).

Living the Synchronistic Way - The Holographic Paradigm and The New Physics

Many of the aspects of the change in world-view growing amongst certain parts of society have been triggered by the "New Physics". If Newton had not made his discoveries, the philosophy of the Clockwork Universe would never have been promulgated, nor accepted so enthusiastically, though doubtless sooner or later it would all have happened, since that was the Spirit of the time.

We have a similar evolution occurring in our time with Quantum Physics which has taken nearly 100 years to emerge from the laboratory into a position of influence in the way that people view the world. Books like the "Tao of Physics" (Capra, 1975) and "A New Science of Life" (Sheldrake, 1980) have deeply affected contemporary society, whatever the present-day scientific establishment might like to think about them. All these new ideas from various scientists are being enthusiastically espoused by a wide range of people. If there had been no Einstein or no quantum physics then this new/old philosophy could not have inspired, and taken root in, contemporary society in the same way. And there is obviously an enormous NEED for this world-view for it to have been so eagerly and rapidly absorbed and embraced by so many.

"The Holographic Paradigm" (Wilber, 1982) and "Wholeness and the Implicate Order" (Bohm, 1982) offer a world-view that is closely linked with the Perennial Philosophy of mystics of all ages. This states that Spirit is the ground of all being, that which is immanent in all nature, as well as being our highest ideal to which we strive - we are spirit real-ising itself. It is all and everything at one and the same time. All is interlinked, all is one.

It is quite probable that all this is very old spirituality indeed in that this is the shamanic magical world-view. What makes me call it new is that I doubt whether neolithic people used these highly

intellectual abstract constructs coming here from quantum physics and depth psychology and philosophy because of our literacy, our education and our left hemisphere thoroughly intellectual and analytical world-view. In this philosophy, our left hemisphere is joining with the right hemisphere, or perhaps our conscious is joining with our subconscious and this is very exciting because it is possible that a new sort of consciousness develops from this merging, or maybe that this is the state of enlightenment, of true deep understanding, or that this is the next step in the evolution of consciousness. We are coming quite possibly to a similar place, the next turn of the spiral, but we must remember that we are not going back, it is not identical, it is the same place but seen now from a different perspective and with a different viewing point - it is like looking into a crystal from another facet - we are going forward into a new spirituality linking with deep roots that for me at present go back to the megalith builders.

Central to this emerging holographic world-view is what I call "living the synchronistic way" in which outer events in nature link in with one's inner psychic state. For me a spiritual vision is a practical process of self-development and synchronistic happenings are an integral part of that process, letting you know that you are getting it right - or wrong as the case may be. (c.f. "C.G.Jung's Psychology of Religion and Synchronicity" by Robert Aziz (1990, SUNY Press, USA)). Truly understanding the psychic brings one to the holographic world-view, and of course synchronicity is the outer event which brings this to light in a truly wonderful, exciting way that makes me laugh with joy when it happens because then I know that I am truly in the flow and linked in with the one, walking the Tao. And such experiences necessarily entail me seeing the truth which my own subconscious is presenting to me, because like dreams, synchronistic experiences bring out the truth of our deep level psyches.

Synchronicity is our everyday experience of our deeper selves, the various aspects of our unconscious that is our true spirituality. When we become aware of the holographic nature, the total interlinking that occurs at the deeper unconscious layers, so we live with this interlinking as our central motive force. Archetypal and synchronistic events both exhibit the property that transcendental meaning can manifest itself simultaneously both in our inner psyches and in the outer world. The meaning that one often feels overwhelmed by in synchronistic occurrences is a transcendental meaning present in nature itself. "The Collective Unconscious is a universal substrate present in the environment - an atmosphere in which we live - Wherever we come into contact with an archetype we enter into relationship with transconscious, metapsychic factors which underlie the spiritualist hypotheses as well as that of magical actions."(Aziz, 1990 p.177) This is so important to me - our spirituality is that of nature herself - **our deepest unconscious and the archetypes are the consciousness or spirituality of the planet itself.**

Through psychic phenomena we actually have to contemplate the possibility of what have always been considered to be attributes of divinity, i.e. omniscience, since telepathy, clairvoyance and precognition make it at least theoretically possible to know everything; and omnipotence, since that is the logical conclusion to which the concept of psychokinesis leads. In other words, psi is the manifestation of what have always been considered to be divine forces, so let us recognise the potential divinity of our nature, realise that we can create our reality in a very literal sense, and let that reality which we create recognise the existence of spirit, rather than creating a spirit-less reality or one which denies the existence of spirit, or questions the concept in inappropriate ways which is nearly as bad - let us be high-spirited rather than spiritless in our lives!

Spirit is the living reality from which all things flow. I know in my life that destiny, to which the synchronistic way is closely interconnected, has a very firm hand and that the direction in which my life has been shaped has been from outside as much as from inside and me being open and responding to these things as well as me feeling from inside that I have to go a certain way. Another way of describing this is living in the Tao. The collective unconscious . . . the great spirit. It makes little difference what I call it: God, Tao, the great voice, the Power beyond us - and also within us.

