Depth Psychology and Climate Change

The Green Book

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Chapter Twelve

21st Century Unconscious: Altered States, Oracles and Intelligences

Joe Cambray

Introduction

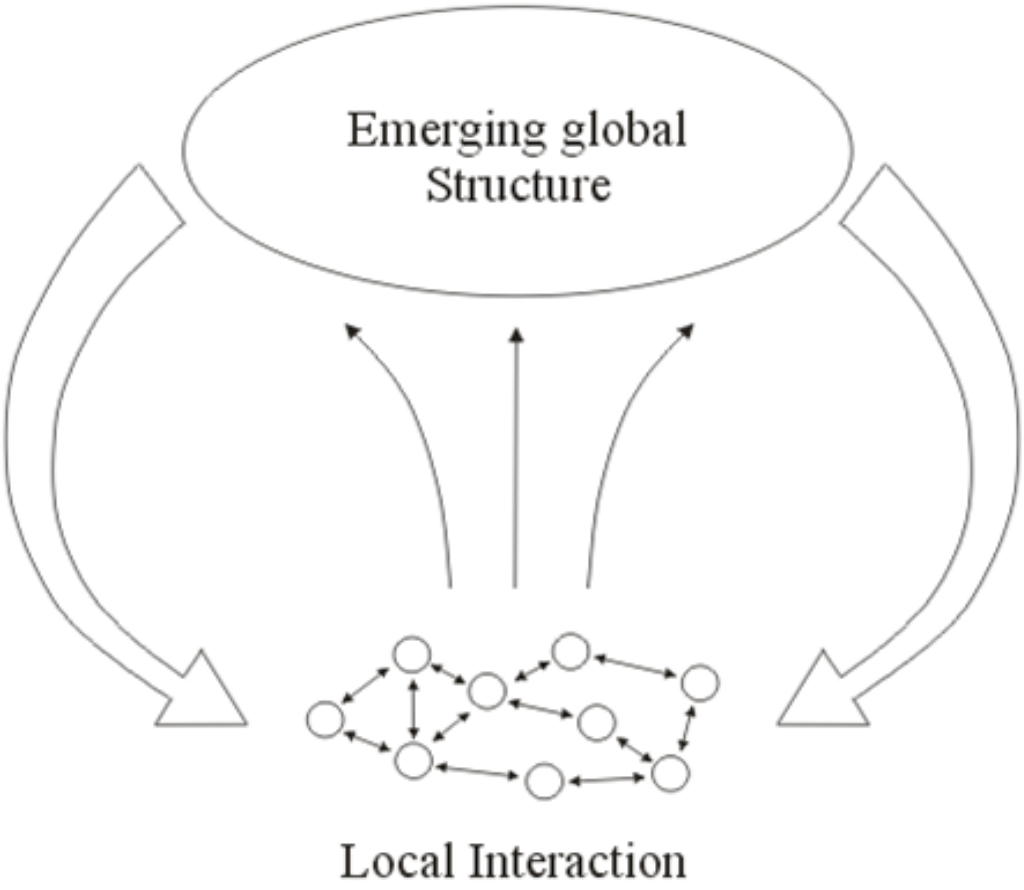
A contemporary depth psychological approach to ecology envisions a non-local, distributed psyche. The human aspect of the psyche including mind is necessarily embedded in the larger world of nature. Such an expanded vision of psyche and mind requires some revision of the nature of 'the unconscious'. This will have multiple components including the biological, the cultural, the archetypal, as well as the personal.

In stepping beyond a one-person, intrapsychic view of the mind, Jung in 'The Psychology of the Transference' (CW 16, paras. 353-539) described what can be recognized as a field approach (see figure i). Psyche is encountered in an interactive field between the therapeutic partners (analyst and analysand). Extending this to an engagement with the world (human and natural) leads to a view of the psyche distributed in a network of relations with people and objects in the surrounding environment. Combining this with Jung's structural vision of the unconscious described in layers of increasingly broader inclusiveness of others (family, tribe, community, culture, humanity) which also is layered historically, we arrive at a dynamic psyche distributed in

the field of interactions according to archetypal patterns. By including the psychoid aspects of the archetypes which when activated can correlate with synchronistic experiences, the non-local dimension of the psyche (not constrained to single locations in space or time) is more fully revealed.

From its inception the unconscious has been a mercurial notion, never to be definitively codified in a final form, shape-shifting in its expressions through time and space. This includes its theoreticians' perspectives, involving implicit cultural and collective dimensions to the concept. There are some recent, new approaches to the mind which help us seek a contemporary language, in particular from complexity studies and the idea of emergence. The latter is a property of complex adaptive systems (CAS), those in which agents interacting near the edge of order and chaos are capable of spontaneous, self-organizing transformations producing new

holistic forms which cannot be reduced to a sum of the properties of the components:



(figure 5)

In graphic representations feedback loops between agents and emergent forms are usually included. These loops indicate emergent forms impact the engagement among agents which in turn modify the emergent form in an interactive, iterative manner.

