**OUR UNIVERSAL SUBCONSCIOUS**

The effect it has on our Reality.

A Treatment of Society, Myths and How Our Fictions Can Recreate Reality. Specifically, How Re-Imagining Gender Myths Can Heal the Old Wounds of Ignorance and Patriarchy.

James Annon

**Patriarchy and healing**

**Six thousand years ago a mass desecration took place throughout the Northern and Western civilizations of Earth.**

**^The Death of the Mother. Idols of Mother Goddesses were destroyed throughout the known world. The main icon of this is the remnants of the God of the Old Testament. The remains are a God with no feminine qualities and even more shocking, a completely masculine God minus even a wife. Thus began the long downfall of humanity.**

**^The members of the dominant society of this species of primate are both in an objective reality of earth, air, gravity, and other things, which is constant and unchanging, and a collective spiritual reality. This other reality is subjective, ephemeral, and based upon “faith” and, or belief. It is terrifying or utterly fascinating, depending on a person’s perspective. This is a protean conglomerate of an unknowable and ineffable reality and the mind/soul both conscious and unconscious that affects the way that the community interacts with the primate and the community that the individual is part of.**

**^The vision of a reality where, “consciousness doesn’t reach out to ‘the world in this theory, but this mental choice nevertheless determines in part the character of the physical world, external to the body’ 250. This is, for the purposes of this, a partial explanation of the necessity and very real effect of myth and archetypal thinking upon the very fabric of our social reality. In short there is a strong argument that our physical as well as our social reality are shaped by our very dreams.**

**^A rock solid external and unchanging reality is the bedrock of the current dominant society and the Newtonian model of all reality. The ideas of Freud, Jung, others of western thinking open a very small window into a new and frightening vision of a shifting and oddly subjective reality in which our collective myths can shape more than just nightmares, but the very fabric of reality itself. Bruce Rosenblum and Frank Kutner in their book *Quantum enigma* put forward the same idea that reality is a terrifying mixture of objective and subjective observations. Heisenberg’s principle of uncertainty becomes a fascinating reality to some and anathema to others.**

**^We are in both an objective reality of Earth, air, water, and gravity, which is consistent, dependable, and unchanging, and a collective spiritual reality. Because all objects are connected, and “we” is the dominant culture wherever you are. This other reality is ephemeral, subjective, and terrifying, or utterly fascinating, depending on one’s perspective and surrounding awareness. This is a protean conglomerate of an unknowable and ineffable reality and the mind/soul, both conscious and unconscious that affects the way that reality interacts with our spirit and human community.**

**James Hillman in his work *Healing Fiction,* makes the argument that Freud and Jung were sadly mistaken emotion, spirit, and religion are the paradigms that truly affect our social and fiscal fabric.in their attempt to appease the empiricist sensibilities of the unimaginative doctors of the Newtonian world. “They would have been better served had they turned for help to the field in which they themselves were working, the field of literary imagination” (34) Once again we have a strong argument that the straightforward world of Newtonian math is not adequate for spiritual “human” interaction. The real, confusing, and complex worlds of**

**^As Joseph Stromberg writes in the Smithsonian.com “A mounting body of research shows that the circumstances and chronic of poverty interrupt the development of the brain.” We can show that poverty is a serious issue and that is in large part tied to sexism. The image we hold of women is obviously damaging the moral and spiritual communities of prima sapiens as women struggle with internalized as well as constant external messages of inferiority. These issues must obviously be dealt with.**

**^Ginette Paris in *Pagan Meditations* states “In our culture, because of contempt for Aphrodite, we are in a double bind situation. No patriarchal culture seems able to do without them, but guilt and shame have fallen upon the women, and they bear more than their share of the collective conflicts as regards sexual pleasure.” ((59). The oppression of women is a current and chronic illness in the society of men.**

**^Paris jumps right in with her introduction, connecting our hatred of the environment with our cultural rejection of the feminine and embrace of the one-dimensional Yahweh, or as the Gnostics see him, the Demiurge. Paris then explores the Greek Goddesses Aphrodite, Artemis, and Hestia. She goes in depth on the various aspects and incarnations of human ideas and depictions of them, referencing Joseph Campbell and James Hillman as she expands upon her knowledge of mythology and psychology to speak to some of the deepest and most crucial social issues of our time.**

