

Healing Encounters with the Objective Psyche as Imaged in San Rock Art

Frank N. McMillan

P.O. Box 6576
Corpus Christi, Texas 78466
fnmcmillan@aol.com

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Abstract: *Many contemporary individuals are strangers to both nature and themselves. An organic prototype for a healthier way of being at home in the universe exists, however, embodied by Africa’s San people. For 100,000 years, the San’s ancestors lived in balance with their environment, leaving no mark upon the land except for exquisite rock paintings that depict their dreams and healing visions almost as deftly as the brush of the cosmogonic consciousness that created them. Through an exploration of San rock art that depicts numinous encounters with the objective psyche, we will examine these early ways of “dreaming the dream on.”*

Presenter: *An award-winning author, educator and speaker, Frank N. McMillan is an honorary member of the International Association for Analytical Psychology (IAAP) and the founder of the McMillan Institute for Jungian Studies in Houston, Texas. He currently serves on the Board of Trustees for Pacifica Graduate Institute in Santa Barbara, California. (www.fnmcmillan.com)*

There is a dream dreaming us.

Nineteenth Century San Kalahari hunter to German linguist Wilhelm Bleek

Opening statement: Many contemporary individuals are strangers to themselves. A more natural prototype for a healthier way of being at home in the Universe exists, however, embodied by the San people found on Africa’s Botswana/Namibia border.

For 100,000 years, the San’s ancestors lived in balance with their environment, wandering amongst their animal sisters and brothers, telling their ancient stories and dancing their healing visions. They left no mark upon the land except for exquisite rock paintings all across Southern Africa (Cederberg, Drakensberg, Namibia, Eastern Cape, Kwa-Zulu Natal, Limpopo) that depict their dreams and trances almost as deftly as the brush of the cosmogonic psyche that birthed them.

Heirs to a thousand centuries of culture, today they are nearly gone, victims of a genocidal legacy of murder, enslavement, displacement, and disease. They asked the outside world for nothing, and that is exactly what it gave them, but they did not live, nor did they die, in vain, for, if we moderns still have eyes to see and ears to hear, they may save us yet.

We can recompense them, but only if we engage with our own dreams as authentically and bravely as they honored those that hovered above their campfires so long ago. We must reintegrate into nature as children and siblings, not rulers and destroyers, rediscovering the Old Way within before it's too late for our planet and ourselves.

Through an exploration of San rock art that depicts numinous encounters with the objective psyche, we will seek to learn anew from these early ways of “dreaming the dream on,” actualizing them in our own lives, thereby creating as much consciousness and compassion as we can, putting them to work in service to the Universe. Planetary survival hinges on this immense and world-redeeming task. This mission might serve as both a fresh, existential myth and the fulfillment of a very old one, indeed.

The San people of Southern Africa:

The Bushmen are the indigenous peoples of southern Africa. Largely hunter-gatherers, their territory spans several nations and they have called the region home for tens of thousands of years. The tribes are well-known for the profound connection they have with their land, for their intimate knowledge of the natural world, and the delicate balance they have maintained for millennia with the environment. Survival International, the global movement for tribal peoples

The Bushmen, with their slight build and Asiatic faces, were the first inhabitants of southern Africa, eking out an existence as hunter-gatherers for thousands of years. They have faced persecution both by Bantu African and white immigrants to the region over the past millennium and there are now believed to be about 100,000 Bushmen in the region, mainly in Botswana and Namibia. Most were forced to give up their nomadic lifestyle and moved into communities now riven with alcoholism and social disorder. Daily Telegraph

San rock paintings and engravings are found in caves, overhangs, rock shelters, and on boulders all over Southern Africa. Scenes depict game animals, fantastic creatures, non-human beings, hunters, dancers, and half-human, half-animal hybrids called therianthropes.