The study of emergence transcends algorithmic approaches, the dynamics are highly non-linear and cannot be described with equations, only approximated. The condition which produce a hurricane or a catastrophic forest fire can be qualitative described but cannot be accurate

predicted through the use of mathematical models – as in the spread of forest fires - non-reducible, holistic forms are engendered through the interactive engagements amongst the agents. Emergent phenomena have been discovered at all levels of scale, from the subatomic to the clustering of galaxies and beyond. These phenomena are prevalent in biological systems, e.g., the human microbiome with cultural differences/diversity, and include human behaviors, from traffic jams to stock trading (Taleb 2010).

These can be stable for long periods (galaxies), or brief, dissolving after serving their function (e.g., murmurations of starlings at dusk before settling into a resting place for the night). In philosophy of mind and consciousness studies, the 'hard question' of the link between brain and mind, while unresolved, has been approached from an emergentist perspective (mind emerging out of the body, brain, environmental interactive field, which suggests intrinsically non-local, ecological qualities of the psyche). Culture then is at least partially emergent from the interactions of many psyches. In the case of the analytic encounter the agents are the dyadic partners with their conscious and unconscious contributions, personal and collective, an interactive field in which the analytic dyad resides.

Applying the study of emergence to the analytic situation produced interesting results. In psychoanalysis one area has been the work of the Boston Change Process Study Group, spearheaded by infant researcher and psychoanalyst Daniel Stern (Stern et. al. 1998). In researching the analytic situation, they came to challenge the sole primacy of interpretation and looked at the impact of the interactive relational exchange in transformational analytic

encounters. The trajectory of change in psychotherapy they articulated was based on an emergent process model requiring skillful management of intensifying affective moments—navigating from talking about things to entering into discussions framed in the present, then on to 'now' (affectively charged) moments about the present—leading to potentially mutative 'moments of meeting,' in which negatively tinged responses are anticipated but instead a new relational pattern emerges drawing upon empathic understanding with relatedness, offering a mutative alternative to the expected pattern.

A consistent series of such 'meetings' can have a powerful therapeutic effect (Stern 2004). More broadly the interactive field can and has been (re)conceived along similar lines expanding the notion of the unconscious into this field, beyond just the intrapsychic, to the interpersonal including non-local dimensions in congruence with Jung's model above. Paralleling these and related developments has been the reconsideration of key Jungian concepts such as archetypes, individuation, synchronicity, transference-countertransference dynamics (Knox 2003; Hogenson 2005, 2009, 2019; Cambray 2002, 2009, 2011; Martin-Vallas 2008; Merchant 2019; Coleman 2016, among others) along the lines of Complex Adaptive Systems (CAS) with emergent properties. These approaches alter views on the nature of the unconscious, starting with applications of complexity studies to states of consciousness, which I now discuss.

States of Consciousness

Depth psychological approaches necessarily, deliberately engage expressions of unconscious processes and thus require practitioners to alter their ordinary (egoic) states of consciousness to more fully access this material. Classic analytic techniques were designed to assist in this, starting with Freud's striving for free-association. To remain an inquisitive interlocutor in this psychic space, the analyst needs to defocus consciousness to some degree and allow subtle, altered states of consciousness to provide data about what is emerging, or is being inhibited from emerging. Thus, it takes considerable training to develop and hone oneself as an 'analytic instrument,' through judicious application of the communicative dimensions of the transference / countertransference field. There are clear and obvious parallel with techniques developed within various indigenous traditions, shamanic journeys being just one variant (see Chapter nine).

There have of course been important developments, such as in the neo-Kleinian and Bionian schools, where the uses of the analyst's reveries (accessing another set of altered state homologous to those found in mother-infant dyads) have become a source of valuable analytic information (Ogden 1997 *passim*). Similarly, extended explorations of dyadic field phenomena (Ferro and Basile 2009) point to an expansion of consciousness beyond the individual (Tronick 2005) into shared, co-constructed states. New York psychoanalyst Jay Frankel has written about play (itself often an altered, reverie state) in a Winnicottian way as 'the deep structure of the state of consciousness that drives the analytic process' (2011). He traces this back to Sandor Ferenczi

who saw neurotic patients as spontaneously regressing into (quasi)-hypnotic states, which activate transferential imaginings.

