

**Primordial Mental Activity: Archetypal Constellations in Mystical
Experiences and in the Creative Processes of Psychotic Patients**

Giselle Manica

A thesis submitted for the degree of Ph.D. in Psychoanalytic Studies

Department of Psychosocial and Psychoanalytic Studies

University of Essex

December 2018

Dedication

This thesis is dedicated to my parents,

Antonio Jacy Manica & Maria de Lourdes Manica

without whose commitment to the belief in the freedom and dignity enabled by education, it would never have been accomplished.

Acknowledgments

I wish to wholeheartedly thank both my supervisors, Professor Andrew Samuels and Dr Kevin Lu, for their challenging questioning and input throughout the totality of this project. Without their systematic support and participation in the development of my mental processes and learning journey, I am sure my insights would have much less to offer to the scientific community. I am most grateful for the supervision and criticism I received from them.

I would also like to thank Dr Leon Schlamm (who is sadly no more) for his constant encouragement, friendship, and most loving heart that never failed me, either as a student or as a person.

Thanks are also due to my sister, Scheila Manica, for her constant and never-fading trust in me, and to her partner, Juan Antonio, who adopted me as a sister. I also want to thank my editor, Róisín Tangney, for her priceless skills in helping me to correctly express with my words that which I truly intend to say.

Moreover, I would like to thank my life partner, Mantas Pagalys, for his enduring love, patience, and acceptance, all of which were essential for my trajectory in writing this thesis and also for supporting the bringing into this world of our jewel, Saphyra Manica Pagalys, an enormous happiness that occurred to me during this writing process, and that improved the emotional depth with which I approached the themes of this research.

Lastly, all my most sincere thanks are directed to CAPES, the Brazilian Coordination for the Improvement of Higher Education Personnel, which entirely funded my education together with the University of Essex, which vastly enlarged my knowledge and wisdom, in academia and for life.

Statement of Authentication

I hereby declare that the work presented in this thesis is mine, and that, to the best of my knowledge and belief, it contains no material previously published or written by another person, except where due acknowledgement has been made in the text. I declare that I have not submitted this material, either in full or in part, for a degree at this or any other institution.

Giselle Manica

Colchester, Essex, United Kingdom, 2018.

TABLE OF CONTENTS

Dedication	ii
Acknowledgments	iii
Statement of Authentication	iv
Table of Contents	v
List of Tables	xiii
List of Figures	xiv
List of Abbreviations	xv
Abstract	xvi
Chapter 1 - Introduction	17
1.1 - Nature of the study	17
1.2 - Personal trajectory: the emergence of this research	30
1.3 - Background of the problem and reverberations of the concept of PMA within the field of Analytical Psychology	34
1.4 - Research questions and aims	42
1.5 - Overview of the study populations	45
1.6 - Summary of methodology	51
Chapter 2 - General Aspects of PMA	55
2.1 - Overall considerations	55
2.2 - PMA as the mental function that is the body's mind - comprehending the psychosocial distinction between affects, feelings, and emotions	57
2.2.1 - The neuroscience of affects: their impact on emotional and cognitive dimensions of experience	61
2.3 - Receiving the world: PMA as built upon procedural and implicit memory, learning, and knowledge	66

2.4 - Being received by the world: PMA as the mental aspect that is always expressed as an enactment or actualisation	71
2.5 - PMA and thought: reasons for cooperation or dissociation considering cultural contexts	76
2.6 - The neuroscience of PMA	81
Chapter 3 - PMA and Archetypes: Approximations and Dissonances	86
3.1 - Understanding image-schemas	89
3.2 - Image schematic compounds, mirror neuron system, and PMA: how their understanding is fundamental for the comprehension of the articulation of meaning	101
3.3 - How PMA stores its implicit memories and attaches an emotional signature to image-schema compounds – How I, not Robbins, presume that PMA participates in the image-schematic pattern completion that ‘predicts’ the outcome of events (which, in the Jungian perspective, would correspond to the manifestation of the ‘unthought known’ elicited by archetypes)	104
3.4 - The fantasy-thinking mind and the operations of PMA	110
3.4.1 - General considerations on directed thinking and the fantasy-thinking mind: how are they equivalent to the intervention of thought over PMA?	111
3.4.2 - The difference between passive and active fantasy portrayed as equivalent to the difference between unmediated expressions of PMA and its manifestations when elaborated by thought	117
Chapter 4 - PMA Operations and Archetypal Constellations in Artworks of Outsider Artists	125
4.1 - Robbins’ and Jung’s perspectives on psychosis	125
4.2 - With the similarities between Jung and Robbins in comprehending psychosis, why the need to develop original methodological approaches to research PMA in outsider art?.....	130