Ethical Dimension: Pachamama - the Earth is our Mother

Under the emerging holographic philosophy, where the whole is present in each part, and no part can do anything without affecting the whole, we are wholly part of the Universe and it is up to each individual to change their lifestyle in accord with the planet's needs, in harmony with the planet, a lifestyle that the earth can support. There is great emphasis on each individual living their beliefs every day at every moment, living a spiritual awareness of the inter-connectedness of everything at every level. The realisation that all is interwoven, interlinked, must surely create a change in practical life attitudes, changes that are apparent everywhere now - after 20 years of pushing for them!:

This is the green bit. Every single one of us has to change our way of life. Every action must be done with consideration of this planet uppermost in our minds and it's probably linked with the dire state of this planet that this sort of spirituality is so strongly emerging at this moment in time. We must not be complacent in the slightest degree.

Food - grow your own or buy locally grown organics - never go into a supermarket. Thus you will eventually help to stop the number of trucks on our roads. It took 15 year from the first brown rice and muesli hippies to getting these things eaten on mass level. But it happened - so this change can happen too.

Clothes - jumbies and second hand clothes shops - there is so much waste in this land that no one needs to buy new clothes.

Water - use less - flush toilet only after a shit - turn off tap when cleaning teeth and use a mug, etc.

Energy - see if you can use so little electricity that your own personal wind and solar panels will do it for you, leading to less acid rain, less nuclear waste and less radio-active discharge; conservation of energy manifesting in such simple ways as washing lines rather than tumble driers;

Never drive a car is the ultimate but for starters for those who are addicted to them, make one journey out of every five by some other form of transport - walk, bike, hitch, bus, train. Just see what a difference it makes. Or even invest in solar powered cars reducing the noxious fumes which kill our trees; All of these things are inconvenient - we need to accept the inconvenient. Just how much do you love this beautiful planet?

Banks - use only ethical ones: Mercury Provident, Cooperative, Ecology Building Soc. Make an end to the present debt economy which is slowly murdering the planet as all countries in debt have to over-produce in order to pay back the interest charges. At the individual level this forces farmers to use pesticides and fertilisers on their land in order to make sufficient profit to pay the banks, thus polluting the earth yet more. In other ways every one who has some form of debt or loan is contributing to the over-use of the planet's resources, which is leading to desertification, destruction of the forests, and so on.

It is possible nowadays to recycle everything - throw away your dustbin! Never use plastic bags when you go shopping - good old fashioned shopping bags are better.

These, and many more examples of attitude change inspired by the question, "How is the way in which I live my life affecting the rest of the planet?", are having a radical effect on the way in which we actually live our lives on this planet already. This change is accelerating as more and more within society acknowledge the psychic-spiritual realm as being the EQUAL corollary of the material.

The USA is seen by most people in the world as being the worst offender in this respect, since it is the affluence of the Americans' life style that is crippling the rest of the world, particularly South and Central America.

One of the main inspirations to me at the moment is the vision of the Earth as Mother and seeing all of the Universe as the dance of spirit in manifestation as matter. These ideas are old and yet also new - The Gaia Hypothesis and quantum physics - and my inspiration comes from both sources and is a fusion of the two. Thus to me spirit and matter are two aspects of the same thing seen from different perspectives. When I wonder at the beauty of nature, of sunsets, moonrise, rainbows, mountains, the oceans, plants, insects, butterflies, animals and our bodies I am seeing a miracle of creation awesome in its being. And this wonder is a mixture of the perception of the moment together with my scientific knowledge of the complexity of the detail and how it all works. Our

consciousness I am sure is very different now. For instance it is only in the past 100 years that most Western people have been able to read and write and the type of consciousness associated with literacy is a very different type of consciousness than that associated with an oral society. At present there is a big movement to bring our highly developed literary consciousness to focus in on our dream mind through all sorts of techniques and my feeling is that this is part of a enormous evolutionary shift in consciousness, the results of which are yet to be realised. I find it very exciting and think that the grass roots growth of this new spirituality is linked to this consciousness shift that is occurring.

For me an essential aspect of the emerging spirituality is one which sees our part in creation as an integral one with this planet on which we live, our spiritual evolution is part of the evolution of the planet which is part of the evolution of the Universe - therefore each one of us in our daily struggle to become more aware loving people are an integral part of the spiritual growth and development of the Universe - perhaps even we in our daily attempts to become enlightened are divinity in its growth. As guardians and gardeners tending with love and care our own bodies which are miracles of creation and feeling the pure pleasure of this "temple of the soul", our homes, our gardens, and all around us so that we live lightly on the Earth and create beauty around us, so that every action is done with regard to the essential spirit of the thing, with love, with passion, rejoicing in emotion, in feeling, alive in every sense. In the old patriarchal spirituality there tends to consciously be a divorce of everyday way of life from spirituality. In the new there is a conscious joining of our spirituality with everyday life - no separation. Let me repeat: Our spirituality is political, it affects every facet of our lives.

Experiential Dimension - Watching out for ego and developing the Divine within

I feel very strongly that we are growing to a point in which developing the divine within is of paramount importance rather than solely looking outward for our concepts of divinity - nurturing our own inner child! And seeing the shadow side within as well instead of forever projecting it out onto other peoples spiritual concepts, scapegoating other religions etc. but recognising that what we hate most outside of us is an aspect of that which we find most difficult to deal with within ourselves.

