Shamanic Vision Quest: Native American Ritual, Depth Psychology, and Renaissance Natural Magic

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ABSTRACT
This paper portrays the shamanic vision quest through dreamtime cosmologies, common to the disciplines of Native American ritual, depth psychology, and Renaissance natural magic. The subject matter of Native American ritual is my practice, of depth psychology is C.G. Jung’s The Red Book, and of Renaissance natural magic is Jacques Lefèvre d’Étaples’ De magia naturali. Whether through Native American medicine wheel or medieval geocentric cosmology, these disciplines are grounded in the physics of gravity: the most mundane law governing life on earth, yet perhaps also the most obscure law at play in quantum physics. Physics has recently observed what may be a graviton, a particle that incriminates the weak and lowly law of gravity as the kingpin of all the laws of physics. Gravitational waves also have been measured during the writing of this paper. Graviton: the immovable mover; the non-localized singularity or center of everywhere, but whose circumference is nowhere. Shamanic archetypes, like these medicine wheels or black hole ouroboros, may be experienced via neurologic spindle cells. Images of original nature photography and paintings embody ideas intended to draw the reader into their own shamanic vision of the dreamtime medicine wheel, whose center is everywhere and whose circumference is nowhere. The shaman’s solitary journey, back into the dreamtime of the dark mother, anima mundi or world soul—whether under the hypnagogic spell of an animal spirit guide, Philemon, or Hermes Mercurius Trismegistus—leads from the fiery event horizon of a black hole, to its central graviton singularity, to the dark matter that creates and consumes them. That is the paradox of human existence: only when we become conscious of the unconscious abyss can we live rooted to our singular nature, and from that individuation begin to experience divine love for our shared cosmos. This paper elicits that existential Unity.

Key Words: shaman, vision quest, depth psychology, natural magic, medicine wheel, graviton, gravitational waves, dark matter, black hole, individuation

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Methodology
The methodology of this paper follows two axioms common to shamanic traditions. The first is that the microcosm reflects the macrocosm; the belief that humankind and all earthly things are constituted of the same nature as the divine and all the cosmos. The second is that humans can access the creative power of divine love through shamanic rituals, thus experiencing the Unity of creation.

While there are a multitude of subtle qualities that are quantified as human pathways...
to the One, it is only necessary to take one of the pathways in order to reach Unity. Archetypal image is a succinct way to depict the pathless path from here to here. Image expresses the archetypal idea intuited during shamanic research, which is conducted within consciousness. With the ouroboros or serpent swallowing its own tail clearly in mind, I will guide the reader on a vision quest using the shamanic technique known as constraint, defined below. This ritual asceticism or asceticism that we are practicing together is the ouroboros that circumscribes cosmic Unity: the circle whose center is everywhere but whose circumference is nowhere. The rule of constraint, utilized in our three shamanic traditions—Native American ritual, depth psychology, and Renaissance natural magic—was set down in this formula of Yoga-sutras (i.e., stitches of Union), by Patanjali:

### Constraint: Enlivening “Super” Normal Powers
(Vibhuti or Siddhis)

**Three Direct Aids to Yoga/Union:**
- Fixed-attention
- Contemplation
- Concentration

**Transition to Seedless Concentration:**
- The direct aids in combination result in insight and restricted subliminal-impressions
- and the calm flow of the mind-stuff.

The three in one are constraint.
As a result of mastering this constraint, there follows the shining forth of insight.

---Patanjali, ca. 300-500
The Yoga-system of Patanjali
(Trans. Woods, 1977, p. xxxvii)

While scientific writing often describes results of experiments using the scientific method, literary writing describes results of experiments conducted in the larger intellectual tradition. I posit that *The Red Book* (2009) and the *De magia* are literary shamanic art-forms, and describe results of shamanic, ascetic experiments like those conducted in Native American ritual. So ritual shamanism performed with the human body on earth is accurately translated into the oral and written traditions of intellectuals, and into the mathematical traditions of quantum physics and cosmology. Thus, as your trusted guide on our vision quest together, I will first explain to you where it is we are going—the results of our shamanic experiment—and then we will undertake the journey to that end. Our pathless path from here to here is where we are going in quantum physics as in shamanism, since both vision quest from macrocosm to microcosm, through the looking glass between—the human nervous system. It is there that such disciplines converge in neuroscience.

Humans conceive of a cosmology that begins with a big bang and ends with a black hole. They are the observable effects of something greater that encompasses both light energy and dark matter, something we often describe as Unity or the One, and which we embrace with various unifying theories. At the end of Section 2 on depth psychology, I posit specific correspondences between shamanic practice and quantum physics, based on one such unified theory formulated by L.A. Glinka (2012) in his book *Aethereal Multiverse: A New Unifying Theoretical Approach to Cosmology, Particle Physics, and Quantum Gravity*. Natural magic, as defined in Section 3, and depth psychology tell us that humankind experiences the divine through unifying the bipolar coincidence of opposites; and shamans balance the four directions, along with above and below, in the central shaman stone. Again, fix your attention on the image of the ouroboros serpent swallowing its tail; the idea of a black hole whose event horizon swallows multitudes, but whose center is a singularity.

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**Figure 1.** C.M. Evans, 2012, *Snake*. 16 x 24 mixed media on wood.
So at the culmination of concentration, we experience individuation or isolation: this is our being or presence as individual soul center stretched to the furthest expanse of the world soul – anima mundi, the great animal. Beyond this all-encompassing self is the abyss, completing our conception of the black hole, whose singularity is everywhere and whose event horizon is nowhere. Human becomes divine when we experience soul as non-localized graviton at the center of the cosmos.

Congratulations: we have swallowed our own tail, resulting in the existential crisis of utter isolation within an endless abyss. From this enlightened vantage point, we can begin to conceive of dark matter as something that is not merely the abyss as in a black hole, but as a being more creative than ourselves the lowly graviton who has imploded the universe.

Now we begin to practice seedless concentration, where we sacrifice at last our conception of individual human seed, non-localized graviton soul, into dark matter – the anima mundi, world soul, Unity, the One being who is the essence of all: absolute divine love. Pseudo-Dionysius, a Christian neoplatonist, contemplates "What is the divine darkness?" in his treatise called “The Mystical Theology” (Luibheid et al., 1987, p. 135). Here is how this Syrian monk, a contemporary of Patanjali, describes this being:
. . . the brilliant darkness

of a hidden silence . . .

*--Pseudo-Dionysius, ca. 400-600
(Luibheid et al., 1987, p. 135)

![Figure 5](image_url)

In Section 1 on Native American ritual, through storytelling and images of nature photography and paintings, I show my personal experience and practice of shamanic ritual. I describe the circumstances whereby I received my animal spirit guides3 of the four directions, and the lightning power to bind the above to the below in the shaman stone.

In Section 2 on depth psychology, my commentary accompanies several citations from The Red Book (2009), and I explain the archetypal images Jung uses. I explain the significance of literary quotes from Jung's personal vision quest, as regards shamanism and quantum physics. Jung likens his psychological practice, called active imagination, to Patanjali’s Yoga-sutras technique, called constraint.

In Section 3 on Renaissance natural magic, from within the De magia liber secundus4, we'll learn how neopythagorean Kabbalists practiced their theory of natural magic, with hearts perpetually inclined towards Unity in silence. Why end with silence, divine love? Because love of wisdom — *philosophia*, philosophy — bears the responsibility for giving voice to the depths of humankind’s wisdom traditions across geographic, scientific, psychological, religious, and language boundaries.