Where to begin? Well, as this is the Art and Psyche conference, we'll start with art:

- San rock art is the oldest continuing art tradition in the world (27,000 ybp, Apollo 11 Cave, Namibia; 70,000 ybp, etched ochre, Blombos Cave, South Africa). 15,000 San rock art sites are known. Many await discovery. (*San Rock Art*, J.D. Lewis-Williams, Ohio University Press, 2011)
- Genetic Adams and Eves. They possess genetic diversity that no one else in the world has, placing them metaphorically at the root of the human tree.
- Oldest known language with its alveolar clicks and pops.
- Oldest continuous culture (1,000 centuries). They were traditionally hunter-gatherers, and their kinship network traditionally functioned as small, mobile foraging bands. Their belongings were few and plain, yet well-suited to their environment: a hide sling, an antelope skin cloak called a kaross to carry food or firewood, a digging stick, ostrich eggshell canteens, and woven-grass baskets. Women gathered – roots, berries, nuts, melons - and men hunted, mainly various kinds of antelope, using poison arrows and spears in team expeditions sometimes lasting days. “Their tracking ability was legendary, and

rightfully so.” (Elizabeth Marshall Thomas, *The Old Way: A Story of the First People*, Picador, 2006, p. 99) For hunting, poison made from the grubs of certain beetles that infest marula and commiphora trees is made into a paste and applied to the arrow shaft. The poison is deadly as any known substance, as lethal as mamba venom or botulinum toxin. A few drops will kill an animal the size of a cow; a single drop will kill a human (ibid, p.124) Once the poison gets in the blood, death is inevitable. There is no antidote. Once hit, game would then be run down as the poison took effect.

- Generally non-violent (poison arrows make for deadly disputes). As a !Kung elder once said, “Fighting is dangerous, someone might get killed.” Intragroup disputes were generally settled by peaceful negotiation, separation and/or avoidance.
- Non-hierarchical and egalitarian; small family bands were the rule, moving over large territories that occasionally overlapped with other bands. While individual merit in hunting, healing or dream interpretation was recognized, there was no rigid social division. Class structure was non-existent. Each person had a say in group decisions. Women contributed equally to decision-making and family direction. “Leisure was important to the Bushmen. They spent large amounts of time with conversation, music, and their sacred dances.” (Bradshaw Foundation) Anthropologists report laughing, joking and ribald chat were nearly continuous in camp. Story-telling was a specialty of family elders and beloved by all. “There are many hours at midday under a bush, and in the evening round a fire, when all sit and talk or listen. Stories mingled with songs and accompanied by mimicry are the chief daily recreations.” (Dorothea Bleek, 1929). Children were gently disciplined, if at all. Instruction and coaxing were the norm. Sharing was social glue. Harmony and consensus were important. (“We Ju/wasi always share our meat. We share so as to create good feeling among ourselves.” *Healing Makes Us Happy*, p. 11) “Women were honored for providing the reliable majority of the diet, while men were honored for providing the chancy, but coveted, wild animal meat.”
- “The huge, meaty eland was so important to the Bushman economically that was considered spiritually important, too. Eland symbolism marks many of the San rites of passage, including marriage, initiation as hunters, and the transformations of the healing dance.” (ibid)
- Historical centrality of trance dance to San culture, (the healing dance involves whole community, women and men, young and old) Related states of healing energy and altered consciousness are termed **n/om** (num); **x/ia** (kia). More on these later.
- Rock painting first seriously addressed in 1870s by Wilhelm Bleek (philologist), George Stow (geologist), and Joseph Orpen (colonial administrator)
- Beliefs and rituals of northern and southern groups parallel despite differences in ecology, climate and terrain. Key beliefs and rites are widespread, including girls’ puberty rituals, boys’ first-kill observances, and the central ritual that brings everyone together, the “great dance,” “healing dance” and/or the “trance dance.”
- Therianthropic healing images and dance postures depicted are strikingly consistent across time and geography in San rock art and San cultural behaviors down to present.
- Southern African rock art is the longest artistic tradition known anywhere in the world (www.bradshawfoundation.com) It depicts behavior continuous to the present, perhaps reaching back 400 centuries or more. Modern San still dance like what is depicted in rock paintings thousands of years old.
- An artistic painting tradition continues to the present-day (see @KuruArt on Facebook).