4.2.1 - First methodology: Jungian symbol amplification.....	132
4.2.2 - Second methodology, PMA analysis	133
4.2.3 - Third Methodology: The hybrid - PMA, Post-Jungian knowledge, and object-relations theory	136
4.2.4 - Limitation of the second and third methodological approaches to artworks	140
4.3 - Data collection procedures	140
4.3.1 - Participant Sample	141
4.3.1.1 - The Brazilian outsider artist - José Alberto de Almeida .	142
4.3.1.2 - The English outsider artist - Mary Bishop/Martha Smith	143
4.4 - Data analysis	144
4.4.1 - Figure 1 (Figure 1 to Figure 4 - José Alberto de Almeida)	145
4.4.1.1 - Jungian Amplification	145
4.4.1.2 - PMA Analysis	152
4.4.1.3 - Hybrid analysis - PMA, Post-Jungian knowledge, and object-relations theory.....	154
4.4.2 - Figure 2	157
4.4.2.1 - Jungian Amplification	157
4.4.2.2 - PMA Analysis	161
4.4.2.3 - Hybrid analysis - PMA, Post-Jungian knowledge, and object-relations theory.....	163
4.4.3 - Figure 3	166
4.4.3.1 - Jungian Amplification	166
4.4.3.2 - PMA Analysis	168
4.4.3.3 - Hybrid analysis – PMA, Post-Jungian knowledge, and object-relations theory.....	170
4.4.4 - Figure 4	173
4.4.4.1 - Jungian Amplification	173

4.4.4.2 - PMA Analysis	175
4.4.4.3 - Hybrid analysis – PMA, Post-Jungian knowledge, and object-relations theory.....	177
4.4.5 - Figure 5 (Figure 5 to Figure 8 - Mary Bishop/Martha Smith)	179
4.4.5.1 - Jungian Amplification	179
4.4.5.2 - PMA Analysis	181
4.4.5.3 - Hybrid analysis – PMA, Post-Jungian knowledge, and object-relations theory.....	182
4.4.6 - Figure 6	184
4.4.6.1 - Jungian Amplification	184
4.4.6.2 - PMA Analysis	187
4.4.6.3 - Hybrid analysis – PMA, Post-Jungian knowledge, and object-relations theory.....	188
4.4.7 - Figure 7	191
4.4.7.1 - Jungian Amplification	193
4.4.7.2 - PMA Analysis	193
4.4.7.3 - Hybrid analysis – PMA, Post-Jungian knowledge, and object-relations theory.....	194
4.4.8 - Figure 8	197
4.4.8.1 - Jungian Amplification	197
4.4.8.2 - PMA Analysis	199
4.4.8.3 - Hybrid analysis – PMA, Post-Jungian knowledge, and object-relations theory.....	200
4.5 - Findings	202
4.5.1 - José’s inner world	202
4.5.1.1 - Figure 1.....	203
4.5.1.2 - Figure 2	204
4.5.1.3 - Figure 3	206

4.5.1.4 - Figure 4	207
4.5.2 - Mary's inner world	209
4.5.2.1 - Figure 5	209
4.5.2.2 - Figure 6	211
4.5.2.3 - Figure 8	212
4.5.2.4 - Figure 7	213
4.6 - Analysis of design	214
4.6.1 - Evaluation of the data analysis	214
Chapter 5 - PMA Operations and the Activation of Archetypes in Shamanic Practices	218
5.1 - The Brazilian Santo Daime doctrine	218
5.2 - European Neo-shamanism and its interface with Ayahuasca	225
5.3 - The neuropharmacology of Ayahuasca	232
5.4 - Methodological approach and research design	236
5.4.1 - Ricoeur's hermeneutic methodology	236
5.4.1.1 - Distanciation	237
5.4.1.2 - Appropriation	238
5.4.1.3 - Explanation and understanding in interpretation	239
5.4.2 - Reasons for applying Ricoeur's theory of interpretation to the mystical theme of this research	241
5.4.3 - Research participants and instrument of data collection	244
5.4.3.1 - Brazilian sample	244
5.4.3.2 - European sample	247
5.4.4 - Ethical considerations	249
5.4.5 - Data collection	250
5.4.5.1 - Instrument: the interview	250
5.4.5.2 - Data specific to Brazil	251
5.4.6 - Methodology of interpretation	252