**^Her work is crucial in the belief that common myths can not only inform our unconscious beliefs and therefore behavior, but can even, if used properly, change our relationship to the Universe. “A myth or archetype absorbs us until its emotional content is spent or until a hero or heroine (our own grasp of heroic consciousness) imprints a new direction.”**

**^Joseph Campbell in his theories of myth and culture goes on to speak of the Judeo-Christian myth and the complete dismissal of the feminine part of human energy. Campbell says that the old testament is “telling us, ’this is the story of the Father’ while the heart is saying ‘No it is of the Mother’” (24). He also speaks of the fact that 2800 Bc a great event occurred, the disappearance of the goddess from most cultures. This has caused a great deal of cognitive dissonance in the human heart and mind. The spiritual trauma has played out in our communities in a terrible way. We add to this already damaging paradigm of male supremacy “.. the image of a God minus a wife”, so we cannot even think of a divinity transcending and subsuming the sexual opposites.” (24-25)**

**^These purely masculine images with no feminine aspect cannot help but affect the way we view ourselves and each other. The current times of fear and violence seem the natural consequence of the denigration of female energy. The sad appearance that many women have embraced the angry male and that many men have rejected the nurturing caring Mother leaves our species alone, afraid, and out of control.**

**^The combination of the current theory of myth, the placing of the feminine aspects of prima sapiens in the dumpster of ideas. As was done by the Greeks including the invention of woman who cut off a breast to be better with the bow and arrow and is well described by Simone de Beauvoir in her book *The Second Sex,* and the Old Testament of Christianity. In other words, the way the feminine was destroyed in our psyche by these myths, and the social empirical evidence that poverty is the domain of women and how this affects the children, leads inevitably to the conclusion that we may, even must, reframe our myths in order to improve our lot.**

**^Our major problem lies in the stubborn roots of sexism refusing to die and haunting us in much more lingering and very damaging ways. The Shriver report states that 70% of Americans in poverty are women and their dependents. (11) This is a startling statistic that when coupled with our knowledge of the effects of poverty on children should lead to a great amount of anxiety about the future of the species. Maria Danilova in an AP article describes a study just published in *Science* by Dr. Sarah-Jane Leslie and Dr. Andrei Cimpian which indicates that young children are quickly indoctrinated into the current paradigm of male brilliance and female slowness. “As a society we associate a high level of intellectual ability with males more than females, and our research indicates that this association is picked up by children as young as six and seven “said Andrei Cimpian, associate professor in the psychology department at New York University (11).**

**^Professor of psychology at UT Austin Rebecca S. Bigler PhD. “Suggested that the stereotypes develop in early elementary school when children are exposed to famous scientists, composers, and writers, the geniuses of history who are overwhelmingly men” (11)**

**The idea that our myths can help dictate our culture is not new, though for the western cultures that currently dominate the Earth it had to be rediscovered by our current giants of spirituality. Joseph Campbell and Carl Jung. James Hilman has amazingly personalized it and spoke of personal myths and how they inform us of how to live our lives.**

**^The historical destruction of the feminine and the Mother by the immature people of our society is a huge aspect of what is wrong with the dominant culture and is well described by the book *Pagan Meditations* by Ginette Paris. She speaks to the worlds of Aphrodite, Artemis, and Hestia. The way we think of and treat our Goddesses and Gods is a huge indicator of how we think and treat ourselves and each other, ourselves, and the world (environment). She goes in depth of the various aspects and incarnations of ideas and human depictions of them. She uses her in-depth knowledge of Campbell and Hilman to bring into focus how psychology and mythology are reflections of and views of the deep spiritual problems of our society.**

**The first section covers the human rejection of Aphrodite, the personification of beauty, lust, and love. This informs the replacement of love and liking by fear and violence, as the oppression of empathy and lust creates a pressure cooker of uncontrolled emotion. This is perceived as a need for violence and greed. GOLD! Hidden away in Fort Knox, where it becomes useless and toxic.**

**Next, we come to Artemis, who is the personification of feminine, strength, skill, and freedom. She is the symbol of the many ways we can share the masculine and feminine strengths, beauty, and wholeness or turn to the dark side! Part of this is the use of procreative sexto enslave the feminine.**

**The key aspect we can call the hearth, Hestia. The love and care of children, the environment, and the masculine in a way the creates, at least, does not deny, vulnerability. Again, the human primate has chosen to use this strength and beautiful aspect of the feminine to harm her rather than honor, and some ways, bow down to her superior wisdom in the care of earth and spirit.**