- Most of all, healing dance is still hugely important, if not central to cultural continuity, bonding, existential meaning amongst the dwindling San populations (*Healing Makes Our Hearts Happy: Spiritual and Cultural Transformation among the Kalahari Ju/'hoansi*, Richard Katz, Megan Biesele, Verna St. Denis; Inner Traditions: Rochester, Vermont; 1997)

The San's ancestors had Southern Africa to themselves for at least 400 centuries, and possibly 1,000, until Bantu-speaking cattle-herding pastoralists began moving down into the subcontinent from West and Central Africa approximately 1500 to 2000 years ago.

As the newcomers migrated southwards, two groups bifurcated geographically, the Nguni (Xhosa, AmaZulu, Ndebele, and Swazi), who took the eastern coastal plains, and the Sotho-Tswana, who occupied the interior plateaus.

The result was a textbook case of cultural displacement. Eventually, Bantus drove San groups from the best grazing lands for cattle (not surprisingly, these nutritious grasslands were also the best hunting grounds for antelope, the San diet staple), often killing the men, and abducting the women and children (specimens of San rock art depicts fighting between the much taller Bantu invaders and the smaller San). As a result, the survivors often retreated from the game-rich plains into the highlands (contrary to long-held common opinion, however, scientists now believe San groups have been in the arid Kalahari for thousands of years; it was not simply a final refuge). In many instances, however, the minority San were absorbed into the black majority when they could not flee beyond the range of the Bantu occupiers.

As proof of this assimilation, ethnologists note the tonal clicks and pops, which originate in San languages, that are currently used among Southern Africa's Bantu nations, as well as similar shamanic healing and rain-making traditions. Nguni people, especially, viewed San people as more spiritual and better healers and rain-makers than themselves and often employed them for these purposes.

The white contribution to this intersectional conquest was even more violent, more thoroughly brutal in its range of atrocities and more final in its ethnic cleansing. Shortly after Dutch settlers colonized the Cape in 1652, horseback expeditions (*commandos*) fanned out to hunt San, shooting them down on the run like rabbits. Over the next two hundred years as Afrikaner farmers pushed across the Drakensberg Mountains and north and west into the interior veldt they murdered any San that got in their way, kidnapping their women and children for domestic and farm labor. Many of the little ones literally died of heartbreak, ripped from the only world they had ever known. San prisoners died working on the Cape Town breakwater as convict labor for the British colonialists. After the Second World War, San groups only survived in decent numbers in the Kalahari region of north-central Botswana and eastern Namibia, where aridity made farming and pastoralism non-starters. In every dimension, their extermination was nearly complete. Ultimately, the San found nature and her harsh desert wilderness far kinder and more compassionate than the black and white invaders of their ancestral land.

Today all too many San people find themselves cast aside, regarded as inferior, lesser beings by majority society, isolated in poverty-stricken rural settlements, wasting away through alcoholism, substance abuse, HIV, TB, poor diet, illness, violence, lack of equitable material resources, proper education, social services, and job opportunities, all the while suffering existential despair and a loss of meaning (the fate of indigenous/first peoples throughout history). Some are more successful, eking out livings as small-plot farmers or pastoralists in eastern Namibia and northern Botswana or working as day labor on the farms of others. They are now banned from living or hunting on their traditional Kalahari lands. In the Botswanan government's opinion, diamond concessions for global corporations, oil fracking, and wildlife preserves for western tourists are better uses of the land. In summation, the San today are heirs to a legacy of discrimination, eviction from their ancestral territories, murder and oppression tantamount to a massive though unspoken genocide. Remarkably, despite all this, their ancient traditions of dance and community healing persist. As one San woman told anthropologist Megan Biesele, "Healing makes our hearts happy." Another told Richard Katz, "But we still have our [num]."

Regarding existential despair, however, perhaps we might also consider what is happening in America at present: an opioid crisis with growing drug overdose deaths, life expectancy down for three years running, rising suicide-ideation, anxiety and depression rates amongst young people, rife homelessness in urban areas, eruptions of diseases long thought eradicated, fears about automation and job loss, especially among older workers, wealth concentration in the hands of the few, social injustice, race/gender/class discrimination, centralization of online media and limits on free expression, extreme political polarization, delusion, and unnerving fears about the reporting of reality itself. We appear to be suffering a societal nervous breakdown with paranoid sequelae.