All polarity splits, conscious-unconscious, subject-object, male-female, dark-light, black-white, positive-negative, etc., become healed in the knowing of the unitary nature of reality. If we are deeply neurotic or even psychotic we often misinterpret synchronistic experience in terms of our own ego, our own power, that they revolve around us, or of some other individuals power, etc, rather than seeing them as our link into the whole, what Jung calls the Unus Mundi, the unitary aspect of being. Synchronicity acts within what Neumann calls "field knowledge" - a knowing, present in a living field, where both person and outer event are enclosed. The outer event and the inner event are meaningfully related through mutual complementarity - subject and object ultimately are differentiated. We know what "belongs" to us and what is outside of us - the psychotic doesn't - and we recognise that subject and object are interrelated as complementary players in the larger archetypal pattern. This is why ego and glamour are the biggest traps into which most people fall when they shift into magical type thinking and living. People trying to impress others with their channelling or psychic readings, or magical workings or priestess-hood or whatever. Its all a big ego trap and we have to be very careful all the time that we don't get caught by it.

Personal Growth - the Psychology of it all

We have to realize our full potential; it is an inner command that we cannot run away from, it is nature growing through us. If we do not follow this inner command than all around us is affected adversely. It is a total commitment. Our life does not belong solely to us; we are part of nature and our responsibility to grow is a responsibility to the whole since we are all interconnected and if you give up on your personal growth then you damage not only yourself but your whole environment. Part of this is bringing our deeper selves into relationship with our intensely powerful conscious self.

Love - isn't this the area of life that we are finding most difficult at the moment - parents who find it so difficult to really love and totally accept their children entailing as it does a whole rearranging of their lives. Love between partners constantly breaking down under the impact of sorting out personal growth problems; loving our friends in terms of how much we consider their needs, care for them, respect them, honour them, all the bitching, gossiping and backbiting that goes on, all the scapegoating and so on. If you develop beauty in character then there will be harmony in the home, when there is harmony in the home, then there is peace in the nation. This is all love. We need the highest moral standards which develop from our own self-development, our own personal realisation of our true spiritual potential. There's nothing new in this, it's just that we are having real problems with it because it has to come from our inner being and grow outwards, and so many of us are so blocked to real loving in so many ways yet we all need love so much.

And personally taking responsibility for our shadow. "Acceptance of the other can only genuinely take place when one accepts those aspects of one's own shadow that the "enemy" personifies." Self-love comes when you love all the negative aspects of your own personality and then you can feel compassion and love for others with all of their faults. In this way there is no scapegoating - one must aim not to lose touch with ones own shortcomings and inadequacies. It really helps loving relationships to go through the difficult patches if we do this. We need to be very conscious of exactly what we are, how we affect others etc., and also have considerable moral courage as well. Remember we get synchronistic shadow stuff as well and accidents, etc are often caused by our own personality defense mechanisms (DMT). The suffering caused by such things can often be a chance for us to get to grips with negative aspects of our personality.

For me this whole psychological aspect of our spirituality is one of the central aspects of what I am conceiving as the new spirituality: witness the enormous growth of depth, humanistic and transpersonal psychology over the past twenty years. In looking at and attempting to express the so-called new spirituality, I am taking what I have seen to be popular grass root movements as the very things that are of the most importance because they are emerging from peoples real needs, despite ourselves - there is no preconceived structure that we are aiming towards - this is what is actually happening to us.

It occurred to me some years ago when I was trying to explain some aspects of quantum physics to a lay audience that Einstein's famous equation, $E = mc^2$, can be seen as a symbol of the shift that is occurring from a materialistic world view to a spiritual one. This equation is the one aspect of the new physics that every person in the West has heard of - even some children! Since Newton the Western world has focused almost exclusively on the matter side of the equation, on the material side of life, and now the shift towards focusing on the energy side of the equation is beginning, as is reflected in the our language. Thus, one can conceive of the spirit of a thing as being the energy aspect of that thing which is directly related to its matter aspect, but which has totally different laws governing its behaviour, as is found in particle physics, e.g., the wave-particle aspect of light itself.

The energy engendered by emotion is probably the strongest energy of our body/minds, with the emotional energy engendered by religious beliefs possibly the most destructive, as seen in the various religious wars around the world, e.g. Northern Ireland, Iran. When we concentrate our attention on the energy side of humanity so we start to concentrate on the spiritual aspect of life, an aspect which is so furiously denied by the materialists who concentrate their attention solely on the matter side of the equation. We are dealing here with issues that encompass more than the rational - more than reason or the purely intellectual. There is always an emotional component, however much it may be dressed up in logical rationalism. The results of this locking up of our spiritual awareness and the spiritual aspect of life has led directly to the material problems confronting our generation.

The negative spiritual aspect of the mind has often been conceptualised as demonic, and we disregard demons at our peril for they are reappearing as mass psychosis in our prisons and mental hospitals, which are overflowing with violent, aggressive, crazy people mainly men it is interesting to note, men having been the perpetrators of the worst horrors in the name of materialism. The people who are polluting the air and the seas and threatening the whole planet with destruction MUST find their souls, their hearts, their spiritual being. At present they are soulless automatons, heartless

creatures, to so destroy our beautiful planet. The blackest magicians of our society at present are those who are destroying our planet in the name of their religion of progress and profit (greed and avarice it used to be called).