Within the Jungian paradigm, training includes exploration of altered states through careful work with dreams, active imagination (beginning with Jung's experiments captured in the Black, then Red Books), and examination of interactional fields (for example Martin-Vallas notion of the transferential chimera, *vide supra*) including the role of meaningful coincidences (synchronicities) in the analytic process (see chapter eleven).Each of these approaches again involves drawing upon a variety of altered states. These types of activation of unconscious processes tend to engender experiences which give evidence of non-local dimensions of the psyche. Previously such experiences were well beyond the sciences of the early 20th century, when analytic schools were forming and codifying their models, so the phenomena tended to be marginalized or dismissed. This was a time when explorations of the margins of consciousness were linked, often dismissively with occultism and the paranormal. Nevertheless, societies for psychical research (beginning in 1882 to the present) have had numerous prominent figures on both sides of the Atlantic actively involved—a short list of presidents of the SPR include: Wm James, Fredrick Myers, Sir Wm Crookes, Andrew Lang, Henri Bergson, Gilbert Murray, Hans Driesch, E.R. Dodds, J.B. Rhine (see https://www.spr.ac.uk/about/past-presidents); it is still in operation.

Complexity studies opened a pathway to reconsider the non-local aspects of psyche as holistic features deserving more careful attention. For this to occur we will likely need to expand our

view of the range of unconscious phenomena being considered, including but going well beyond the dynamically repressed. Similarly, these studies are linked to ecological systems and so when considering climate change, especially the psychological impact which can be described as climate trauma (Woodbury 2019), suggest an additional expansion of the unconscious. In doing so, our attitudes could be valuably augmented by inclusion of more dynamic, non-literal understandings of altered states of consciousness.

There has of course recently been a strong resurgence of interest in altered states in the active ingredients) as well as through meditation, sensory deprivation and other techniques. There also is a revival of broad interest in the psychotherapeutic potential of these altered states, especially in the treatment of situations not historically amenable to analysis: substance abuse, addictions, refractory depressions, and the existential dread of dying. Michael Pollan's recent book *How to Change Your Mind* (2018) has become a best seller, with its synthesis of history and research on the topic of psychedelics.

Analogous to what Jay Frankel wrote about 'play', the current research on altered states does point to heightened sensitivities, affective lability, reactivity to stimuli, permeability of boundaries and a tendency towards 'regressed' states. However, in addition, there seems to be a noetic quality, a keen intuitive capacity to respond to knowledge not easily articulated, and often out of direct conscious awareness. These phenomena are radical extensions of the realm of the 'unthought known' (Bollas, 1987 *passim*); further, they often have a symbolic, overdetermined

quality, so perhaps are better reframed as states with a surplus of knowledge (Struck 2016) or meaning. William James defined the noetic quality in mystical experiences as:

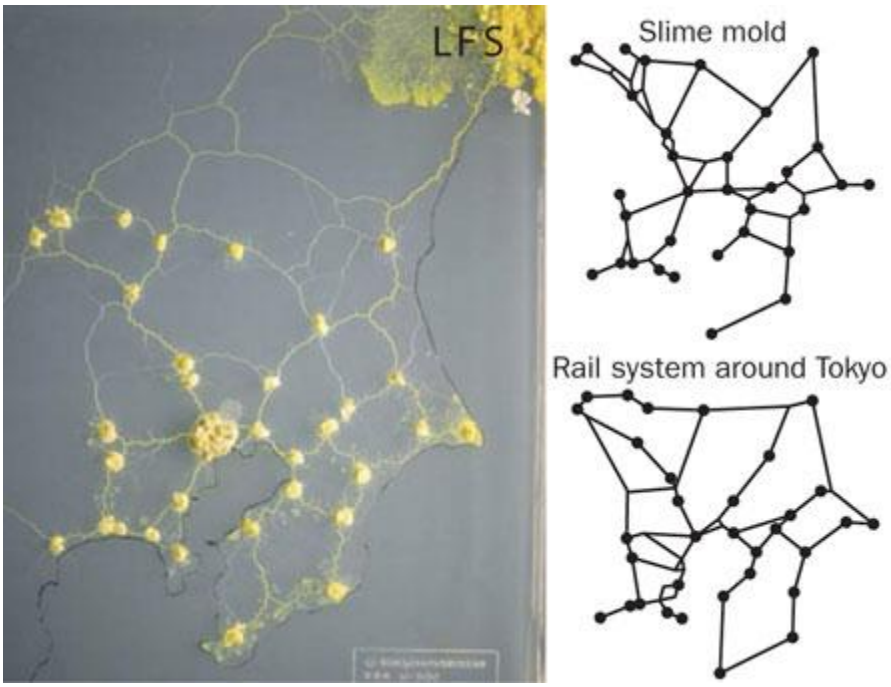
> 'states of insight into depths of truth unplumbed by the discursive intellect. They are illuminations, revelations, full of significance and importance, all inarticulate though they remain; and as a rule they carry with them a curious sense of authority' (1902/2011, p. 312).