French Renaissance philosopher Jacques Lefèvre d'Etaples fulfills this responsibility in his multicultural treatise *De magia naturali* simply by stating that theory and practice go hand-in-hand. Stating the obvious is a responsibility that is not often met in modern-day Academia, where students pass through course after course without ever hearing the word love. Human values are foundational to global health. Today’s humans, a hybrid of several genetically distinct species of hominids, continue our perpetual journey of return to the divine, the good, or however humankind describes this beauty way of ours. Academia’s expertise in species, specific forms, needs to be balanced with expertise in unitates, inclusive Unities. Through sub-disciplines like neoplatonic virtue ethics, philosophy opens the flower of the mind towards meaning in the human heart. Lefèvre guides readers on a journey of love through his image depicting “Prisce velate Theologie,” “Ancient Veils of Theology.” Human value is reflected in its anthropomorphic, fetal-form skeleton, which serves the purpose of ordering the mind towards greater inclusion in Unities, with the specific numbers and letters of the Kabbalah simply one example of how its “genetics” flesh out in different systems. Philosophy’s role in the Academy is to open minds to a state of perpetual self-inquiry, not to close them down through any discipline’s “perfected system.” Mathematics has undergone a metamorphic transformation during the past century, from a more rigidly-conceived “perfected system” to being understood as a system or discipline that approximates truth.

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3 Archetype of the spirit in its animal form functions on a plane beyond human consciousness (ARAS, Jung and Ladd, 2016, online).

4 Lefèvre d’Étaples J. De magia naturali. Alternative for Jacobi fabri Stapulensis. Magici naturalis. POKM0145-a, POKM0145-b. Olomouc ms. MI 119, ff. 174-342. Columbia Rare Book & Manuscript Lib., New York. Book II begins on f. 198; all further references are cited per Evans transcription-translation work-in-progress pagination; e.g. Book II begins with page 50, cited [Evans II: 50 f. 198r Ch. 1].
The 21st century is touted as the century of the brain, with new technologies literally opening our minds to that mysterious grey matter closed inside our skulls. At this turn of the new millennium; quantum physics, cosmology, neuroscience, philosophy, and psychology transcend the boundaries of their individual disciplines to merge in shamanic vision quest.

The Conclusion, Section 4 on the Shaman’s Creations, offers suggestions for practice.

1. Native American Ritual

Lee Irwin, Native elder and colleague in Native American Studies and esotericism, describes what we endeavor herein as shamanic vision quest in the dreamtime:

The primordial contents of the mythic world, with its plurality of forms and visionary appearances, are an unbound unity of powers whose discrete manifestations are subject to continual metamorphosis and transformation. It is this unbound quality of the mythic world that must be kept in mind. The visionary encounter reveals a continuous variation in both qualitative experience and specific contents. Like pearls on a string, the visionary experiences of the individual collectively encompass the unique encounters and abilities that lead to personal adornment, power, and knowledge. Those experiences manifest a unique history of religious development in symbols and actions that validate the richness and plurality of the religious world (Irwin, 1994, pp. 163-164).

Utilizing Irwin’s pearl necklace analogy, I will perform an experiment to see if his word description of our ouroboros medicine wheel embodies its form: Can words about shamanic vision name the objects of knowledge just as well as scientific formulas? The primordial contents of the mythic world are the archetypes in the dreamtime, which the shaman engages via mind or soul. Herein we equate the terms mind and soul in the tradition of medieval and Renaissance philosophy, where the hierarchies of consciousness are understood as an unbroken chain accessible through human embodiment. Today, we include ourselves in the animal kingdom, where every animal has a soul, since the word animal is inextricably bound to its source, anima or soul. The shaman accesses the dreamtime through animal spirit guides, whose powers determine which animal will guide the shaman on a particular vision quest. Traditionally, animal archetypes inhabit given directions on the medicine wheel, such as Bison in the North. However, each shaman’s unique abilities draw a unique constellation of animal spirit guides into their medicine wheel as part of the shaman’s personal adornment. A shaman’s medicine wheel, inhabited by all of their animal spirit guides, is a manifestation of the unbound Unity of powers that exist in continual transformation.

The medicine wheel’s central shaman stone is encompassed by a circle whose center is everywhere and whose circumference is nowhere. As an exercise within the dreamtime, here we can liken this unbound spherical Unity to the event horizon of a black hole, where space-time is annihilated and so is nowhere. The central shaman stone of this unbound Unity is our non-localized graviton. What has become general knowledge during the time of writing this paper is that we can observe gravitons in the
microcosm with the Large Hadron Collider at CERN, and we can observe gravitational waves in the macrocosm using technological devices separated in space (CERN, 2016, online; LIGO, 2016, online). So current-day science concurs with medieval and Renaissance philosophy, that the macrocosm is reflected in the microcosm: as above, so below. That philosophical theory was practiced by medical doctors then, who incorporated what we today call psychology. An emotional/neurological imbalance causing melancholy/depression was treated by these psychologically-minded doctors with images and potions of solar things, such as citrine or topaz stones and heliotrope. This is called sympathetic magic, a part of natural magic. Then as today, all things in creation affect each other, positively or negatively, even within mysterious uncreated worlds like emotions, and so we posit an unbroken continuum of life. This unbound Unity of life is experienced through mind or soul, with individual souls inhabiting all that is created and uncreated, from stones to plants to animals to gods, and unto the furthest Unity that we can cognize.

Current-day psychologists acknowledge that before us (and before Renaissance practitioners) shamans were humankind’s first healers, practicing shamanism for the community’s psychological and spiritual well-being (Krippner, 2007, pp. 16-22). Quantum physics speculates that non-localized graviton singularities in black holes are the same as gravitons in the human body and other matter. Our vision quest here explores that continuum of soul in created and uncreated matter as Unity, an inextricable creative power that humans and all other individual souls have access to. If we envision the human body as a manifestation of that creative power, with our navel—at the center of that unbound Unity—as the central shaman stone or graviton itself, it becomes apparent that we receive nourishment of the creative power through our individual though non-localized soul. In Native American performative ritual, we place the shaman stone in the center of the medicine wheel, to act as hogan, the One home. Shaman stone is the umbilicus that binds us inextricably to the transcendent abyss, the dark mother who creates and consumes all life. That is why shamans, psychologists, and practicing philosophers are known as humankind’s healers: we access the creative power, or divine love, of Unity itself.
This “culmination of concentration” is a solitary yet all-inclusive endeavor, because we intuitively discern both the “particular which is indiscernible in respect of class or term or point-in-space,” and the “widest span of objectivity.” “This is the attainment of Isolation” (Patanjali and Woods, 1914, p. xxxix). So Isolation is with a capital I, where this One inner graviton subject and its Unity with all outer objects is intuitively discerned. Soul enacts creation and dissolution at every point in space and at every moment of time simultaneously: this is the black hole ouroboros.

Again, that is the result of our experiment. How do we get from here to there, or from here to here as it turns out? The shaman stone graviton acts as the fulcrum point of transcendence into and out of dark matter. Jung called this performative action by soul the transcendent function, and the psychological practice of it active imagination. Whether you're healing yourself, your family, or the cosmic multitudes, your soul is performing the transcendent function of re-creating medicine wheels or worlds out of the abyss: we are creating something out of nothing. While that sounds impossibly difficult, as it turns out, that is the nature of the universe itself (we'll get to that), so we need only follow our own human nature to practice active imagination.

Neuropsychiatry examines human nature in terms of the human nervous system, exploring it down to the quantum level, deep within the structure of neurons. Spindle cells in the brain—whether human or dolphin—transport light waves, and presumably consciousness with it, at lightning speed. We know through neuroscience that humans have a relatively large number of long spindle cells (Marino, 2016, online). Whether our neuropsychiatric research is on human subjects or on dolphin subjects, spindle cells are the same, souls are the same: we are animal, we are anima.