Looming even larger, beyond what we are doing to our neighbors and ourselves, around the world we are now faced with what one can only call a global emergency; our planet suffers from climate change, defaunation, deforestation, habitat destruction, and pollution of land, sea, and air. Humans are perpetrating widespread species annihilation. According to renowned biologist E.O. Wilson, we are now entering the grim epoch of the Eremocene: The Age of Loneliness. For one example, consider how many insect species are disappearing, bees especially. To the San, bees are messengers of God; the wife of the Creator God was known as "Mother of the Bees." And we are killing them.

FROM WHENCE MAY HELP COME?

An evolutionary prototype, a pattern, if you will, for a more organic way of psychologically being at home in the universe exists. To limn it, we only need to return to the world of that Kalahari hunter who spoke to Bleek.

As mentioned, according to the most recent anthropology, the San are the last living representatives of the first people on Earth. That is to say they are not only the oldest and most continuous living culture on the planet, in a very real way they are genetic Adams and Eves. Geneticists have proven that the San have the most genetic diversity in their DNA of any group of human beings. Science tells us that they are the direct descendants of our early *Homo Sapiens* ancestors who left Africa 75,000 years ago to populate the rest of the planet and linguists regard their "click" language as the most ancient form of speech on Earth. The San truly are the First People, the Old Ones.

At the greater world's hands, in a manner crueler than our own often pitiful powers of imagination can do justice do, the San are now nearly driven to extinction. Out of ancient millions, only 100,000 or so remain alive in southern Africa. Virtually none of them live exclusively in the traditional hunting and gathering way, being confined to settlements and farms. More the tragedy is that we extinguished the best part of ourselves, too, when we so unfeelingly engineered their demise. Despite this, thanks to our evolutionary heritage, there still remains an Old One in each of us (see psychiatrist and Jungian analyst Anthony Stevens' *The Two Million Year-Old Self*, Texas A&M University Press, 2012). She comes and speaks to us each night in our dreams. The danger is that, consumed as we are with our modern day hubris, vanity and intellectual smugness, with all our "smart" phones, unsocial media and electronic noise, we all too often are no longer humble enough to listen to nature as she did. Moderns are teetering on the lip of the cliff, if you will, on the verge of losing "eyes that can see, ears that can hear" and tongues that can speak to what matters most, what is truly most valuable in life. Once we lose these abilities, we lose everything. If we ever step off that precipice, the only thing left for us is whatever unspeakable existential horror that awaits us in the abyss below. On that day, we moderns will go the way of the San, too, and, in this instance, at our own hands.

A SUGGESTED REMEDY

Moderns are all good Freudians, they are much less gifted at being Jungians – even Jungians! It is nearly impossible for many so-called educated people to accept the reality of the autonomous, objective psyche. Jung: "The psyche is real." However, most people only accept psychic facts. Use Jung quote about "tools flying around" in workshop. Mention Red Book. I have to say that I tend to agree with Peter Kingsley; I think many Jungians are embarrassed by the Red Book. Surely the old man couldn't be serious with all that Philemon stuff, could he?

Jung knew that the psyche was not "inside" us; we are inside the psyche. There is an interconnectedness of psyche and world and a relativity of time and space in inside the psychological field. Jung: "We know positively only of the fact that space and time are relative to the psyche." The living psyche is an autonomous factor. Individuation is a natural process.

In my opinion to save ourselves and the planet, we have to be as open as the Old Ones were to an encounter with the objective psyche. We need some San attitude and courage. We need to live "The Old Way" in our own, reinterpreted fashion.

Let's look at some art made by people for whom the reality of the unconscious wasn't a problem. That is to say, they weren't scared of having a direct, personal experience with the living psyche.

AN EXPLORATION OF SAN ROCK ART

(proceed to onscreen images with discussion/demonstration of traditional San dance behaviors)

Paint details: charcoal, ochre, kaolin, water, plant juices, blood; tips of antelope horns used for paint pots, wildebeest hair brushes. Accepted spiritual potency of eland blood mixed with paint.

The last known San rock artist was said to have been slain in Lesotho in 1866. He had ten small, animal horn pots of paint tied around his waist. Each pot contained a different color.