This brings us to two research areas which may be of benefit: the study of the use of oracles throughout history, and the exploration of intelligences not associated with a conscious mind. As new adaptive phenomena emerge, facing into problematic futures can be seen as activating abilities humans have always drawn upon: divination, with surplus of meanings being submitted to collective sets of interpretations. Consider how in contemporary culture AI (artificial intelligence) is becoming much vaster than individual human intelligence—the computers programmed to outplay the world best human Chess or Go players to name just two of the more obvious. AI can also be understood as adaptive intelligence, but without evidence of sapience or consciousness. To optimists, AI will free us from unwanted work and disease; to pessimists, we will succumb to the power and blind authority of the digital intelligences (Harari 2017). But in the meantime, how might our views of the mind, and the unconscious be impacted by these developments?

Oracles and Intelligences

As our knowledge of the biological world grows, intelligence or cognitive capacities are increasingly recognized throughout nature in the adaptability of organisms to their environments. This often involves problem-solving and optimisation of actions in the face of environmental stressors or opportunities. These abilities are not restricted to organisms with brains or even neural systems. Intelligence manifests on the cellular level and tends to rise in complexity as organisms acquire increasing diversity of component cells. At the cellular level, consider slime molds--a single cell amoeboid organism which can self-organize into a multicellular creature to optimize nutritional intake when opportunities are presented. The gain in complexity manifests in intelligence that can even be engaged in useful ways to humans once its capacities are appreciated.

Hence in a 2010 publication a group of scientist and engineers used slime mold to explore the underlying patterning used in building of a rail network: using a map of the city of Tokyo with oat bran placed at the locations of the rail stations, slime mold was introduce at the central, main station and allowed to explore the terrain for about 26 hours (seeking out other flakes of oat bran). The network of trails from these efforts bears remarkable first order similarities to the network model constructed by engineers over about 15 years:



(figure 6i)

Certainly, the slime mold network would have been a valuable first draft—the conclusion of the article, which encouraged finding ways to engage biological adaptive systems in solving certain kinds of problems (Tero, et. al. 2010), also see Adamatzky et. al. 2013 who state:

> ‘ . . . the slime mould shows outstanding abilities to adapt its protoplasmic network to varying environmental conditions. The slime mould can solve tasks of computational geometry, image processing, logics and arithmetics when data are represented by configurations of attractants and repellents. We attempt to map behavioral patterns of slime onto the cognitive control vs. schizotypy spectrum phase space and thus interpret slime mould’s activity in terms of creativity.’

Swarm logic, or the intelligence of collective/communal biological agents self-organized into complex adaptive systems, is widespread in nature, as in the examples of murmuration

mentioned previously. This is true across interacting species as in forests with mycorrhizal networks: fungi synergistically infiltrating tree roots to create vast biochemically communicative networks of trees and fungi. These entities are enormous in total size and weight and have rapid communication capacities through the shared root networks. For example, a beetle infestation damaging to the trees at the periphery of a mycorrhizal network will set off a phyto-chemical / hormonal alarm system distributed by the fungi that allows other tree members of the network to alter their sap biochemistry to ward off the attacks. The work of Suzanne Simard and colleagues has been foundational in this field (Simard, et. al. 2012), popularized by Peter Wohlleben (The Secret Life of Trees, 2016) and incorporated into a Pulitzer Prize winning work of fiction, Richard Powers' *The Overstory* (2019). Similarly, the human immune system is also capable of biochemical learning, which is why we use vaccines; all of this far from any conscious awareness.

By analogy, are there not psycho-biological intelligences contributing to the unconscious? These can take mutable shapes depending on how we approach the unconscious. Jung commented: 'We know that the mask of the unconscious is not rigid—it reflects the face we turn towards it. Hostility lends it a threatening aspect, friendliness softens its features' (CW 12 para 29). Through our dreams we witness figurations of our conflicts and at times attempts at compensation and resolution. Dream imagery often holds relational intelligences including object relations, as we tend to personify in the denizens of our dreams. Active imagination then provides a pathway for engaging these personified intelligences. Developing a symbolic attitude

can greatly facilitate useful exploration of dream or reverie presentations from the unconscious. Consider the following dream of a woman in a long analysis with me:

> I was in the home of the 'beautiful woman'. She had wooden (plank) floors. We were lying on the floor talking when I noticed a brown centipede circling us.
>
> I asked her if I should kill it and she said, 'No, it's our friend'. We went on talking until I noticed that it was quite close to me and it had something.
>
> She said, 'This is wonderful, he's starting to trust you'.
>
> He had turned darker and uglier. Then he came between us and crawled on my arm. The 'beautiful woman' said I was really lucky, 'because look at what he can do'. With that he clicked open an ornate box. He held it open for us to look. Inside the box were incredibly beautiful jewels, bright shiny colors. I saw a red jewel, a huge ruby.
>
> The 'beautiful woman' said to me, 'Whenever I can't find something, I go to him'. She loved him.