It’s common knowledge that in physics various particles have positive and negative charges, and we strive to understand how they interact to create a physical universe, when we know that a positive charge and a negative charge cancel each other out: How is something made out of nothing? Spindle cells are bipolar with a positive charge on one end and a negative charge on the other end. Between those ends thoughts travel like lightning (Marino, 2016, online). If the ends of our spindle cells were linked together head to tail, would we experience the perpetual light of eternity? or the perpetual darkness of the end of time? The answer is yes.

Cosmologists have been studying the universe using mathematical formulas of light waves in motion, but suddenly with our recent observation of gravitational waves, we will be calculating the universe using mathematical formulas of gravitational waves in motion (LIGO, 2016, online). So perhaps, even though neuroscientists (and everyone else on the planet) have been fascinated with our cosmos of light, we must temper our obsession and acknowledge our cosmos of gravity. Yes, we have appreciated that gravity binds us to earth so that we can stand up on it and look upwards at other celestial spheres bound together by gravity. But since we’ve been thinking all this time, of consciousness in terms of light waves, we've been blind to the other half of the equation, which is gravitational waves.

So our enlightenment has been incomplete, or rather, we’ve completed enlightenment, now what? We can no longer presume that consciousness is light, nor is it measured by the number of spindle cells we have (dolphins have more), therefore we can’t presume that consciousness is gravity either. Consciousness is neither light nor gravity, neither light nor dark, neither opposite . . . so when we have a balanced coincidence of opposites wherein they cancel each other out . . . . . . we are beginning to understand the mysteries of individual soul, the lowly graviton who collapsed the universe. Still we strive to grasp the next horizon of knowledge, the next event horizon if you will, extending our souls into the mystical territory of dark matter. To get our minds around this, consider theoretical physicist F.D. Peat’s advice:

Pretty soon the realization comes that it is not so much the questions themselves that are the problem, but the whole persistent desire to obtain knowledge through a particular analytical route. While this approach may be the norm within Western society, it does not seem appropriate when sitting with Native American people. In the act of simply being with another culture there comes the realization of a need for balance, the understanding that there are times when it is better to listen than to ask, better to feel than to think, more appropriate to stay with a silence than to seek answers in speech (Peat, 2005, p. 5).
What we are looking for in these few pages, is the nature of the human experience depicted in the ouroboros image. At a medieval and Renaissance conference a few years ago, after my presentation on *De magia naturali* and *The Red Book*, an elder scholar came up to me and asked delightedly in a quizzical whisper, “Now have you seen that, where you are going along in the created world, and suddenly, . . . ‘poof’ . . . ?” Yes. The experience occurs in dreamtime consciousness—outside of space-time, because at the event horizon of the serpent's circumference, all of creation is annihilated. One cyclic creation is all that exists before the serpent swallows its tail and becomes again the absolute abyss, dark matter. An unbound Unity, the dark mother: world soul, *anima mundi*, the great animal.

What are the means at hand to experience such a creature? Through what lens can we see this cosmological Unity? How can we calculate her existence? How can we measure the infinitesimal cycles of life created out of the belly of the dark mother? . . . We can begin by emulating the nature of this world soul, *anima mundi*. This great animal transcends the boundaries of individual soul, is non-localized, is an unbound Unity. So we can begin by emulating her transcendent nature, and we do this very well through mechanical technologies that allow our human senses to transcend our human size and see into infinitesimally small neurons or out into the vast universe. But before those technological machines, humankind could transcend the boundaries of individual soul through shamanic techniques using the human nervous system itself. Indigenous shamans used their body as a lightning rod to ground the dark mother's creative power in the central shaman stone of their medicine wheel. The dreamtime medicine wheel is anchored by the shaman stone to the center of earth through gravity. The black hole’s gravity well is the same as the medicine wheel’s gravity well; all medicine wheels have a graviton singularity in the center that is the umbilicus, seed of life, or solitary star that explodes creation out in a big bang and then swallows it up again. But we’re getting ahead of ourselves. Life is all about the journey, whether shamanic vision quest, or the universe being created and uncreated out of dark matter: the ouroboros.

As your guide on this vision quest, I am bound to open your souls to the transcendent absolute. So I'll continue our visionary encounter by demonstrating continuous variation in the specific contents of our dreamtime medicine wheel. I've stated that this section on Native American ritual will proceed through images of nature photography, so as an experiment to test the hypothesis that the visionary's work is an unbound Unity that undergoes continual transformation, I looked at random in the computer file of photographs I've taken recently. I clicked open the last two beach camping trips we made in 2015, to see if some of those photos could serve as pearls on our string of ideas, just as well as the photographs I had already planned to use. Below are some visionary experiences that collectively encompass our ability to receive adornments, power, and knowledge through this vision quest; the photos are as taken, adjusted for size only, showing that consciousness manifests idea as image.

*Photo credit Three Eagles, 2015, Figures 9-30*
Figure 9. Primordial Universe. Dark Matter.

Figure 10. Graviton Seed of Life.

Figure 11. Brilliant Darkness of a Hidden Silence.

Figure 12. Big Bang.
Figure 13. Gravitational Waves from Dark Matter.

Figure 14. Light Waves from Dark Matter.

Figure 15. Gravitational Waves.

Figure 16. Light Waves.

Figure 17. Macrocosm Reflected in Microcosm. As Above So Below.
Figure 18. Gold Starlight.

Figure 19. Graviton Stone in the Center of Earth.

Figure 20. I Stand on the Stone.

Figure 21. Creative Dark Matter.

Figure 22. All Worlds Created and Uncreated.
Figure 23. Waves from the Womb of the Dark Mother.

Figure 24. Her Footstep on Wet Sand. Outside of Time and Space.

Figure 25. Draws Primordial Waters Back Within.

Figure 26. The Black Hole Ouroboros.
**Figure 27.** Brilliant Darkness of a Hidden Silence.

**Figure 28.** Touch the Stone of Dark Lightning.

**Figure 29.** And Paint Rainbow Bridge. To Draw Her Down.

**Figure 30.** Anima Mundi.
Designation of the dark mother, *anima mundi* or world soul, as feminine is arbitrary here, although it does follow medieval and Renaissance tradition, where the masculine is often designated as the higher spirit in a spirit-soul binary, or more blatantly as god with a capital g. My point is that in current-day scholarship the roles are interchangeable. Copenhaver’s online translation-in-progress of Pico della Mirandola’s *Orations* formulates our dark mother, isolation, in masculine terms as “the lonely darkness of the Father”:

O supreme liberality of God the Father, supreme and wondrous happiness of man, to whom it is given to have what he chooses, to be what he would be! From the moment of birth – from the mother’s womb, as Lucilius says – the beasts take what they will have. Either from the beginning or a little later, the spirits above have been what they will be for all eternity. In man at birth the Father has planted seeds of every kind and sprouts of every type of life, and if anyone cultivates them, they will grow and bear their fruit in him. If the seeds are the vegetal kind, the man will be a plant. If they are sensual, he will become a beast. If they are rational, he will turn into a heavenly animal. If they are intellectual, he will be an angel and a son of God. But if he is not content with the lot of any creature and draws himself into the center of his unity, becoming a spirit and one with God, this being who has been placed above all things will transcend them all in the lonely darkness of the Father (Copenhaver *et al.*, 2012).