THE HEALING DANCE: An icon in San rock painting

“Dancing seemed to begin quite casually among the Kua Bushmen.” (Jane Taylor, *Testament to the Bushmen*, Viking, 1984, p. 91)

- Amongst all San groups the most important ritual is the healing dance. In this dance, through trance, the San say that they harness spiritual power called num that is like electricity. It burns they say. They use this power for healing, removing social tensions, success in hunting and making rain. Rock art seems to have been part of the process whereby San healers harnessed and shared the power of the dance. It is conjectured that they danced in rock shelters in the presence of paintings.
- NUM is the very basis of the healing dance and is a gift from God. Num is a spiritual energy of a most powerful type: involved in medicine, sorcery, menstruation and power. **Num** is held in awe and considered very powerful and mysterious. KIA is an enhanced state of consciousness, a transcendent state which comes from the activation of num. **Kia** is a necessary prerequisite to healing, but it is often feared. It can be painful. Activated num boils fiercely within a person. Through kia the San transcend ordinary life and contact God, the spirits of dead ancestors and sick neighbors, traveling outside the body.
- Anthropologist and clinical psychologist Richard Katz estimates that more than one-third of the adult Kung San population “routinely and without drugs alter their state of consciousness, thereby releasing healing energy for the entire community.” Their healing and consciousness “deals with the intensification and enhancement of human potential.” (Richard Katz, *Boiling Energy: Community Healing Among the Kalahari Kung*, Harvard University Press, 1982, p 3) This suggests an ACTIVATED KUNDALINI analogy: “the “rise of the serpent.” Katz notes that San healers say backbone tingles when num rises. “The base of your spine is tingling, tingling, tingling, tingling. The num makes your thoughts nothing in your head.” (dancer to Katz, *ibid.*, p. 42).
- “. . . boiling was probably a /Xam metaphor for the rising sensation that a person in a trance experiences moving up the spine. The ‘boiling’ metaphor is still used by the [San] to describe this component of trance experience.” (J.D. Lewis-Williams, *Deciphering Ancient Minds: The Mystery of San Bushmen Rock Art*, Thames and Hudson, 2011, p. 127)
- Num resides in the pit of the stomach and the base of the spine, but NUM also lives in sun, rain, honey, giraffes, and the queen of the antelopes, elands, most of all.
- “KIA is an intense emotional state. Emotions are aroused to an extraordinary level, whether they be fear or exhilaration or seriousness. The !Kung also practice extraordinary activities during kia. They perform cures, and, as part of their effort to heal, may handle and walk on fire, see the insides of people’s bodies and scenes at great distances from their camp or travel to god’s home – activities never attempted in their ordinary state. Moreover, they experience themselves as beyond their ordinary self by becoming more essential, more themselves.” (*ibid.*) Kia has analogical relationships with remote viewing, OBE, telepathy;

San in kia travel out of the body to glean knowledge not confined by the constraints of time and space. One San healer told Katz, “I want to have a dance soon so that I can really become myself.” !!! INDIVIDUATION!!!

- “The activation of num into kia, followed by the application of kia into healing is a process based on the experience of transcendence. There is an advanced level of profundity of perception and knowledge, rather than something just more intense than what is customary. It is an enhanced state rather than simply an altered state of consciousness. It has great understanding for understanding and a growth of personality.” (Katz)

Two scientific approaches to these states complement each other:

- (1) Foremost example is provided by J.D. Lewis-Williams (Professor Emeritus and former Director of the Rock Art Research Institute at the University of Witwatersrand, South Africa) and his study of eidetic images which supports neuroscientific materialist-based explanations. Lewis-Williams was really heavy into brain chemistry and neuroscience. Eidetic images: *old science*.
- (2) The reality and autonomy of the trans-temporal, trans-spatial, objective psyche is *new science*.