To acknowledge that energy is interchangeable with matter, and that there is an energy aspect to be considered as well as a material one is to reevaluate the WHOLE of ones life. When we add psi to this philosophy we have to be aware of the potential effect of our thoughts within the world and ask questions such as: "Do I pollute the world with negative thoughts - including the guilt trip for having the negative thoughts??!!", for surely every thought one has has the potential for affecting everything else. And "Am I in control of all my negative emotions?", for my negative emotions can play havoc with those around me, let alone the effect they have on the general world atmosphere - in potential.

If, in potential, I can astral travel in the true sense of the words, and thus can mentally link with any place in the Universe I choose, than I begin to realise the awesome potential of my mind and how careful I must be with my thoughts, since my thoughts not only link with all of creation but can also materialise into physical reality, as is shown so dramatically by Sai Baba (Haraldsson, 1988). The Buddhist creed of "Right Thought" strikes home in a very dramatic and immediate manner. Full activation of our psi potential brings considerable responsibility and a dreadful need for a truly spiritual state of being: a realisation of the divinity within each of us.

Social Dimension

A lot of what I have already discussed also comes under this bit. But let me emphasise that true social action flows from psychological wholeness. The growing of ones own personality is inextricably and often synchronistically linked to the unfoldment of the collective destiny of a social group. A shaman often suffers from the plight of the people - those who are working to realise their full potential often become very sensitive to collective undercurrents and these people can make the undercurrents conscious and so help the way forward, e.g. the rainmaker - allows himself to become one with the Tao and so rain occurs, because the whole comes into balance once again and rain is a natural part of the balance. The whole of society benefits from the right person in the right place thinking the right thought. The most conscious person is the one who has greatest effect in bringing back balance in line with nature. Hence all the popular emphasis these past twenty years on yoga, meditation, magical visualisation techniques, etc. All these things are designed to help us become fully conscious of our thoughts, our emotions, our feelings and our deeper unconscious aspects - the wholeness. Just one individual achieving this wholeness benefits others.

The whole supports the individual and in its turn the whole requires the support of each individual. Each person must act as a type of facilitator of the unfoldment of the events in nature itself. For example the Autumn Equinox is celebrated by me at sunset because it is the solar annual sunset time of year. From now on there will be more dark than light and I celebrate the harvest of the year, is it a good one?, what have we reaped?, are we ready for the dark times which begin at Samhain?. This is the mid-point of Autumn which began at Lammas, and so by tuning in to the cycle so we help the cycle to be its fullest.(Taos Pueblo). This is central to the synchronistic world view - on the one hand nature works both inwardly and outwardly to further the realization of ones personal development. On the other hand we, through actions consistent with our highest consciousness, actions in harmony with our highest being, return to nature something that is of genuine importance to the progressive unfoldment of the whole. That is why modern society is such a tragedy, and why healing, prayer circles, spells, etc., are so efficacious. For all these things to be efficacious one must be in Tao (in harmony with nature) when one prays, heals, works spells, etc. We all want to experience our lives as cosmologically meaningful and this world-view provides just that. Most spiritual philosophies only look to the growth of the inner self, ones personal spiritual realization. In the synchronistic world view however, nature as a whole becomes the sacred retort of the work.

Ritual Dimension: The Cycles

I see seeds of the new spirituality in the feminist goddess and pagan spirituality emerging now. And I do mean seeds because these also are both harking back to the old spiritualities, supposedly of the Celtic and Neolithic peoples. However all they can do is hark back because no one knows what these spiritual systems were. So these movements are actually creating something new, however much people may be inspired by the relics of the neolithic peoples, or of various Aboriginal or other tribal peoples and their religions.

The new that is emerging is Earth centred and so we tune in to the cycles and seasons, cycles of the moon, seasons of the Earth which are sun related, and to the planets. And so there is a place for marking certain moments. For example, for the last four years I have been using the Lunar Celtic calendar which gives the lunar dates for the cross-quarter festivals. These are supposedly festivals which have been celebrated by people in Britain since whenever - no one knows. As a child in Scotland the cross-quarter days were still bank holidays. There are folk customs all over Britain relating to these festivals. And so we have roots in the old, and so in one sense they are old. But the way we are celebrating them today is new - I am certain that our way of celebrating has not happened before because we are 20th century beings and we, for example, drive, or hitchhike to a special sacred place. I am sure that no one (or at least very, very few) four thousand years ago would have dreamed of going to Avebury if they lived in Devon apart from a special pilgrimage that would have taken days or weeks. They would probably have gone to their local sacred site. Nowadays few people go to their local site, most go to the biggies, although at Autumn Equinox 1992 at dawn I was the only person on Chalice Hill and I saw only one person watching sunrise from the Tor. One thing that amuses me is that at present you can celebrate any festival three or four times - for instance the traditional date, say the 21st of June, March, etc. for Equinoxes and Solstices, or you can take the precise astrological moment when the sun moves into the appropriate sign, or you can celebrate according to the moon, say Equinox full moon and so on. It's really great fun because you can spend about 10 days celebrating each festival and as they come round every six weeks that's a lot of time spent celebrating! And I have yet to see the same thing happening twice on any of these festival days. We are finding out ways of celebrating these times, and at present it is pretty chaotic, spontaneous; there are no fixed formulas, all is changeable according to the moment.