Notice in this mystical description of isolation or Unity that Pico (Lefèvre’s progenitor) uses the term “man” generally in place of what we are calling “soul.” We can see how, in medieval and Renaissance eras too, “man,” “animal,” “anima,” “soul,” was perceived as a continuum. “Man” can transcend even his angelic divine form by drawing himself into the center of his Unity, and thus become One. Spirits, who have been what they will be for all eternity, are what we call archetypes. Pico drops us into the lonely darkness of the father: through transcendence, into Patanjali’s abyss of seedless concentration.

Thus we see that “supernormal” natural magic or active imagination is normal, even commonplace throughout history. That’s why we can examine those techniques in terms of a shamanic vision quest that we can take today, through intellectual, scientific, literary, or ritual art-forms. Just as in Pico’s journey into the lonely darkness of the father, we journey now through cosmological hierarchies of ideas into the heart of the dark mother.

As in Jung’s active imagination or Lefèvre’s natural magic, we find that enlightenment comes in steps; enlightenment comes on ordinary feet. Pico delineates that you simply cultivate the soul seeds at any given layer along nature’s celestial hierarchy to harvest its fruits. Lefèvre quantifies this in his ascending teaching methodology of imagination, reason, and intellect, which we’ll learn more about in Section 3. And, since we are privileging neither lightness nor gravity, neither ascent nor descent, we can entertain Heraclitus’ maxim: “The way up and the way down are one and the same.” Surrender to divine love, between the coincidence of opposites, is the way of philosophers, psychologists, and shamans throughout history.

* We need to know these images in all their variety because dark moods are healed by images of darkness, not by images of light.

--C.G. Jung

(ARAS, Jung, and Ladd, 2016, online)

Enlightenment comes in cycles of light and dark, as the polarities of opposites spiral through time, on and on into eternity . . . . Anyway, lowly graviton was contemplating her most recent existential crisis, having received her Master’s degree. There was nothing left but to make the dark conscious. Where to begin? Here I am, on a family vacation in the High Sierras, enjoying a solitary vision quest up the switchbacks to Third Falls as I have done since childhood, and had the thought, “Where are my animal spirit guides?”

No sooner was that idea dropped into the dark abyss of my soul that time spiraled forwards up the trail to the above, and backwards down the trail to the below: nothing from my past was lost to me, and nothing from my future remained unknowable; I stepped out of time and space once again, as I had done on so many solitary
beach-walks years and decades before, and my footsteps were on wet sand where the tide washed them away . . . ‘poof.’ Still within this dreamtime sphere, now in the dry High Sierras, an animal spirit guide approached me from the West—Harbor Seal, reminding me she’d been with me all along, from childhood years, swimming together in the waves at the beach. We had met face to face at the Islands one time during teenage years, contemplating joy in each other’s existence, and eternity in each other’s eyes. Seal had touched my legs inquisitively with her pinniped paws, and let me touch the soft deep fur of her chest. Years later away at college in the frozen Midwest, an antique seal-fur coat offered itself to me at a thrift-store, and I received the adornment with gratitude for its warmth, its dark black softness. Now I understood the way of cyclic time, our ritual round dance, and walked on in the dreamtime medicine wheel.

After Seal’s familiar voice, I heard the call of an Eagle, unmistakable, from up the trail to the East. Around the switchback at First Falls, Lynx Bobcat quietly appeared at my feet, his magic silence from the South. At Second Falls, Eagle called to me again, and I kept following, up and up the spiral trail. At the top of Third Falls she called a third time, and I saw her soaring, circling higher and higher, until she disappeared. Embodiment of the Great Eagle, I received the adornment of my Native name.

Three Eagles walked back down the switchback trail, footstep by footstep, consciousness floating between the two, with neither leaving a footprint. Timeless creature of light. Then Two-Horned Bison from the North, offered himself as that undeniable solidity more real than earth, that creative dark matter, like gravity itself. Yes, I thought, as I returned to the mountain’s base; balance between opposites, medicine wheel of the four directions, a living Unity of dreamtime creatures.

Father of archetypal psychology, James Hillman writes in his essay *Cosmology for Soul*:

I venture that a cosmology for soul gives special attention to animals. I propose that any acceptable new cosmology will have to receive approval from the animal kingdom. . . . Another masterwork of cosmology, Plato’s *Timaeus* (55c) . . . describes a dodecahedron used by the creative maker for the “whole.” Following upon the geometric shapes for fire, water, air and earth, there is a fifth, a most comprehensive figure which has, says Plato, “a pattern of animal figures thereon.” It reminds of another passage in Plato (*Republic* 589b-c) where he presents “the symbolic image of the soul” as a multitudinous, manyheaded beast with a ring of heads tame and wild (Hillman, 1988, pp. 280-281).

When we returned home from our family camping trip, I began vision questing in the dreamtime towards a physical medicine wheel rug to plant my feet on, to ground those adornments on earth. I needed to bind above to below. Storm design rug offered itself, and I learned from it what the lightning bolts meant, and how to charge a shaman stone placed at its center with the power of lightning through my body. I began to practice the ritual that storm taught me called medicine wheel of the six directions, and storm spoke this invocation through me:

![Figure 31. Three Eagles’ Invocation Medicine Wheel of the Six Directions.](image)

The following year in the High Sierras, as I walked in the dreamtime medicine wheel, up the switchbacks to Third Falls, I was adorned with Great Eagle’s ritual invocation, which I brought back down with me to the mountain’s base. To ground the adornment in time, instead of returning to camp, I took the straight trail up the middle of that glacier-carved valley, and up onto the immense erratic boulder that the glacier had dropped in the center. Thereon I performed the ritual invocations: first the medicine wheel of the six directions, to transcend into the dark mother
and bind her to the stone; and last the Great Eagle’s invocation to draw out her powers: Photo credit C.M. Evans, 2015, Figures 32-34.

Figure 32. I stand on the Stone in the navel of the storm . . .

Figure 33. Love is the lightning bolt calling ancestors and animal guides.

Figure 34. Great Eagle, Sky-Spirit

Great Eagle, Sky-Spirit

guide my words in the Beauty Way of your outspread golden wings.

Wisdom of the White Lotus-Sun blossom into Earth Blue Lotus of the First Waters.

Shaman Stone navel of the storm

ground your lightning bolts from the four houses of the wind

in the Medicine Wheel of our Hearts

That we may heal each other once again.

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2. Depth Psychology

Depth psychology, whether Hillman's archetypal psychology or Jungian psychology, requires at least an equal ratio of practice to theory. So we'll continue on our inward practice of shamanic vision quest. For this endeavor, the idea of heart is the golden star we strive towards, so it's important to contemplate the nature of heart. The idea of the heart as seat of the soul, or center, is conducive here, with the caveat that idea is non-localized, archetypal. We could just as easily argue the point that mind is the seat or center of soul, and in fact we have equated them herein.

What is the point of attempting to pin-point the locus of soul's consciousness in a physical structure such as the human brain or heart, when we've already established that soul is non-localized like our graviton singularity? Souls exist on the level of archetype, like Pico's spirits.

For practice however, distinctions are essential on the physical level; distinctions are real, which goes to show that although graviton is a non-localized singularity, it also exists as measurable gravitational waves—no argument there. So the medium that we are working with in practicing shamanic vision quest must be something that encompasses both particles and waves: here we explore the idea of dark matter as that entity who creates and destroys at the same time. Where is the place where we humans can see that graviton immovable mover in action? Here in the real world of course, though we're not sure what the real world is. How can something be created out of nothing, remember? So really, we are interested in the magic of nature, of creation; the genesis of creation. Everyone's interested in that.