OTHER DISCUSSION TOPICS:

EXCEPTIONAL EXPERIENCES: NDEs, OBEs, APPARITIONS, REMOTE VIEWING, CLAIRVOYANCE, TELEPATHY

It's all true, you know. Psi, NDEs, OBEs, remote viewing, personal survival, death bed visions, materializations, apports, reincarnation, ghosts, PK, remote viewing, telepathy and precognition in dreams and waking, clairvoyance, *siddhis*, healing prayer, mediums, UFOs, meaningful, acausal synchronicities . . . all of it, the whole kit and caboodle, is true. That is to say these things are true if by true you mean that exceptional (anomalous) human experiences that can fit into these categories roughly or smoothly enough have continually happened and been observed and reported down through human history and are, in many cases, replicable (in the lab and out), and may thereby be deemed scientifically verifiable and veridical. They happen and they go on doing so. That we have good data for them is thanks to scores of researchers who have diligently labored throughout history, often with little recognition, favor or funding, to make sense of such strange, and stranger, things.

Of course, nature is always right and nature is now proven to be nonlocal; holistically connected in a manner that transcends previously scientifically-accepted constraints of time and space. Quantum physicists also posit a fundamental role for consciousness (the objective psyche) in nature. Recent experiments confirm that the world (matter) doesn't exist until it is observed by a perceiving mind. What or who is the author of mind? That remains a mystery. Nevertheless, we find ourselves reborn in a new cosmos. The dragons of materialism and meaninglessness that have long plagued humanity are beheaded by science's sharpest blades. Purpose is restored to the universe. All sentient beings, our brothers and sisters who creep and crawl and walk across the planet, soar above its treetops, swim along its coastlines and roam its watery abysses, are dreamers and co-creators with us in this ongoing miracle that exploded out of a primal fireball fourteen thousand million years ago. Perhaps this mission of growing more and more consciousness may serve as our new existential myth. It would be a good one.

PSYCHEDELICS

Neuroscience findings continue to reveal the efficacy of psychedelics in promoting positive psychological transformations. Examples: LSD, ayahuasca, peyote, iboga, etc.

DREAMS

Bees sleep. Some scientists think they dream. Even jellyfish and fruit flies enjoy periods of quiet, a slowing of activity. “The evidence appears to align with this idea that sleep is shared across all animals. There’s no universally-accepted exception,” says University of Wisconsin sleep biologist Barrett Klein.

Every night as they have for over 100 million years, gifted as a legacy from our evolutionary forbearers, dreams emerge from the unconscious depths bearing clues to unlocking the labyrinth that is our waking existence. Knowing dreams to be spontaneous products of nature, depth psychologists recognize them as healthy and creative messages that employ symbolic images to help guide us toward self-realization. Self-realization entails consciousness.

Psyche is very matter of fact in dreams. One simply has to pay attention. It speaks in images, although words come through, too, of course. One also has to overcome the assumption that your own personal unconscious produces the dream images. Like wild animals in a forest; they appear.

SYNCHRONICITY

Roderick Main: “. . . matter has a psychic aspect; a dimension of objective meaning exists, accessible to, but not created by human beings.” This is a revolutionary statement. Full stop.

CONSCIOUSNESS AND NONLOCALITY

Local realism’s limitations for a complete view of reality have been empirically proven time and again in the laboratories of the world’s physicists for over a quarter of a century. Despite this fact, philosophical materialism remains modernity’s reigning existential myth and continues to infect the contemporary world’s popular culture like a narcotic fantasy, serving as the default intellectual setting for many of our private assumptions, global media corporations, information technologies, political ideologies, and public entertainments. What does liberating ourselves from its restrictions imply for the future? What might a restoration of things like meaning and purpose to reality portend? And what are the evolutionary/revolutionary implications of such an emerging consciousness?

QUATUM PHYSICS and DUAL-ASPECT MONISM

Wolfgang Pauli: “The most important and exceedingly difficult task of our time is to work on the construction of a new idea of reality.”

The “fundamental process of Nature lies outside space-time” although it generates effects and experiences in space-time (physicist Henry Stapp). For the collaborators psychiatrist Carl Jung and Nobel laureate physicist Wolfgang Pauli this refers to the “psychoid,” unknowable, unified reality (*unus mundus*) from whence *physis* and *psyche* appear in space-time as aspects of this mysterious, underlying reality. This same unknown realm is termed “veiled reality” in the late physicist Bernard d’Espagnat’s work. For a more detailed explication, see physicist Harald

Atmanspacher's (ed.) fine book *The Jung-Pauli Conjecture* with its essays on dual-aspect monism wherein the duality of mental and material aspects of reality is specified as a complementarity.