Following the lunar system, I celebrate Samhain as the moment when we enter the dark of the year and so this is the end of the old year and the beginning of the new, because for me the dark underpins the light, darkness comes first. I celebrate Samhain when the moon enters her last quarter because at that moment she is going into the dark too and will be darker from that point on. And I light the fire to mark the moment at sunset when the day is going into the dark. And so day, moon and season are all at the same point in the cycle. It's quite a moment and really feels the full essence of going into the dark. At Imbolc the fire is lit at midnight when the moon is completely dark, what some people call new moon, I call dark of the moon because for me first crescent is new moon. Imbolc is the turning point when one is at ultimate darkness and from now on everything will start to get less dark - the first crescent will appear soon, the days start getting warmer and noticeably longer, snowdrops and crocuses appear and so on. In fact Samhain is the beginning of winter, the turning point when autumn is turning into winter, winter solstice is the fullness of winter, and Imbolc is the beginning of spring when the ewes start lambing and there is milk again, and the regeneration of nature is just beginning, with spring equinox being the fullness of spring with the eggs being laid again, lots of dandelions, sorrel, burdock for salad and planting potatoes and onions etc. Beltain the fire is lit at dawn when the moon enters her first quarter marking the shift into the time of light into summer when seeds have been planted and everything is growing well, and Lammass when the moon is full the fire is lit at midday the moment of the fullness of the light, of the beginning of harvest when the cycle turns so that from now on it is going to be less light, the growing time is over and the reaping time is here and the berries are collected for wine and jam and the nuts are ready and death makes its first approach. This gives a real rhythm to my life. I get to know all the phases of the moon and all the phases of day and night and tune into the seasons in a way I have never tuned into them before. I watch the animals and the plants. Snowdrops are light related in their growth, however hot or cold the winter they always flower around Imbolc that being when the days are noticeably longer

again. Daffodils seem to be heat related and in a warm winter they will flower around the same time as the snowdrops but with a cold winter they don't flower till nearer the equinox. The hawthorn always blossoms around the time of Beltain whatever the temperature, but the Elder flowers in May when winter and spring have been warm, and at summer solstice when they are cold. To me there is a real magic in getting up in the dark and leaving the house before cockcrow to bicycle or walk to Chalice Hill and sit in the dark watching and waiting for the first tinge of less dark in the sky that tells that dawn is about to come. Learning which birds first start to sing, the cock comes first, crows are about the last - you can hear a specific sequence of their waking and giving voice, the music of the dawn, each part of the orchestra coming in in its own time.

This magic is of the moment of the beauty of nature. There is no hierarchical structure, no set pattern or form I have to follow, I am following my inner spirit. Perhaps there is some need sometimes for a certain amount of structure, of formalised ritual but I don't think we have found the right structures yet. People cast circles, invoke deities and guardians, use incense, candles and crystals, and these are all excellent tools to help create an atmosphere which can be magical. That is all. They are an excellent psychological ploy to help the mind shift into that special space in which the mystery is tangible. If we recognise this perhaps we can allow flexibility in, let our intuition seize the moment so that we don't have the deadness that is so often present at these sort of rituals. Because structuring and formalising is the patriarchal mode. It is power over, control over, making boundaries. I think we must go through our fear that without formality there will be nothing. We must learn to flow with the moment, with knowing when there is a need to hold energy, when there is a need to let it go. Trust our feelings and our intuition.

I feel that the emerging pattern of ritual is that of spontaneous experience, of attuning oneself to nature, to one's inner state of being - what is called immediate religious experience. This can happen at any time though it more often occurs if a stage is set such as being at a sacred site all night of the full moon. There are techniques which can be done to help one shift into a state of consciousness in which one is more likely to have a profound mystical experience, such as yoga, meditation, using certain plants, fasting, lack of sleep, chanting, drumming, dancing, being in certain places at certain times, etc., but these are merely techniques - the actual experience can happen at any time and that is the lifeblood of this spirituality. It is deeply integrated with one's own personal development, one's own growth to living the whole of one's potential as a human being both spiritual and physical. And central to this is opening up to and being aware of the unconscious, working with our dreams, with creative imagination and visualisation, practising meditation, yoga, Tai Chi, Qi Gong breathing, using therapy to explore our shadows, our problems, our fears and insecurities, so that we can become much more whole, clear, happy people.

The holy is encountered as much outwardly as inwardly - we all long for wholeness for complete oneness of our being both inwardly and with nature. If we are struggling with internal problems these also tend to manifest in outward events. We must consciously take on the suffering that is invariably part of our personal growth. Spiritual self-development is not an easy process; in fact it is bloody hard, a tremendous burden, but it seems we are being pushed, kicking and screaming into forever ploughing on, ever striving to clear out all that which holds us back from being shining ones in true unity with the whole, living the Tao, or however else you visualise this aspect of walking the path.

The Fear of the Occult

In the process of society coming to live this world-view, a lot of the present fears connected with the "Occult", will have to be faced, as this is part of the white people's history which profoundly affects our present attitudes towards the spiritual. The trauma engendered throughout a whole continent by the horrors of the Inquisition and the so-called Witch Trials in which some people reckon millions of women were murdered and tortured, together with a smaller number of men, is still manifest today, and is probably the single most important factor behind present day attitudes towards this synchronistic world-view.