The medieval and Renaissance esoteric traditions—alchemy and natural magic for instance—which Jung emulates in The Red Book (2009)-- conceive of the idea of heart, using a rather literal logic, as four-fold: the quaternary form of the human heart and of the idea of heart, is a stable base or seat to house the soul in. During those eras, many images embodying that idea of human heart in the center were created by practicing shamans of the day, called by other names like gnostics, neoplatonists, or mystics. The godhead or Unity was often experienced in a vision, or image, like archetypal human as six-winged angel in the center of a square, with the four evangelists at the corners: bull, eagle, lion, and earthly man. It's not surprising then, that Native American ritual medicine wheels are mapped archetypally and physically onto the four-fold seat of cardinal directions, with supernatural shaman stone grounding them in the center. As we know, the medicine wheel, and the medieval Renaissance geocentric idea of soul, are balanced between above and below as well, forming a dreamtime or archetypal sphere. Dreamtime spheres are grounded to the idea of center, non-localized graviton soul; whereas real matter medicine wheels are quite obviously grounded by gravity to the center of earth. Is it the nature of earth’s dense iron core that causes gravity, or is it the nature of non-localized graviton to cause gravity? The answer is yes. The microcosm is a reflection of the macrocosm. Real matter is a reflection, of what? Perhaps dark matter. So, on this vision quest we are continuing to journey towards the beauty way of the dark mother, or the lonely darkness of the father.

Medicine Wheel of the Four Directions ritual:

- stand on the Stone in the center of your medicine wheel, facing East
- turn to the left, and shake the storytellers rattle as you call out the four directions, substituting your unique animal spirit guides for mine I’ve used here as example

* NORTH – Two-Horned Bison
WEST – Harbor Seal
SOUTH – Lynx Bobcat
EAST – Golden Eagle

You can turn to the right or to the left in any cycle of the medicine wheel, and you would select a physical ritual item from your own received adornments, rather than my storytellers rattle used as example

- it’s important to ground your heart center in nature’s elements as well, so during another ritual you would perform a medicine wheel cyclic sphere like this

* NORTH – Earth
WEST – Water
Jung (2009) also performs medicine wheel of the six directions throughout *The Red Book*, since balancing opposites, offering or sacrificing them to the center, is the essential practice in shamanism, isolation, individuation. To journey through life with both palms offered in supplication—receiving in devotion—is to stand alone in the center at the end of time. From there you experience the lightning power of the dark mother, as she births continually the soul of the world, *anima mundi*. Active imagination is the term Jung used for that birthing process of individuation. He practices active imagination, or constraint, in various ways; sometimes as image, sometimes as word:

The Above is powerful, the Below is powerful, Twofold power is in the One. North, come hither, West, snuggle up, East, flow upward, South, spill over. The winds in-between bind the cross. The poles are united by the intermediate poles in-between. Steps lead from above to below. . . . Night sinks blue and deep from above, earth rises black from below. A solitary is cooking up healing potions. He makes offering to the four winds. He greets the stars and touches the earth. He holds something luminous in his hand. Flowers sprout around him and the bliss of a new spring kisses all his limbs. . . .

May your intercession be meant for him, so that his medicine grows ripe and strong and brings healing to the deepest wounds. For your sake he is solitary and waits alone between Heaven and earth, for the earth to rise up to him and for Heaven to come down to him. . . . I stewed the roots of all human thoughts and deeds. I watched over the cauldron for many starry nights. The brew ferments forever. I need your intercession, your kneeling, your desperation, and your patience. I need your ultimate and highest longing, your purest willing, your most humble subjugation. . . .

The work of salvation is endless.

--C.G. Jung, 1914-1930

*The Red Book*

(Jung *et al.*, 2009, p. 309)

We've gotten so good at this practice of active imagination, enacting the individuation process through various cultural traditions including modern science. Aside from being endless, is that all there is to it? Well, Jung's individuation process took place over his 16-year journey through *The Red Book* (2009) material, which in its current published form is 371 pages. And although we've agreed that enlightenment or individuation is almost commonplace throughout history, we have to admit that, like all vision quests, it's arduous. Our explorations into the human mind continue to open new vistas, through neuropsychiatric work in very tight places: even the magic in our suggested superconductor of spindle cells joined end-to-end in a sphere around the brain will occur between the walls of a single spindle cell. On a cosmological scale we will have to launch transceivers into space far outside the sun's gravitational influence, in order to measure the gravitational waves that weave the fabric of space-time (LIGO, 2016, online). Soon after that, humankind may decide to launch a probe towards the black hole at the center of our local galaxy to find out just what's in there. And while few come back from the event horizon to tell us what it's like, while few come forward like Dante or Jung to give us a detailed story of this journey into our human soul, there will be many like myself, a lone graviton who can offer glimpses into its beauty.

It's easier to believe in an enlightenment, a quantum leap in consciousness, when it's somewhere far out in space-time like a black hole, than to believe that enlightenment comes on ordinary feet just like our own. My advice to you is not to talk about your experience of the individuation process, or they'll call you mad. Aside from that, to ground us brave gravitons, I'll continue with shamanic intuitions received on my 20-year vision quest through individuation, that ended when I began to teach *The Red Book* (2009). Individuation is just one level of enlightenment, as the universe proves to be multi-dimensional and vastly complex, so again it's not a superhuman feat. We are *anima* animal, soul, part of nature herself; so our scientific explorations or shamanic vision quests are natural. Techniques for engaging in the journey are not supernormal, but super normal, and super natural. Jung said many things about madness, but to me this is the most profound:
archetypes using more generic names, such as wheel or lotus of the heart. In Section 3, we'll see Lefèvre's illustration of this archetypal correspondence in the image "Prisc velate Theologie," "Ancient Veils of Theology." By virtue of the law of correspondence between above and below, natural magic accesses archetypal powers using number mysticism. The planet Jupiter is also the personification of nature's lightning power, and is ascribed several numbers that describe his relationship with other powers. Lefèvre explains the technique of numerical ascension, "wherein the worthy practitioner by the Jovial chains ascends to the Jovian mind" (Evans II:58 f. 202r Ch. 4). Epstein compares Kabbalah and Tao, citing neurologist Chiang:

When the practitioner constantly sends the genuine idea to the nervous system, it moves on uneasingly; a tremendous change in the electrical charges is effected and the current flow is greatly increased. As the operation in the serious practitioner goes on month after month, and year after year, the emergence of "lightning and thunder" within his nervous system will be the natural outcome.‘... Here symbolic language is used to describe a physical phenomenon (Epstein, 1978, p. 71).

Of particular interest is that this phenomenon, which Lefèvre's practitioners of Pythagorean philosophy or Kabbalah experience as a unification of the two into One, a Unity between the coincidence of opposites, neurologists now characterize as a "depolarization of the electric charges in the network of the nervous system" (Epstein, 1978, p. 71). When the electrical charge in the nervous system decoheres, the practitioner experiences lightning. For this reason, natural magic is called the practical half of philosophy, because it creates results in the natural world through an active practice. Without further scrutiny of the mechanics of natural magic, it would be categorized as positive theology since it is active. Its magic happens, however, always through a negative theology, a sacrifice—both an offering and a receiving—between soul and world soul, anima mundi. We stand on the stone and receive the lightning power.

Like the lightning bolt—where the electrical charge of the air atoms decoheres or splits apart—the big bang of light we perceive as...
being “created” out of thin air can only be experienced in the depolarization of air atoms as they are “uncreated.” So only from within the abyss of annihilation can we perceive creation. Only from the stark vantage point of this singular, isolated, individual experience of consciousness can we begin to perceive that golden white light permeating “the real world” around us. As Maharishi Mahesh Yogi terms it, from cosmic consciousness we begin to perceive god consciousness, and from there we grow to Unity consciousness. What quantum physics strives to discover—the theory of everything—is this Unity consciousness. We will only be able to conceive of how Unity is constructed when humankind as a species approaches closer to Unity consciousness. For now, we can only conceive of this singularity inside the black hole—as a species we are approaching “enlightenment” or cosmic consciousness: what Patanjali terms isolation, and Jung terms individuation. This is a solitary task, explaining why we “civilized” world citizens value individual freedom so highly—we conceive of our highest value that way, in terms of individual freedom, because we are yet striving for the first glimpse of enlightenment where we will experience the beginning of creation utterly alone.