MIND AFFECTS MATTER:PSYCHE EXPRESSED THROUGH NATURE/MATTER

Bidirectional nature of affects.

CLOSING STATEMENT

For 100,000 years or more the San lived in peace with themselves and their environment. In their small family; bands, they roamed the earth as if it was their own garden, and so, indeed, it was. They lived and laughed and loved in the midst of their animal brothers and sisters and told their ancient stories and danced their healing dances under the myriad stars unto countless generations. They fought no wars in their long history. And, in the bloody slaughters that heralded their end, they only killed other human beings in *extremis* and only then to defend the lives of their elders and young ones. They left no mark upon the land except their exquisite rock art that depicts their dreams and nature almost as well as the hand of the cosmogonic artist that molded them. Nearly vanished as they are, heirs to one thousand centuries of culture, I think their time, as never before, is now. They did not live, nor did they die, in vain. And if we simply have eyes to see and ears to hear, perhaps they can save us. They asked the greater world for nothing, and that is exactly what it gave them. One hopes we can repay them with our own survival, but only if our way forward in this great task is in keeping with those dreams and visions that danced above their modest campfires in those Kalahari nights of so long ago. We must reintegrate ourselves back into nature as children, partners and siblings, not rulers and destroyers. We need to rediscover and reunite with the First People within ourselves before it's too late for the skies and the seas, the glaciers, the rocks, the sequoias, the bees, the blue whales and, indeed, us. We must learn from the old way and live it out anew, reincarnated afresh, creating as much consciousness and compassion as we are able and putting them to work in service to nature and the universe. Indeed, planetary health, if not survival, depends on this immense and world-redeeming task of working with the objective psyche in our daily lives, putting ourselves at its service in an unmediated experience of its power and autonomy, and growing as much consciousness in this challenging yet world-redeeming process as we can. As Jung noted, it will sometimes feel like a crucifixion, sometimes an ecstasy. Again, this might serve as our new, existential myth. And again, in my opinion, it would be a good one . . . a very good one, indeed.

Sufficiently aware of such challenges, let us go now forth into nature and do this work we are all called to do; creating more and more nonlocal consciousness. In my ears ring Christ's words, "Be of good cheer", before my eyes I see the *abhaya mudra*, the Buddha's fear dispelling gesture, and in my heart I thank and take as an example those San trance dancers who lived integrated into nature as her children for a thousand centuries. We cannot go backward, only forward, but we can do it in such a way that it fulfills the original trust placed in us by that mysterious, underlying mystery out of which both mind and matter spring.

Frank N. McMillan

An award-winning author, educator and speaker, Frank N. McMillan has taught courses in North American, Physical, and World Geography at Texas A&M University at College Station, Texas A&M University at Corpus Christi, and Del Mar College. A graduate of Texas A&M University and a cultural geographer by training, he has served on the board of numerous human service and educational organizations.

In 2013, he was inducted into the International Association for Analytical Psychology (IAAP) as an honorary member at its XIX International Congress held in Copenhagen. His YA novel *Cezanne Is Missing* (2006) has been taught in schools around the country and his middle reader *The Young Healer* won the National Association of Elementary School Principals' (NAESP) Foundation Book of the Year Award in 2012 and was a Mark Twain Readers' Award finalist in 2015.

His non-fiction work *Finding Jung*, the story of the creation of the world's first professorship dedicated to Analytical Psychology, was released by Texas A&M University Press in 2012. Set in the human trafficking underworld, his thriller *The Lost Girls* was published in 2018 and he is currently under contract to write the true story of three Slovakian sisters who were in the first transport of Jewish women sent to Auschwitz in the Second World War.

Recently, McMillan founded the McMillan Institute for Jungian Studies at the Jung Center in Houston, Texas and he currently serves on the Board of Trustees for Pacifica Graduate Institute in Santa Barbara, California. He lives in Corpus Christi, Texas. For more information, please see his website, www.fnmcmillan.com