This proved to be a highly disturbing but pivotal dream in the middle of an analytic process. For the present I will only comment on the centipede as I have discussed the dream elsewhere (Cambray 2011). The centipede symbolized a deep but unconscious ambivalence towards the analyst and the therapy with its attention to the unconscious. The tension between the dream ego and an idealized self-object (beautiful woman) is reflected in their opposing attitudes towards the centipede. In the countertransference I felt considerable, justified anxiety about the dangers of a psychotic process at this moment; centipedes can have poisonous stings (by analogy, psychosis is

as if a mind poisoned). Help in containing the patient and metabolizing the dream was drawn from amplification:

> In Tahiti the two indigenous centipedes are regarded as shadows of the medicine gods, and are never disturbed or killed. If one can be induced to crawl over a sick person, that person will surely recover. (Leach 1972, p. 206).

The resonance was especially forceful as my first wife, unbeknownst to the patient, was Tahitian on her mother's side. Here we can directly see the intelligence emerging in the therapy via the unconscious field presenting a psychotic activation in an insect form which suggests both grave danger and potential personal development, as well as transferential anxieties, in a surplus of meaning. In retrospect an especially intriguing statement in the dream is the beautiful woman's pronouncement that 'he (the centipede-analyst) is starting to <u>trust you</u>,' not what might have been expected 'you should learn to trust him.' This dream proved to have an oracular aspect, as we went through a subsequent psychotic episode in the analysis; but unlike her previous episodes, we were able to metabolize much of what was occurring, including working with her rage over a terrible, traumatic history. I was indeed beginning to trust her dreams and she was eventually able to trust the material arising from the unconscious and find a symbolic, therapeutic relationship with it resulting in her remaining free from breakdown for more than 30 years to date.

At times dream can have precognitive elements; in my own practice this has been particularly true in working with trauma survivors. It is as if the normal (linguistic) channels of communication are rendered non-functional because of the fragmentation associated with

traumatic injury, along with the intense affects activated, even if not consciously acknowledge, so alternative (more 'archaic') means of communication are found by the unconscious the communicative potential accessible through altered states of consciousness can have great therapeutic value even though occurring through unanticipated means.

A clinical example I've written about more extensively (2002) is of a case of a woman who survived childhood sexual abuse. During a vacation break she had a dream which terrified her in which I, the analyst, was not locatable as I was in the Black Forest (she supposed I was in Germany). In fact, the next day I went for an inaugural dive at a site called 'the Black Forest', an exquisite visit to a 'forest' of black coral in the Caribbean Sea: radically different experiences of a shared image unconsciously but profoundly linking us. The impact of this precognitive, synchronistic event greatly enhanced our attunement, symbolically with a subject/object linkage. In general, the Western philosophical distinctions between subjective and objective levels of reality are often blurred or intermixed in these kinds of experiences.

The one hundred and twenty years of analytic work exploring the unconscious, filled with anomalous phenomena, would suggest a new, more complex paradigm, beyond a reductive, materialistic one, is required if problems of consciousness and mind-body relations are to be seriously pursued using analytic methods. We will need this paradigm as our species adapts to radically new conditions on Earth. The intelligence of the dream offered here reveals what could be termed oracular images - the 'centipede' and the 'black forest' in the cases above served a symbolically oracular function. Witnessing many such examples over the years ~~has~~ led me to consider the history of oracles and their function and use. The founders of depth psychology

(Freud, Jung, Ferenczi, among others) often drew on the myths, rites, and literature of ancient Greek culture in formulating analytic thought, much of which involved oracles (recall Oedipus consulting at Delphi and Freud's use of this). Oedipus sent his brother-in-law, Creon, to the oracle at Delphi to learn how to help the city. Creon returns with a message from the oracle: the plague will end when the murderer of Laius, former king of Thebes, is caught and expelled; the murderer is within the city (see https://www.sparknotes.com/drama/oedipus/summary/).

Laius, his father, had already been warned by the oracle at Delphi that he should remain childless or else his child would murder him and marry his wife. I would suggest various elements of this are implicit in our analytic attitudes—recall Little Hans, after having been interviewed by a seemingly omniscient Freud who had told him his conflict was predicted before he was born, asked his father: 'So does the Professor talk with God then so that he knows everything ahead of time?' (Strachey 1955, pp. 42-43). The oracular imagination and its place in the formulations of the unconscious deserves new attention in the light of complexity studies as well as new understandings of the role and function of oracles in the ancient world.