The big bang of sound and light that ensued from that first subtle fluctuation within Unity as the graviton itself, is the totality that we thus far can conceive of—because we believe our senses, which tell us that this “material world” is real, a world of sound, light, touch, taste, and smell. Beneath that reality is the truth that what we are perceiving is an un-created world that is merely the absence of the created, the black hole around the singularity. We perceive what the brainwaves depict from sensory input of the outer world, unto the vast cosmology of outer space itself. Until we turn our gaze inward through meditation techniques, and through that self-reflective gaze come upon the cosmology of inner space. Familiar signposts along that inward path that are common to all humans, are the visions of sages and shamans, told through myth and written down through the ages, as offerings to other human beings on the path. These are the stories of our pathless path together—whether stone, plant, animal, or god—for all are One at the end of time. With the first fluctuation of gravitational waves Chronos, old father time, appeared. And this is what was later told of him in that inner cosmology, by those who lived by the knowledge of good and evil, yet persevered in ascending that tree to its root:

She said: “Tell me about his statement: “The tree from which whoever eats will never feel hungry again.”” He said: “We were told by the sages who continued looking for the nature which was called their tree, till they found it and ate its fruit. I asked them about it, and about its state. They described it to me as the pure whiteness, and they said that it exists. But your asking me about it is not sufficient. They did not give a complete explanation of it, nor of its food.” She asked: “They veiled it then. Favor me with a complete explanation of what they veiled.” He said: “I will. But understand that I will answer you symbolically.” She said: “Please do!” He said: “Take that white tree, and build a round, dark house for it, with dew surrounding that house. Put it in it with the tree an old man who is more than a hundred years old. Then close him with her up, and be careful when you close it so that no wind reaches the two. Leave them in their house for 180 days. Know that this old man will become a young boy. How astonishing are you natures, that old man was changed into the body of a youth, so that a father turned into a son! So God be praised, the best creator, the creator of what he wants. O Theosebeia, upon your life, the sages were right when they named that water life, because whoever drinks from that water dies then lives, and he turns into a youth” (Zosimos and Abt, 2007, pp. 52-53).

Up to now, medical science has traversed anti-aging rivulets towards the fountain of youth fruitfully; over large portions of earth, humans enjoy a higher quality of health than we have in the past. But from now on, medical sciences are beginning to ride great rapids towards the ocean itself. We acknowledge that a benefit of technological advancements, such as exploring gravitational waves far out in space, is receiving the adornment of greater national and global power, with the side effect of receiving the adornment of medical healing powers for individual benefit. Using personal freedoms received through national and global technological advancements, in Academia we can
offer each other suggestions of where cosmological work might bear fruit for human health through neuroscience. I leave the math to those in specialized scientific fields, in the hopes that there will be greater acknowledgement from mainstream science that we furrow the same fertile soil of human consciousness. The healing powers that we stand to gain are formidable. So, with the distinct possibility that the power of gravitons and gravitational waves has been cultivated by shamans since humankind’s conception, we need to research, through many disciplines, what this natural magic is.

Jung’s research into human psychology and psychiatry directs us to what he termed the transcendent function, and later coined as active imagination. In more than one instance, Jung credits other esoteric traditions with the identical discovery—specifically the Chinese book of life (think fountain of life or genesis of creation), and Patanjali’s Yoga-sutras. In his “Commentary on ‘The Secret of the Golden Flower,’” Jung credits this text on “Chinese yoga [with putting him] on the right track” (Jung, 1983, p. 4). Jung also defines his concept called the collective unconscious: “The collective unconscious is simply the psychic expression of the identity of brain structure irrespective of all racial differences” (Jung, 1983, p. 11). This stipulation should make neuroscientists more comfortable with our genres of research, and open doors for researchers in neuroquantology. Beginning in 1932, Jung held seminars at Swiss Federal Institute of Technology (ETH) on comparative esoterism: “focusing on the spiritual exercises of Ignatius of Loyola, Patanjali’s Yoga sutras, Buddhist meditational practices, and medieval alchemy. . . . The critical insight that enabled these linkages and comparisons was Jung’s realization that these practices were all based on various forms of active imagination—and that they all had as their goal the transformation of personality—which Jung understood as the process of individuation” (Jung et al., 2009, p. 220).

In the field of transcendence techniques and consciousness, A. Arenander has been conducting research in the deep inner space of neuroscience. Arenander has put quantum gravity predictions to experimental tests in his work on anti-aging: through experiential brain techniques, and the anatomy of neurons (Arenander, 2016, online). I met Arenander in 1979, when he first began teaching courses at MIU Maharishi International University, at the time when I graduated with a BA in Comparative Literature & Research in Consciousness. It was at MIU that we learned to practice Patanjali’s Yoga-sutras. With Maharishi as my beloved spirit guide, and other guides before and since, I’ve been on vision quest for longer than the reported duration for individuation of 20 years, which happened from age 36 to age 56. The point that needs stating here is that age 36 or thereabouts—at midlife crisis—is the time in human brain development when consciousness undergoes a quantum leap, both upwards and downwards (APA and Phillips, 2016, online; UCLA Newsroom and Page, 2016, online).

From my experience, and what bears mention here, is that—like developmental milestones in childhood—this growth in consciousness comes only as a result of a multitude of neurons being sacrificed. This particular level of consciousness is experienced as a fall between soul and anima mundi, just as an earlier developmental level is experienced as the fall from Eden. The fall at 36, “in the middle of my years,” was “through the looking glass.” It was a time when the neurons responsible for holding the illusion of individual soul separate from world soul were pared away, severed. I fell into the abyss between opposites, estranged from both soul and anima mundi. During early years of the reintegration process, I received many confirmations from the greater cosmos that urged me to accept the pain of separation and continue on. One such confirmation was the day my autistic son, then around age seven asked me, “Why are there two of you?” So I was falling into balance between the two soul levels. Because my son trusted me to see him through life’s transformational challenges, I in turn had to trust the abyss of the dark mother to re-create me. So many wise guides along the way.

Comfortable in the dark field of cosmology, L.A. Glinka, another NeuroQuantology author, has been conducting research that may prove fruitful to human neuroscience as well. While I don’t understand the math, there are synchronistic proofs of its efficacy that I can offer here. One such mathematical probability just happened, where I opened Glinka’s (2012) book Aethereal Multiverse: A New Unifying Theoretical Approach to Cosmology, Particle Physics, and Quantum Gravity at random to page 456. He points to the important role played by loop
quantum gravity "on the bijection between unitary representations of a certain group."

Particularly, the General Relativity written in terms of Ashtekar's new variables and the three-dimensional Chern-Simons theory is a constrained gauge theory. The non-perturbative level of the quantization procedure is, according to Ashtekar's views, essential to study quantum aspects of gravity. The perturbations models are background dependent, i.e. take into account existence of a base geometry—the Minkowski space-time—and perturbate it by implementation of space-time distortions which violate the Einstein equivalence principle. Loop quantization does not require new structures, like strings or supersymmetry, applies new techniques and for this reason is very close to the conventional canonical quantum field theory. The program is based on steps. The first is the individuation of a collection of gauge-invariant functions . . . (Glinka, 2012, p. 456).