**The love of romance, love, hearth mother, lust, and the feminine are crucial to the health of humanity. It is fascinating that the male aspect, totally unchecked, very damaging and dangerous.**

We must accept that a simplified and dualistic view psychology and sociology is very limited. As Hillman says about humanity, “A psychology adequate to his archetypal view of psychic structure must reflect this multiplicity of centers and affirm a psychological polytheism” (265). Here Hilman begins our mythic and psychic rehabilitation with the to make them less male and fearful, but to place the fear and madness in the right place”. We may if we wish and if we have the intestinal and moral, not mental, fortitude; face the darkness that is within and currently forced upon the females, and become whole again, or more accurately, for the first time. We have yet to evolve to or reconnect with the oneness. More completely, the underground, the psyche, or the dark. In the end, we must reconnect with our bisexuality. “We must intuit what this bisexual god might hold in store for regeneration of psychic life (298). The way of goodness and life is through and with the fear and unimaginable darkness of the soul and through embracing the goodness, strength, and darkness of the feminine.

The very idea of a better society is a brand-new thing, yet that is where all progressives in western culture tend to go ideologically. The roots of this idea of society as an instrument of humanity and therefore a tool which can be honed and improved, stems from the renaissance era as a new hope came from the ashes of the black death, and the renewed communication with the cultures of the East.

As it is in so many cultures, we look to the past to improve the future. With Joseph Campbell (1904-1987) whose seminal work, *THE HERO WITH A THOUSAND FACES* describing our universal myths and tales, including our religions, naturally led to the thoughts and work of James Hillman (1926-2011) Who extrapolates from the universal myth to our personal stories. In his book Healing Fiction Hilman postulates that the ways we tell and experience our myths and stories affect the way we live and experience our lives. Carl Jung (1875-1961) A psychologist as well as a protégé of Sigmund Freud (1856-1939) and in tandem with Campbell broke off from Freud on the sociological side and bridged the gap from universal to individual myths, with the idea of archetypal heroes bring used for personal therapy. On the other side of the same idea is improving the world is a different ideology. In the culture of Western Ideology are the roots of the Judeo-Christian feelings that came from the deserts and swept across the world with the Jesus story. Yahweh is a harsh and heavy-handed god and All-knowing and All-powerful. The poor little humans are weak- and evil-minded creatures who need a firm external hand to stop their bad actions. And to repent the sin of even existing because they are so weak and evil. If these poor creatures are to be “saved” along with the world they are on, there is a perceived need to acknowledge their hapless spirit and to accept without question the firm hand of god and his representatives on earth. They are in their own words, the specially chosen leaders of the one true god who are given his secrets to use to be the only aid for the poor bedraggled wayfarers on their way to his “salvation.”

THE PLAYERS

The worship of Reason

The Abrahamic God mindset

The Allopaths, who fix individuals.

The Libertarians, to whom society is like the weather, unchangeable by human force.

On the one side we have the Monotheists. Those who believe the human is God’s creation He is all-knowing and all-powerful. This god will with His firmness, discipline, and judgement will bring his lost lambs back to the flock.

On a similar side we have the worshippers of the God of Reason, whose current roots go back to Sir Francis Bacon, the icon of the scientific method who believes that the world is a giant machine and that as soon as we humans have full knowledge and blueprints of it, life will be a metaphorical heaven on earth, as many of them do not believe in a supernatural being like the others believe in God.

The first group is ruled by fear and is monotheistic. Whether it is Yahweh, Allah, Reason, or biology, there is One Universal answer and the knowledge of it comes from the top down. It is unchanging, harsh, and separate. There is no room for difference or resistance. One must do as the Authority says or all is lost. As the second century leader of the church wrote about the Gnostics, who were and are experience and thought based. His name was Irenaeus, and it was written in a panic. “They willy nilly have anyone leading in prayer and teaching, they will be the end of us all!!” “The fault my dear Brutus lies not in the stars, but in ourselves” As written by Shakespeare is a bedrock myth of the monotheistic faith system also of the atheist libertarian of America. They both agree that there are great flaws and that they must be fixed through discipline and authority from above. The species has churches and groups and governments that tell us every little thing to do, think, and feel in order by theists to be saved from eternal damnation, and for atheists to be saved from a false belief and useless death. Lostness.