An oracle is generally a person/figure capable of dialoguing with the gods (archetypes of the unconscious) usually in an altered state and making pronouncement of knowledge from this aspect of contact with the unconscious. The knowledge itself often is ambiguous and needs interpretation; famously throughout history some dreams have been viewed as having oracular qualities requiring interpretation frequently of a symbolic nature. A few historical examples of

dreams with oracular qualities: in the Bible, Joseph famously interpreted the Pharaoh's dream of the seven fat cows followed by seven lean ones coming up out of the Nile, who then ate up the fat ones, as coming from God and foretelling years of feast and famine. The interpretation which was accepted allowed for planning that saved Egypt from starvation as well as generating wealth.

Several days before his death US President Abraham Lincoln had a dream which ended with his asking: 'Who is dead in the White House?' I demanded of one of the soldiers "The President" was his answer; "he was killed by an assassin!" Then came a loud burst of grief form the crowd, which awoke me from my dream.'

(see https://www.history.com/this-day-in-history/lincoln-dreams-about-a-presidential-assassination)

And, a third: 'New York lawyer Isaac Frauenthal had a dream before boarding the RMS *Titanic*. "It seemed to me that I was on a big steamship that suddenly crashed into something and began to go down.' He had the dream again when on board the Titanic and was alert to the danger when he heard about the iceberg collision." Frauenthal survived the sinking.'

(see https://en.wikipedia.org/wiki/List_of_dreams)

Scholarship on ancient cultures has in recent years begun to look more seriously at the role of divination in the long-term political stabilization of various cultures. Several dimensions of divinatory practices outside prognostic success have been noted in this regard. Thus, consulting the stars, common in many of these cultures:

> . . . demanded incessant reflection upon political and military activity, generating thereby an atmosphere of political vigilance.
>
> The prediction of failure and defeat necessitated the ever-renewed study of the administration, army, and security services, as well as the random verification of the trustworthiness of counselors and allies alike. . . Although society possessed a strictly hierarchical character, it was impossible for even persons of the highest rank to exempt themselves from scrutiny of their area of responsibility. (Maul 2018, p.257)

Through these means even those in a counselor's role, who would not ordinarily be able to oppose the ruler, 'could present their opinion openly without gaining a reputation for being disloyal, ungrateful, insubordinate, or unfaithful, and they could work to ensure that their proposal would be made the object of a new oracular question' (*ibid*., 259). Thus, the use of divination brought levels of increased complexity to governments and social systems. When optimized this complexity helped to sustain the structures themselves. It was an important aspect of the long-term stability of the societies. A further example is found in the origins of democratic forms of government inaugurated in Athens by Cleisthenes, during the crisis of the wars with Sparta (see Cambray 2009, pp. 88-92) facilitated by support from Delphi—Aristotle on the Athenian Constitution part 21: 'The names given to the tribes were the ten which the Pythia appointed out of the hundred selected national heroes.'

Divination was generally oriented towards pattern recognition with interpretations of those patterns based on accumulated, historical observations. Even though the interpretive content was not always accurate, was obscure or ambiguous and open to significant misinterpretation, the efforts involved produced a training of observational skills: the search for patterns of increased complexity emerging from interacting with the world that proved to be useful to identify. Even if some identified patterns were projections, they were revelatory of psyche and at times psyche and world overlap in significant ways. Correct interpretations of patterns were often life and death matters and so were given much importance. Hence, those involved tended to develop powerful intuitive functioning in response. Of particular interest here was the use of altered states in making oracular pronouncements. Perhaps a useful reframe would be to see oracles as accessing some of the intelligences in the unconscious and presenting them to conscious awareness for our contemplation and reflective considerations.

The most famous oracular center in the ancient Greek world was at Delphi where the Pythia offered consultations; it was considered one of the most sacred sites in ancient Greece from about 1400 BCE to 400 CE. There is now ample proof the tripod she sat on when making her prophecies was directly atop a geological fault which emitted hydrocarbon gases, including ethylene (Johnston 2008, pp. 48-50). This was used in surgery as an anesthetic until the early 1970s. Its sweet odor and psychoactive properties, which can cause hallucinations even in low doses, match detailed accounts of witnesses of the consultations with the Pythia, such as Plutarch, who was both an historian and a priest of Delphi. The reinstatement of the validity of the actual site may reflect some of the changes occurring in culture as we move into the 21st

century with new, more complex ways of seeing and understanding anomalous phenomena generally.