Rather than posit physics' metaphoric use of shamanic terms, I posit that physics and shamanism study and describe the same entities, as in my suggestions that follow. What Glinka calls "the bijection between unitary representations," is what shamanism through the ages calls "coincidence of opposites." Physics' "constrained gauge theory" is a type of shamanic constraint. Physics' "non-perturbative level" is shamanism's transcendent function. Loop quantization is based on the steps of constraint, just as shamanic isolation or individuation is based on the steps of constraint. Individuation is a step or result of performing the physics constraint, just as isolation or individuation is a result of performing the shamanic constraint. Loop quantum gravity embodies the microcosmic ouroboros black hole just as it embodies the macrocosmic ouroboros black hole: the microcosm reflects the macrocosm. As shown next, Glinka describes the behavior of macrocosmic "massive gravitons," and suggests that higher dimensional problems could be solved using his formula.

At the 2011 conference Quantum Theory and Gravitation, held at Swiss Federal Institute of Technology (ETH), the lecture by V.F. Mukhanov motivated Glinka's Chapter 3 "Massive Gravitons." Therein, Glinka considers gravitons using various approaches, with some results that interest us here: "In this manner, implementation of the massless limit to the energy-momentum tensor of a massive graviton is not difficult to perform and shows that exactly all its components identically vanish. In the light of the Markov hypothesis [337], masses of measurable particles are less than the Planck mass, so this suggests that this type of graviton is nonmeasurable (Glinka, 2012, pp. 151, 161, and 172-173). Chapter 16 "Higher Dimensional Quantum Gravity" also concludes with material that interests us:

The choice of the bosonic relations is argued by the one-dimensionality of the quantized theory. In such a situation there is no difference between bosons and fermions. Particles obeying one-dimensional statistics are called axions. Therefore, in the quantum field theory (16.143) axions are the quanta of gravity, i.e. gravitons. . . . It is clear that the presented construction in itself is highly non-trivial, because allows to express quantum gravity as a quantum field theory formulated in the Fock space of creation and annihilation operators. Moreover, the theory is based on comparatively simple mathematics which is given by the one-dimensional Dirac equation. The quanta of gravity, gravitons, in such an approach are identified with axions and possess natural supersymmetry. . . . We have showed for the case of four-dimensional space-time that the global one-dimensionality conjecture leads to the generally solvable model of quantum gravity. This model has been straight-forwardly solved for a number of particular space-times solving the Einstein field equations. Similar ramifications can be performed for the case of the model of higher dimensional quantum gravity, because this model is based on the minor generalization of the general idea formulated for the four-dimensional situation. It is worth stressing that particularly interesting solutions, which could be studied in further research, are higher dimensional generalizations of black holes and higher

Whether graviton or massive graviton, all of its components identically vanish—poof! Whether graviton or massive graviton, all of its components taken together are called a black hole. When all components of the ouroboros black hole vanish, the result is isolation or individuation of the soul/graviton singularity—which is nonmeasurable: the circle whose center is everywhere and whose circumference is nowhere. Gravitons obey one-dimensional statistics; they are a Unity or the One, regardless of relative size. Glinka suggests that quantum gravity can be expressed "as a quantum field theory" in a space of "creation and annihilation operators." I posit that his formulations of quantum gravity are embedded in dark matter itself, which is a space of creation and annihilation: the dark mother. Planck mass is defined as the smallest possible black hole. So while gravitons themselves are nonmeasurable, Glinka shows that we can nonetheless measure the universe through axions—which are the quanta of gravity, gravitons—empowering use of the Planck mass after all. Relativity is collapsed into the one-dimensional space of gravitons, into the One Unity of the dark mother. Glinka’s gauntlet to physicists researching quantum gravity and dark matter can be taken up with confidence, now that gravitational waves have been detected (LIGO, 2016, online).

My counterpoint, regarding shamanic research in consciousness, is to become childlike in your practice. The divine child at play is sometimes personified as Telesphoros, as Jung did in his carved stone image at Bollingen, Jung’s home in Switzerland. Jung carved this stone image of Telesphoros, the divine child at play, in the center of a rectangle medicine wheel designed like my own Navajo storm design rug. It bears pointing out that Jung visited indigenous tribes of the American Southwest. His divine child is thus portrayed as the hogan/home, the central shaman stone itself— the graviton navel of the storm—with lightning bolts from three directions of the medicine wheel converging in the shaman stone, and grounding that power to earth as the fructifying waters of life, flowing from the divine child out to the fourth direction. Telesphoros in Jung’s rendering embodies the archetypal childlike shaman, who receives fiery life force from the archetypal dark mother or father, and saves that creative power as the waters of life: the fountain of youth, or the genesis of creation.

In The Red Book, Jung renders this divine child archetype as a flower of life, naming Image 82 "The Divine Child" (Jung et al., 2009, p. 82). This flower of life image, the archetypal divine child, is a fiery red 8-petaled star-like flower, floating in the waters of life that nourish the green earth both rest upon. This entire image of the genesis of creation is embedded in a dark purple field—the dark mother, dark matter. As mentioned in this paper’s Methodology section, image expresses the archetypal idea intuited during shamanic research, which is conducted within consciousness. Image is a clear argument of research results: archetypal ideas are re-created by shamans throughout the ages as the same image. To demonstrate that, I offer another shamanic image of the divine child, the son of the fire flower:

![Figure 35. Photo credit Three Eagles, 2016.](image)

On a vision quest to Lancaster in 2009, I purchased several Pennsylvania Dutch hex sign decorations such as this, designed in the 1940’s by Jacob Zook and now sold by the family business. The shamanic idea and this image that embodies it are the same as Jung’s “Divine Child:” a central fiery sun or fire flower, floating on the waters of life that nourish the green earth both rest upon. To signify that this image of the genesis of creation is embedded in the dark mother, I placed it on a dark purple shawl for the photograph. I journeyed on vision quest to my
French ancestor’s home in the New World—in a childlike way, not knowing what I would find. Natural magic: Walking step by step on ordinary feet, with both hands open (suspend judgment and wait for the fruits), I received these shamanic images carried by my Huguenot ancestors from their religious refuge in the Palatinate. The ancestors carry and confer the lineage. The ancestors who claim me carry the shamanic lineage of Jacques Lefèvre d’Étaples, his Swiss colleague Zwingli, and the German pietists of the Palatinate, just as Jung’s ancestors do. The child receives lineage adornments through the dark mother herself, not through a human knighting them shaman such-and-such. In his book The Medicine Wheel: Earth Astrology, Chippewa medicine man Sun Bear explains:

The foundation of the religion and the life of the Native people in the United States, as well as in most countries if you follow the history back far enough, is personal vision, personal communication between the individual and the Creator Spirit, by whatever name this force was called (Sun Bear and Wabun, 1992, p. xi).

* You dreamed of the flame, as if it were life.
But life is duration, the flame dies away.

I carried that over,
I saved it from the fire.

That is the son of the fire flower.

*--C.G. Jung, 1914-1930
The Red Book
(Jung et al., 2009, p. 354)

3. Renaissance Natural Magic
Renaissance humanists of the Florentine Platonic Academy, Marsilio Ficino and Pico della Mirandola conceived of natural magic as a prisca theologia, pristine or ancient theology, embodied in their time through the spirit of Christ as the Christian trinity. Current-day Academia is responsible to teach this esoteric tradition from a multicultural, interdisciplinary worldview, as I posit the humanists intended. This prisca theologia reaches back in time to humankind’s ancestral shamanism, which was grounded in nature. Renaissance natural magic encompasses Christian Kabbalah, which is comprised of other specific traditions, namely Jewish gnosticism, neoplatonism, and hermetism. During the Modern era, Jung named gnosticism and neoplatonism specifically as “the systems that contain the materials which are suited to form the basis of a theory of unconscious spirit”—one that is practiced as the individuation process (Jung et al., 2009, p. 207). So it’s not surprising that Native American ritual—immersed in nature—engages depth psychology and neoplatonic natural magic to inform our shamanic vision quest.