It is difficult to explain the extent to which the trauma of the Inquisition still affects us today except by analogy, an analogy of which most of you will have heard. In the reign of William of Orange and Mary in Britain (1689 - 1702), a clan in Scotland called Campbell went to visit their neighbours the Macdonalds, bearing a note from William of Orange stating that the Macdonalds should be punished, because he thought they had not accepted his authority over them although, albeit reluctantly, they had done so. The Campbells did not act openly and were invited in by the Macdonalds as guests and treated with every hospitality and courtesy. The next morning the Campbells blocked both ends of the pass of Glencoe and murdered every single Macdonald; men, women, children and babes. The horror of this massacre still echoes today, as anyone with the name of Campbell living in Scotland knows!

If such a small localised event can cause such ripples over the centuries, consider the effect of the sustained murders by the Inquisition and the Witch Trials over a whole continent for about four hundred years. It was only by emphasising the negative and creating a fear of evil witches that the Church could extinguish the ancient pagan religion. Even our present language bears witness to this, the word wicked connoting evil, and yet it is quite possible that wicked derives from the word wicca.

The Inquisition led directly to the Protestant movement and the intense hatred of Papists in Britain, a hatred so intense that they actually imported a German to rule the country rather than have the rightful heir who was a Catholic. And that meant a lot in those days. The Witch Trials which continued, and became worse, under the Protestants, led initially to intense fear of those who were psychic, a fear exemplified by the folk lore of the wicked witch or evil stepmother such as we have today in our childrens' stories, and eventually, during the so-called "Age of Reason", led to a denial of the reality of the psychic itself as well as dishonouring the ancient pagan religion of these lands. The rehabilitation of those beliefs is part of the new spirituality occurring today - part of the rise of so-called shamanism.

Mythological Dimension: Paganism, the Fairy Faith and Earth Mysteries

In my research into occultism, one of the points that I noticed is that occultism is a relic of various pre-Christian religions - esoteric Judaism, Egyptian, and Pagan European. Whilst there are good and bad groups in the occult scene, as there are in every other aspect of life, the good and responsible members of the occult groups and societies all seem to be promoting the various aspects of the philosophy outlined above. And surely this can only be for the good of the planet, and therefore for all of us.

For example, Witchcraft, often called the Craft of the Wise or Wicca, is the old religion of Britain and much of Europe, and is found everywhere there was a belief in fairies. Both of these faiths, the Wiccan and the Fairy-Faith (Evans Wentz, 1977) are connected with a belief in "second-sight", seers being practitioners of the Craft, or blessed by fairies. And the practice of the Craft is in fact the application of psi - for healing, foreseeing the future, making the Earth fertile so that crops grow well, cows bear milk, hens lay. Naturally this craft has a negative side, and it is this which is most emphasised when the ignorant think about witchcraft. The new occultism that is emerging today, whose philosophy incorporates a psi (or holographic) world-view emphasises the spiritual, the good, the caring aspect of paganism, and adopts the Yogic philosophy, that it is the spiritual development of the person that is the most important, the psychic abilities, or siddhis, being merely milestone markers along the path of personal self-development, and not things to be sought after for their own sake - else you become the worst sort of fakir - a faker - rather than a yogi, one in union with the divine.

A central aspect of the new occultism that seems to be an integral part of the new philosophy, is the growing discipline of Earth Mysteries, which is linked with the Fairy Faith and the Craft. There has been a vast quantity of research over the past 60 years into ley lines and ancient stone circles, dolmens, menhirs, tumuli and barrows. This research into ancient monuments has found that tumuli and barrows are often called fairy mounds and are reputed to be the places where the "fair folk" live. Tumuli, stone circles and ley lines tend to be places where there are geomagnetic anomalies

(Devereux, 1982), which links in with Persinger's (1987) research into the correlation between geomagnetism and reported instances of psi. There is sufficient material now available to be able to propose the hypothesis that these ancient sacred sites are places where psi ability is enhanced. The folklore that the builders of these incredible monuments were scientists of the psychic arts no longer seems so fanciful in the light of this research. A small group of researchers set up a research programme called the Dragon Project in order to investigate this hypothesis, but unfortunately ran out of funds despite very interesting and promising early findings (New Scientist, 198).

Earth Mysteries researchers have also suggested (Evans, 1984; Michell, 1967) that the modern UFO sightings are equivalent in many ways to our ancestors' sightings of fairies, the mythology of both being very similar. There is also a suggestion that ley lines are in some way equivalent to acupuncture meridians on our bodies, being the earth's acupuncture meridians, and that beacon hills and sacred sites are the earth's acupuncture points. Lighting the beacons at midsummer night, Samhain, etc. would therefore be a bit like Moxa treatment of the earth, balancing and freeing the earth's energies along its meridians. There is certainly evidence that the tumuli and barrows had a variety of uses from sweat lodges, to orgone chambers, to meditation cells.