The Pythia was imagined to be influenced by the god/s, in particular Apollo, through the 'pneuma' she inhaled. The aery realm was seen as the domain of spirits, where the soul might converse with the daimones and gods. According to American Professor of Classics Sarah Iles Johnson, 'Democritus explained divinatory dreams through a theory of eidola. He saw the things of the world sloughing off eidola (a spirit-image or double), which can penetrate the soul of sleeping persons; this included eidola from another person's thoughts or feeling, which leads to a form of precognition' (*ibid*., p. 15).

This even seems to have a seasonal or climatic component, as Johnston notes, according to Cicero: 'In autumn, when the air is rougher than usual, these eidola don't travel very well and our dreams are therefore rather faded and ineffectual' (*ibid*.) Perhaps a folkloric description of a non-local psychic field (distributed in the aery/imaginal realm) in which reception is impaired by an agitated medium. Here calm 'air' (a tranquil mental state in the face of fluid imagery) is conducive to perceiving this field whereas 'autumnal' conditions (disruptive transitions, towards the dark and cold) disturbs and inhibit reception of the non-local imagery. This further hints at an emergent, ecological vision of the psyche in concert with contemporary complexity studies applied to archetypes and the psyche more generally.

From the numerous accounts and the fame of the Pythia (ancient peoples throughout the Mediterranean basin journeyed to consult her at Delphi), there is ample reason to accept she had remarkable prognostic abilities in an altered state of consciousness. For the Greeks the term for divination was *mantike*, akin to mania, meaning an inspired or divine madness. Certainly, depth psychologists have recognized the deeper truths in her pronouncements, such as to Laius and Oedipus. If we shift the focus from the literal veracity of prophecy to psychological and symbolic understanding of contents arising from the unconscious we find clear parallels with the role of the analyst in listening to the unconscious and speaking out of the material, the 'intelligences' contacted in the process. Altered states can therefore be useful for knowledge rather than simply prophecy, yet analysts often 'foresee' psychological issues emerging from the unconscious which if not addressed can lead to difficult at times tragic consequences.

In a related formulation I discussed theoretical biologist Stuart Kauffman's idea of the 'adjacent possible' (Cambray 2019), which could be applied here to anticipatory foreknowledge. The 'adjacent possible' is the virtual network of possibilities one step away from where we (individual or collectively) are aware. For the individual a step into the 'adjacent possible' creates novelty, for a society it is the path to innovation as is needed now. Dreams often tap into this, as when we dream of finding a new room in a building (often our own home) which we are familiar with—the new space if entered offers pathways into the novelty. Opening one door often leads into a sequence of new rooms, expanding consciousness through navigating the adjacent possible.

Returning to the environment of Delphi, even the physical situation of the site, as at many other places where prophecy occurred, is worth consideration as psychologically symbolic. Prophetic centers were often found in clefts in the earth, or in caves, in twilight realms, where noxious vapors arise and intoxicate. This can be read psychologically as activity occurring in proximity to an activated unconscious, with its seemingly haunting spirits and uncanny pronouncements. These are often hard to decipher and understand, requiring a skillful, trained interpreter who nevertheless is working in a realm of surplus meanings, frequently with a sense of mild disorientation while attempting to select the most relevant threads to present in a tactful manner; the parallels to analytic work and creativity are evident.

The 'future foreseen' could be understood as the intuitive trajectory of activated psychological forces at play in the personality of the 'seeker' as this impacts the 'interpreter.' This is paralleled in contemporary views of the therapeutic field. Again, non-local, distributed aspects of a shared state of consciousness seem a key component in this model, which opens to the environment and a more ecological view of the psyche itself. Such a stance implies a change in worldview, exploring the unconscious mind with a hermeneutic science, while drawing upon logical, positivistic scientific information (as from the neurosciences) further informed by systemic, holistic hermeneutics. In the conjunction we could bridge the gaps opened up by the enlightenment approaches. The depth psychological attitude derived from this movement began by Freud, expanded upon by Jung, and others, could now be taken another step further.

In a similar manner there was a profoundly ancient oracle tradition in China, starting with ‘oracle bones,’ the shoulder blades of oxen or plastrons of turtles (the flat, underside of the turtle's shell) used in the Shang Dynasty of China (c. 1600-1046 BCE) for divination. The evolved in an especially powerful way during the Zhou dynasty (1046-256 BCE) with the development of the I-Ching. Refined and employed by some of the best philosophical minds in China throughout the centuries, the Book of Changes meaningfully entered the analytic/depth psychology world through the translation into German by Richard Wilhelm in 1923 for which Jung eventually wrote a foreword in 1949.