University of Paris philosophy professor Jacques Lefèvre d’Étaples published extensively, yet for half of a millennium the sole complete manuscript of his 1493 treatise De magia naturali has remained unpublished, preserved by Bohemians in what is now the Research Library in Olomouc, Czech Republic. Exhumation of the treatise during our modern era began with P.O. Kristeller’s mid-20th-century microfilm copy of it, now archived at Columbia University, where E.F. Rice Jr. also researched it. Currently, B.P. Copenhaver at UCLA edits writings by Pico della Mirandola, Lefèvre’s immediate source through Conclusiones and Heptaplus, and in-person during his 1492 pilgrimage to Florence. In C. Black’s edition titled Pico’s Heptaplus and Biblical Hermeneutics, he likens the Heptaplus to a single skeleton of a coherent body, whereas he more or less calls Conclusiones a bag of bare bones. I mention this metaphor of a single skeleton or body because the sole image that Lefèvre depicts in De magia naturali resembles the skeleton of a human fetus curled in its reptilian stage like an ouroboros, the serpent swallowing its own tail. He titles that image, “Prisca velata Theologie,” or “Ancient Veils of Theology.” This skeleton of the Pythagorean Book II becomes fully fleshed throughout the course of the De magia’s six books—three of which are primarily astrological, and the remaining two predominantly mythological.

Lefèvre depicts his philosophy and practice of natural magic through this sole image

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5 Olomouc, Universitní knihovna, ms M I 119, ff. 174-342.
6 Jacob Fabri Stapelensis Magici naturalis. Columbia Rare Book & Manuscript Library, POK microfilm 145a and 145b: Olomouc, Universitní knihovna, ms M I 119, ff. 174-342.
in the *De magia*, and later through the sole image in *Quincuplex Psalterium*—a flower of life. Both cosmologies depict the genesis of creation out of Unity. Lefèvre divides natural philosophy into two divisions: philosophy, the theoretical science; and natural magic, the practical science. This magic works through attractions and repulsions that knit together heavenly and earthly things (Rice, 1976, pp. 19-29). Natural magic was the term used for describing numerical correspondence between positions of heavenly bodies and musical intervals, belonging to a cosmological theory that the whole universe is constructed on musical proportions (Walker, 2000, p. 81). Lefèvre’s *Book II* discerns the process of genesis through the number mysticism of numerical ascension. This practical philosophy exercises the relationship between macrocosm and microcosm, through human embodiment, by virtue of their isomorphism. Practitioners of natural magic utilize Kabbalistic number mysticism such as the 10 *sephirot* (spheres) or tree of life, and *gematria* or correspondence between letters and numbers.

4. Conclusion: The Shaman’s Creations

Enliven the medicine wheels that bind earth to sky with a lightning bolt of love, the human nervous system.

What is the *prima materia* with which to bind above and below, with which to mix the seed of individual soul into world soul, *anima mundi*? Jung describes the secret ingredients of the technique:

> *Only fidelity to love and voluntary devotion to love enable this binding and mixing to be dissolved and lead back to me that part of myself that secretly lay with men and things. Only thus does the light of the star grow, only thus do I arrive at my stellar nature, at my truest and innermost self, that simply and singly is.*

> --C.G. Jung, 1914-1930
> The Red Book
> (Jung et al., 2009, p. 356)
Hillman followed the precept of Heraclitus, Greek philosopher of Late Antiquity, instructing us that the path upwards and the path downwards are one and the same. We can either ascend to the above or descend to the below on a linear vision quest, with the same results. Or, as we’ve clearly seen in our shamanic vision quest here, we can engage in a cyclic or spherical hypnagogic journey. We’ve held cosmology’s black hole ouroboros in mind as an image of transcendence towards more inclusive levels of Unity, and we’ve seen a Renaissance fetal-form image of the soul’s journey as the anima mundi folds back upon itself in a self-reflective gaze. Our human mind is flexible—we practice the beauty way of love in every way that we can. Constraint is a powerful technique, practiced in many traditions throughout history, going back in time to humankind’s indigenous shamanism:

<table>
<thead>
<tr>
<th>Constraint: Enlivening “Super” Normal Powers</th>
<th>Using Lefèvre’s ascending methodology of imagination, reason, intellect; we can practice in this way:</th>
</tr>
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<tbody>
<tr>
<td>(Vibhuti or Siddhis)</td>
<td>Third: practice Concentration through “Intellect” in the Mind</td>
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</table>

Second: practice Contemplation through “Reason” in the Heart

First: practice Fixed Attention through “Imagination” on Earth

Using Native American ritual, as you recite Medicine Wheel of the Six Directions invocation inwardly, imagine your body as the thunderbird binding earth to sky, with wings spread outwards North and South. The medicine wheel of your heart is the center shaman stone of the sphere, into which your soul is being born. The sun rises before you in the East, and sets behind you in the West. Above you is the cosmic sphere of intellect, below you is the earthly sphere of imagination. You are the image that unites them in nature. Your heart is the center of reason, which is love. Love is the soul, the anima mundi, great animal. You are love becoming the great animal.

Using depth psychology, Jung has said that the birth of the divine child begins in the primordial egg of below. This primordial egg is symbolized and made manifest in our shaman stone, navel of the storm, the silent source at the center of creation. It is the archetypal human heart, signifying fructification, and the power to create. Drop a seed of love into the fertile ground of the below, and imagine the flower of life growing upwards to the above, the golden flower of the mind.

Exercising our minds in this way may nurture the growth of spindle cells. Humans may become as evolved as dolphins, and experience a greater Unity with the cosmos.

For now, let’s vision quest using just one of Patanjali’s Yoga-sutras—the wheel of the heart.

Envisioning a chain of love that binds above to below, repeat the sutra “lotus of the heart” inwardly:

Third: practice Concentration through “Intellect” in the Mind

* …….. with Fixed Attention in the wheel above the head

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Constraint: Enlivening “Super” Normal Powers

Three Direct Aids to Yoga/Union:

Fixed-attention
Contemplation
Concentration

Transition to Seedless Concentration:

The direct aids in combination result in insight and restricted subliminal-impressions and the calm flow of the mind-stuff.

The three in one are constraint.
As a result of mastering this constraint, there follows the shining forth of insight.

--Patanjali, ca. 300-500
The Yoga-system of Patanjali
(Trans. Woods, 1977, p. xxxvii)
*.... then with Contemplation in the wheel at the forehead

*.... then with Concentration in the wheel at the throat

*.... then with Seedless Concentration in the wheel at the heart

Bathe the Stone in the waters of life from Narmada and Nile:

bind earth to sky with the water of love,

to cool the flower of the mind,
and warm the lotus of the heart.

*--Three Eagles, 2011
Invocation of Primordial Waters

Culmination of Concentration:
The particular which is indiscernible in respect of class or term or point-in-space is intuitively discerned; the widest span of objectivity is also discerned.

This is the attainment of Isolation.

--Patanjali, ca. 300-500
The Yoga-system of Patanjali (Trans. Woods, 1977, p. xxxix)

Figure 38. Photo credit Three Eagles, 2016.
Figure 38. C.M. Evans, 2005. The Shaman’ creations. 18 x 11.5 mixed media on paper.