Psi is the technology, the tool, of the occultist. There is a need for mystery and magic, and the stronger that need is stamped upon, the more it will emerge in disturbed psychotic ways. The symbols and phenomena of the occult are typical archetypes. By denying these archetypes so we deny a very deep part of our selves which then emerges in various distorted forms such as Nazism, fascism, and the present day hatred of nature which is so rapidly destroying the ecosystem necessary to sustain life. For, having destroyed the Spirit by denying its existence, so now the destructive force is turning to the material aspect of life and is destroying the planet on which we live, and of which we are part. Once one accepts that there is a fundamental spiritual NEED in a person's life, then it is given a fair chance of being expressed in a positive manner that will help the person to develop mentally and spiritually, rather than repressing it so that it harms them by making them neurotic, unfulfilled, dissatisfied, greedy and all the other symptoms of our materialistic world. This is an integral part of the change that is occurring where psi is accepted as a normal everyday part of life.

Some thoughts regarding Spirit

Consider for a moment the strange aberration of some of the academic elite of our society in its refusal to accept the existence of Spirit or spirits. The evidence of archaeology and anthropology shows that all cultures from the beginning of recorded history and probably before, and in every part of the globe, have believed in spirits. It is only in the last three centuries, since the Inquisition and Witch Trials, that there has been a growing lack of belief, and the last fifty years has probably been the most materialistic epoch which this globe has ever known.

So, the really intriguing question is why these materialists should hold their totally aberrant belief that there are no spirits!! They have never PROVEN that spirits don't exist; they have just reasoned them away! Is it not strange? Is it not very strange that the intense technological change of our century should coincide with the only period in the whole of human history when certain influential thinkers have doubted the existence of spirits? Why, I ask myself, should there have been such a universal belief if there were no reason for it? And I do mean reason - not proof! And would not the quality of life be improved if we did recognise and honour the existence of spirits - the Spirit of the Earth, the bubbling brook, the old oak tree, the Spirit of the Age. By recognising and respecting the spirit of a thing, so we more readily care for it and love it and nurture it; and no society who so recognises the spirit aspect of the material world can mistreat it, as our spiritless society has mistreated planet Earth and all upon her.

Jung (1987) defined the soul as being the personal unconscious and the spirit as being the Collective Unconscious. He also considered that the soul of a living person becomes their spirit when they die, that is, becomes part of the Collective Unconscious which is the archetypal numinous aspect of all humanity. The process of the conscious mind coming into synchrony with the unconscious is the

process of human becoming aware of divinity . The personal unconscious is the interface with the divine which is the collective unconscious in which reside all our gods our archetypes.

One of the latest ideas from other cultures which has resonated a chord within the world of the new occultism is the concept of "the ancestors." This concept is being pieced together from Aboriginal, Amerindian and Chinese sources, and is to be understood as the young linking in in a very strong way with the Collective Unconscious. I often feel that the Collective Unconscious is the mind of the planet, or the "World Mind" as Julian May (1988) calls it, which is the root source of all that is going on in our own little human minds and the various "ages" that our consciousness is growing through. Seen in this light, the Fairy Faith of Europe is probably a relic of the ancient animistic religion of Europe, but can also be understood in terms of an archetype that is at present manifesting in the form of UFOs (Evans, 1984).

The language of the Collective Unconscious is the language of symbol, as used so extensively in religions, and its medium is through dreams and other altered states of consciousness that permit access to primary process mentation. Psi events are frequently manifestations of the Collective Unconscious. It stirs us very deeply at a non-logical, non-analytical, non-intellectual level. For we are not just a bundle of thoughts, we have feelings, emotions, sensations and intuitions as well, and probably most of our days are actually lived at these levels feeling good, feeling bad, feeling like going for a walk, and so on. The recent trend in meditation and other techniques for expanding awareness, altering our state of consciousness and training the mind has emphasised how much can be missed if we equate mind solely with logical, verbal thought, and is very much part of the change toward living the new holographic world-view.

Are all our deities archetypes? Do we create our deities according to our need? Are the "old" deities actually being recast and remoulded according to our needs of this time? Exactly how do we conceive of Bride, Pan, Cerridwen, Cernunnos, etc. at the moment - there is not a collective cultural conception - different people have different feelings, ideas, visions, behind these so-called ancient gods and goddesses - we are making them anew. We call our most powerful archetypal experience Deity, or Divinity, or Spirit, or God, or Goddess. "This is the experience of a supra-individual centre of existence, of a power that gives and takes life, of a point from which life springs and towards which it aims and in which the meaning and purpose of creation and our place in it becomes apparent."p.182

My feeling is that our deity figures come from a "universal substrate present in the environment" as Jung calls it. Thus the land called Britain has a certain energy and its specific fairy faith lore and mythology, including Arthurian stuff and so on, is us linking directly to the spiritual energies of this land. Thailand has its own particular energy and therefore its own deities, and yet at a certain level these are the same as ours, the same in that we all are linking into the spirituality of this planet. At one level this is devic but there is a deeper level too. And this energy of place affects humans in terms of personality - national personalities, for example the so-called feyness of the Celtic peoples, as well as spiritual. Modern Americans seem to becoming far more "Native" as the generations pass and the spirit of the land of America affects their psyches. Having said this I feel that our new spirituality is actually taking archetypes and mythologies from across the whole planet and that in one sense we are developing a global mythology and mythology of the whole planet tempered by the spirit of the actual place in which we grow our roots.