Since his receipt of another of Wilhelm’s translations, the Taoist alchemical *Secret of the Golden Flower* in 1928, Jung had grown increasingly interested in the complementary nature of Chinese philosophy to Western science. He realized the incompleteness of the purely causal Western approach to understanding reality. Valuable insights gained by attending to the quality of a given moment, paying heed to the coincidences occurring in time, are fundamental to the methodology of the I-Ching. Jung commented:

> The moment under actual observation appears to the ancient Chinese view more of a chance hit than a clearly defined result of concurring causal chain processes. The matter of interest seems to be the configuration formed by chance events in the moment of observation, and not at all the hypothetical reasons that seemingly account for the coincidence (Jung CW 11, para. 969).

Here Jung is opening our analytic attitude to awareness of meaningful coincidences, especially when analyzing the field in terms of the whole situation in a given moment. This can be read as a psycho-ecological formulation of mind; applicable as in his famous clinical demonstration of the scarab beetle dream synchronicity story (CW 8, para. 843). The question of the intelligence(s) in the I-Ching oracles arises for Jung in terms of explaining to uninitiated westerners his experience in using it through personification of the book itself:

> . . . according to the old tradition, it is 'spiritual agencies', acting in a mysterious way, that make the yarrow stalks give a meaningful answer. These powers form, as it were, the living soul of the book. As the latter is thus a sort of animated being, the tradition assumes that one can put questions to the *I Ching* and expect to receive intelligent answers (*ibid*., para. 975).

Here we can observe Jung's articulation of what I call the 'intelligences of the moment.' Discerning the adaptive qualities implicit in the gestalt of a moment reveals the potential to access a profound and guiding intelligence which can be constellated in the unconscious as a cosmic reflection of the moment. Perhaps we have here a method to glimpse the intelligence operating in moments of complexity (an extension of moments of meeting which I wrote about in 2011). If accurate and resonant, this expands the view of the unconscious to include the agencies at play in psycho-ecological fields. I further suggest this could provide a pathway for the conscious reincorporation of elements of indigenous psychologies back into our reflections on the meaning of 'depth'.

Attitudes towards the Unconscious Revisited

With a vision of an unconscious animated by intelligences, at times with oracular powers operating outside the ordinary boundaries of time and space, expressing transformative potentials through emergent forms, how do we seek an optimal attitude? In addition to typical analytic and meditative techniques, a suspension of conscious knowing, allowing amazement and surprise to enter (as indicators of emergence) helps open our attitudes to that which does not conform to our preconceptions. Sustaining this attitude is difficult as cognitive interpretive impulses enter rapidly but can be successfully resisted and suspended temporarily, with training and effort. This stance also opens more affective access to traumatized states with the various anomalies to which they give rise.

A further consequence of expanding the states of consciousness to be included in our depth approach is the necessary blurring of subjective and objective distinctions. Cosmologies of deep inner world explorations curiously at times reflect those derived from astrophysical observations and mathematical analysis (see for example Le Shan 2012). We could also look at the way artists throughout history have produced works with amazing insights into nature that science has taken centuries to replicate (for example, observation of Penrose tiling (named after the cosmologist and mathematician Roger Penrose who first described this form of aperiodic tiling, reaching symmetry only at infinity) on 13th C mosques in Isfahan as I described in other publications. This led me to suggest a psychoid imagination who productions are accessible by some highly gifted individuals. I coined this term to describe the imaginative capacities of

selected artist to represent highly complex patterns found in the natural world, generally before they have been described mathematically or scientifically. Several example of artists who accessed psychoid levels of reality are, for example, Jackson Pollock who through his drip painting found his way to what subsequently has been recognized as fractal, well before they were articulated by Beniot Mandlebrot, and reflect Pollock's successful search for optimum aesthetic impact based on fractal density on a planar surface (du Sautoy). Similarly, Van Gogh's paintings times of turbulence in his own psychological life mirrored, though not necessarily causally, in his ability to capture turbulent phenomena (St. Clair). As we have learned, the psyche can move effortlessly between these descriptions, and so our attitude towards what we attend to needs to reflect this fluidity and interpenetration of subjective and objective. Perhaps not collapsing levels of meaning in what is heard during therapy sessions, or even between them, offers us an opportunity to appreciate the fullness of psychic reality and its relationship and expression in external reality. These insights could be productively compared, for example, with those arising from our enhanced awareness and explication of ecological systems. It is an adventure we are surely just beginning; perhaps advancing our oracular capacities may help point us towards the future. Through out the course of human existence our species has learnt to use oracular techniques as part of building and sustaining civilisation. Now in our contemporary world as our civilizations now faces great challenges to continued existence, especially in relationship with our environment, perhaps we may find ways to recover and adapt these noetic states of mind in new and creative ways.

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