Humans have an interesting triangle of consciousness and cultures. There is agreement that society is not perfect and could be better. One aspect is the followers of Science and Reason, they think in mechanical terms. Society can and will be fixed like an auto of perpetual motion machine. On a similar aspect are the monotheistic, authoritarian figures who lead religions and have the idea that the perfect lord and master, through punishment will bring the humans to heel and save them.

On the totally different side are what may be called The Dreamers. They are the mythmakers, the artists and/or the outliers. The paradigm they embrace is of a vast, beautiful, and ever-changing Universe that the primate conscious mind cannot understand or truly experience all of. This group is generally egalitarian and ever seeking, and without being ruled by fear, they are filled with love. They are deep thinkers and feel that the deep imagination is one way to understand the Universe. These “soft” scientists think that the Universe is, according to earth-based life, mixed up in a way that we can through heart, mind, and spirit cause to be more understandable and fun. The stories they tell and remember may change the way the Universe is as well as add to our understanding of the current Universe. It may be that reality is truly a fluid object and that it can be changed by thoughts and feelings as well as actions and making things.

The allopaths of hard sciences and Freudian analysts find connection and unison on several points and can sometimes be more accepting. The hard religious and the Libertarian have spiritual harsh disagreement. The basic idea of those is top-down rule and unquestioning faith. This is based upon the reductionist and/or mechanical view of the Universe, as well as the all-powerful all-knowing boss. This is directly said to be untrue by the Lovers, Dreamers, and Storytellers.

The psychologists and hard scientists think that any story that is not completely based on the hard objective truth is not of any use at all. The Dreamers think that the truth is very important and only the beginning of the story. The stories and lies we tell ourselves to get at the deeper truth may well be the tools we must use to change our cultures and maybe reality itself.

The way we, as communal animals, decide to approach the new Universe of artificial intelligence and sentient machines along with the long-lasting question of the meaning of life may well dictate the quality of life for humans. And normal primate ego, maybe all life.

There are some individuals who have interacted with me in ways the help show our current issues.

Mike lays all success or failure at the hands and feet of individual decisions, thoughts, and actions and sees no reason to help a stranger.

James “We all have an owed responsibility to our larger community, don’t we?”

Mike “I guess I don’t feel that way.”

James. “Really? Don’t we have a communal mutual obligation?”

Mike. “Each take care of his and immediate family needs.”

This short conversation opens up a can of worms’ worthy of a whole subject itself. Ther conflicts played out in this start with Shakespeare and if we are not careful, may lead down the rabbit hole, yet we must carry on with courage as well as fear into the darkness with the frail hope of light at the end of the tunnel.

My friend Sparky, Hispanic, female, sees a society that in order to be whole needs to change and become less oppressive to be whole. Lisa, my age, a white single mother, and agnostic, sees a society that indoctrinates men into the oppression of women, and that that must change for humans to treat ourselves and each other better. In his retirement interview with Terry Gross the ethicist for the NYT insisted that people when we perceive a choice and have enough information will do the right thing. He went on to say that we as a larger community have the knowledge and ability to manage our circumstances to ensure that most if not all of us have the freedom and knowledge to do right.

Humans often look to the past to improve the present and the future. So many of those we love and respect, Carl Rogers, Joseph Campbell, James Hillman, Charles Moore, Ginette Paris, and others we explore the old which is new again. The old gods come to life again. They were slain by the new god Yahweh and his son Jesus. In that wake came the newest and most powerful god. Reason, totally masculine, like Yahweh, yet his sword is brighter and sharper than the others. It slices through the veils of reality like a hot knife through butter and leads this primate to the brink of eternity. Then only to be tripped up by the little cat in Schrodinger’s box. Which both is and is not. That demonstrates the idea that our rationalistic and mechanical paradigm just cannot understand the true and full essence of the Universe.

There is no happiness or feelings in the new god of Francis Bacon and Rene Descartes. He is soulless. These are the dominant thinkers of the renaissance and enlightenment. The idea that as knowledge grows, we will inevitably become enlightened and therefore live in an ideal society. This god cannot reason his way around that darn cat.