We are definitely creating a new mythology. We might think that we are rediscovering the old British mythology but we must recognise that the way we are conceiving of triple goddess, horned one or whatever are in fact modern conceptions of ancient myths. And we are mixing in stuff from the East - Shiva, Ganesh; stuff from Greece, Pan, Pandora; from Rome, all the astrological symbols for the planets use Roman symbology; from American Indians; Aborigines and so on. In fact we seem to be creating a global mythology which has its roots from all over the world and a mongrel mythic tree is in process of growing.

Myth gives expression to the deeper truth that forms the background to our own personal experience. It is the mud out of which our beliefs, prejudices, attitudes, and in fact our whole way of life our world-view grows. For me this growth of a new mythology means that the collective unconscious, which is of all beings on this planet, is going through a dramatic growth, and that is the

mind of nature herself. If we get our mythology right, then our belief systems and our actions will all flow. So keep questioning the mythology that comes along - keep checking it out - don't just accept it because its the latest craze, the latest in-thing - look to feel its deepest import and the ethics, morality, life style, world-view that is implied by it. Look at the symbols you use - do you like the mythology attached to them. One of my gripes with modern astrology is that it uses Roman deities and I don't particularly like the mythology associated with Roman stuff, just as what I've heard of Roman civilisation doesn't make me feel too happy about their world-view or life style. So I'm still seeking to change our symbology of the planets - how about Manannan instead of Neptune - or even Rhiannon and turn this archetype into the feminine which is far more appropriate for the deep unconscious ocean archetype anyway! How about our goddess and god images - they seem to be in a bit of a mess at the moment, which reflects how we are questioning ourselves. Get good strong clear deity images and we have models - so lets make sure we get them right! I quite like the Bride image of the Triple Goddess, but am not too sure about Cary/Cerridwen; I feel it needs working on, and the same goes for the Pan/Puck/Robin Goodfellow image. What about Sophia/ Sappho? I heard an excellent myth about Eros and Psyche and if there were space I'd tell it you.

Conclusion: The Religious Impulse

Let us not, therefore, deny the motive force of religion, but rather let us admit openly that our society NEEDS this aspect of life as much as it needs the material aspect. In fact even those who say they are not spiritual and who disagree with and dislike religion will be found to have a set of beliefs which are their particular form of religion, for example Marxism or the "rights of the worker", or the belief that one has to work and make money, or whatever. All humans at this level have a world-view or religion by which they live. "Men, women and children do not live by bread alone" is an old fashioned cliché not often heard these days. Having a Near Death Experience, or an Out-Of-Body Experience, seeing a ghost, or "knowing" that a loved one far away is in trouble, can often be a direct manifestation of the spiritual world for the person and often changes their whole world-view as they now KNOW spirit.

As each generation passes so does our spirituality evolve. I am beginning to feel that myths of a Golden Age are not about some mythic past but about an ideal future to which we yearn, and towards which we are growing. Our Atlantis myth is a warning about the dangers inherent in our society now - just look at the way the Atlantis myth has developed over the centuries since Plato, and see the parallel with the way our technological society has developed.

I feel very excited by the intensely personal mix and matching of the global spiritual theologies that is occurring at the moment. Each person has their own spiritual beliefs and you just cannot have any more religious wars when every person has their own religion!

References

- Bohm, D. (1980) **Wholeness and the Implicate Order**, Routledge & Kegan Paul, Britain.
- Capra, F. (1975) **The Tao of Physics**, Fontana, Britain.
- Devereux, P. (1982) **Earthlights**, Turnstone Press, Wellingborough, Britain.
- Evans, H. (1984) **Visions, Apparitions, Alien Visitors**, Aquarian Press, Britain.
- Evans Wentz, W.A. (1911/77) **The Fairy Faith in Celtic Countries**, Colin Smythe, Gerrards Cross, Britain.
- Haraldsson, E. (1987) **Miracles are my Visiting Cards**, Century Hutchinson, Britain.
- Huxley, A. (1946/74) **The Perennial Philosophy**, Chatto & Windus, Britain.
- Inglis, B. (1986) **The Hidden Power**, Jonathan Cape, Britain.
- James, W. (1925) **The Varieties of Religious Experience**, London, Britain.
- Jung, C.G. (1977/87) **Psychology and the Occult**, Ark Paperbacks, Britain.
- LeShan L. (1974) **The Medium, The Mystic and the Physicist**, Viking Press, USA.
- Lovelock, J. (1975) **Gaia - A New Look at Life on Earth**,

May, J. (1988) **Intervention**, Pan Books.

Michell, J. (1967) **The Flying Saucer Vision**, Sidgwick & Jackson, Britain.

Persinger, M.A. (1987) Spontaneous telepathic experiences from Phantasms of the Living and low global geomagnetic activity, **J. Amer. Soc. Psychic Research**, 81, 23 - 36.

Robins, D. (1985) **Circles of Silence**, Souvenir Press.

Sheldrake, R. (1981) **A New Science of Life**, Blond & Briggs, Britain.

Tart, C. (1984) Acknowledging and dealing with the fear of psi, **J. Amer. Soc. Psychic Research**, 78, 133 - 143.

Wilber, K. (ed.) (1982) **The Holographic Paradigm and other Paradoxes**, Shambhala, USA.

Wolman, B.B. (ed.) (1977) **Handbook of Parapsychology**, Van Nostrand Reinhold, USA & Britain.