The book THE QUANTUM ENIGMA explores with joy the possibility of a marriage. An odd couple they seem at first. Reason in his shining armor and his sword named Occam he slices cand dices without concern or care or discernment. The other is Psyche, the opposite. Flighty and apparently unpredictable; she flutters about, landing here landing there. Leaving no mark yet utterly changing the landscape without rhyme or reason. Western Culture claims that thinking with the heart, or psyche is wrong and ignorant, so emotion is discounted and dismissed. The odd couple seem by this incompatible and doomed to strife and struggle from the past and for the rest of their days. Doomed to a strange non-existence which is neither here nor there like Schrodinger’s darn cat.

Yet somehow from the ashes of this ethereal yet tremendously violent conflict comes forth a new birth. A small insignificant flower blooms from the epic struggle between reason and spirit. Jung and Campbell recognize this in the iconic myth of Western culture. Paris reminds us to reason as well as feel through reason, our way back to the goddess. Rogers, Buscaglia, and interesting Wayne Dyer lead us through reason back into the promised land of laughter and delight.

That is currently a pipedream, as the battle lines between Reason and Spirit are renewed. An example is the Allopathic and the homeopath must now think the other is all wrong, and now the naturopath is stuck in the middle. There is a separation between the mechanistic idea of the body, the Earth, and the whole Universe, and the fanciful mythical ideas of the gods and goddesses and villains and heroes. I recall as a child that in my experience the adults around me the cultural zeitgeist that within a hundred years mankind would know all there is to know about everything and in fact be like our stories of the gods themselves.

In little corners, here and there were little whispers of discontent. The knowing that the thinking mind is limited and that the mechanics of a thing are not all of the thing. The World is not just a bunch of weights and cables, but a complex web of real and ethereal.

The truth is that gravity is true and that the speed of light is the law, and that time is a steady marching drummer keeping the beat and order for all the Universe which will expand and then contract on a set time and schedule for all eternity. This the Truth until one brave, timid soul asks questions. “Why?” and then that darn cat reappears and then blinks out again, and our hearts leap into our throats and time stands still as we contemplate the cold hard fact that all our mechanical knowledge is as nothing against the reality of unknow ableness and the great blank dark space behind the curtain where none dare go. Many are afraid that going there is to be lost with no way home.

Back to pseudo reality (which seems real and complete to many of us) as we check in with Campbell, Paris and many others. At the end of the day we do have something we call reality here and now. We can get to the nitty gritty of life. The cat may or may not be there, and it still casts a shadow, and we are all as crazy and dysfunctional as ever.

A society where many myths are that the intelligent primate is bad, and or when all the unconscious, or mythological has been left to die all by itself is hard.

The society that has killed all myth may be called mechanistic where all is order and apparent or real disorder is solved purely with intellect, is limited. The body has a disease. In the case of total thought, the body can be considered a disease. A medication or surgery can fix that. The person misbehaves. Who decides that? A medication or Skinnerian look at the childhood environment with appropriate attention or learning the truth about ones childhood will cure it.

James Hillman has a book called ONE HUNDRED YEARS OF PSYCOTHERAPY AND THE WORLD IS GETTING WORSE. The mind is still diseased (uneasy), and the society is ill. On one side are the rationalists. We do not have enough data, they proclaim, the subjects are noncompliant is another reason for the perceived helplessness. The ignorant are polluting the vision so we cannot see or experience the Literal and Only Truth, they whine.

On the other side are the spiritualists, or the something or others. lolling and playing about. In the middle the only partly blinded by the constant struggle are those who shout as does Campbell the goddess has been killed. In his book *Thou* *Art* *That.* He states the attributes. He is also minus even a wife. A total lack for our mythology.

Paris says that we must honor Hera the unknowable and her children. She describes in detail the old goddesses of love, seduction, mothering, and protecting. She then describes the barren plain of current female myths and draws a parallel between that and a sick and misogynistic society. Another not mentioned aspect is the fact that the story of Jesus is of half a person.

Hillman and Jung get into the combination of both intellect and spirit an early attempt to combine the two. The archetypes Jung visioned may show us the way into the darkness and the joy of not knowing. Grumpy Hillman goes a little further with the claim that we can make personal myths to help our senses. He even says that what we call symptoms may well be signposts to for lack of a better word gods. On the personal level his thought is that we can make a myth or story to help us digest our lives and experiences to live in balance once again with our unknowable Universe and enjoy the proverbial cat when the blinks into existence and fully experience and their absence when they blink out again.

We can imagine a world where magic can happen.

As go our myths so go us. Or not. What is your thought?