5.4.6.1 - The naive reading	253
5.4.6.1.1 - Naive reading of the Brazilian interviews	254
5.4.6.1.2 - Naive reading of the European interviews	256
5.4.7 - Structural analysis	258
5.4.7.1 - Structural analysis of the Brazilian data	259
5.4.7.2 - Structural analysis of the European data	261
5.4.7.3 - Categories of meaning common to the Brazilian and European populations	263
5.4.7.3.1 - Background to the interviewees' involvement with the Santo Daime doctrine	263
A - Brazilian population	263
B - European population	264
5.4.7.3.2 - Experiencing oneness with everything there is .	265
A - Brazilian population	265
B - European population	267
5.4.7.3.3 - The nature of images experienced during 'mirações' (visions) triggered by Ayahuasca consumption	270
A - Brazilian population	270
B - European population	273
5.4.7.3.4 - Ayahuasca ingestion as an opportunity to face one's shadow	275
A - Brazilian population	275
B - European population	275
5.4.7.3.5 - The concept of reality during Ayahuasca rituals: all is real, all is illusion, or ingesting Ayahuasca unveils a 'more real' reality?	276
A - Brazilian population	276
B - European population	279

5.4.7.3.6 - As within so without: Ayahuasca ingestion as a possibility for individuals to comprehend the dynamic interconnectedness between the reality of their inner worlds and the experience they exchange with external reality	280
A - Brazilian population	280
B - European population	281
5.4.7.4 - Categories of meaning which appeared only in the Brazilian population	284
5.4.7.4.1 - Specifications of the Santo Daime doctrine	284
5.4.7.4.2 - The belief in personal deservingness as a requirement for individuals to find healing through Ayahuasca consumption	286
5.4.7.4.3 - The Santo Daime doctrine as an Initiation School - the progression of stages of individual development and whom it serves	288
5.4.7.4.4 - The inseparability of body and mind in the understanding that Ayahuasca drinkers have from the process they undergo in rituals	289
5.4.7.5 - Categories of meaning which appeared only in the European population	290
5.4.7.5.1 - The shadow of Ayahuasca	290
5.4.7.5.2 - Meaning of healing	290
5.4.7.5.3 - The importance of the group in the Ayahuasca experience	291
5.4.7.5.4 - The nature of thought in the Ayahuasca experience	292
5.4.8 - Findings	293

5.4.8.1 - Lack of ownership in the creation and expression of thoughts	295
5.4.8.2 - The temporary passivity of the conscious volition in directing the association of thoughts	299
5.4.8.3 - The sense of self-entitlement to the possession of an absolute knowledge	300
5.4.8.4 - The dissolution of the sense of personal identity or of personhood	304
5.4.8.5 - The sensation of consciousness as being located outside of the individual	306
5.4.8.6 - The unusual perception of the passage of time and of movements in space	311
5.4.9 - Evaluation of the data analysis	312
Chapter 6 - Conclusions	315
6.1 - Reflexive observations of considering the outcomes of my comparison of PMA operations with the activation of archetypes	315
6.2 - Discussion of the results of this research	327
6.3 - Recommendations for further research on this topic	333
Bibliography	336
Appendix A - Interview Schedule	408
Appendix B - Sample Invitation to participate in the research	411
Appendix C - Consent for Participation in Interview Research	412
Appendix D - Tables of the Brazilian Structural Analysis (main themes elected)	413
Appendix E - Tables of the European Structural Analysis (main themes elected)	443

LIST OF TABLES

Table 1: Demographic characteristics of the Brazilian sample	245
Table 2: Demographic characteristics of the European sample	248

LIST OF FIGURES

Figure 1 , untitled and undated	144
Figure 2 , 'A lenda da Pororoca' [Pororoca's legend], 1998	156
Figure 3 , untitled and undated	165
Figure 4 , untitled and undated	172
Figure 5 , 'Drowning', undated	178
Figure 6 , 'Swan', undated	183
Figure 7 , 'The cross I love to bear', undated	190
Figure 8 , 'The demonstration', undated	196

LIST OF ABBREVIATIONS

ARAS - Archive for Research in Archetypal Symbolism

ASC(s) - Altered State(s) of Consciousness

BOLD - blood-oxygen-level dependent

CECP - Esoteric Circle of the Communion of Thought

CEFLURIS - Eclectic Centre of the Flowing Universal Light - Raimundo Irineu Serra

CICLU - Centre of Christian Enlightenment of the Universal Light

CRF - Circle of Regeneration and Faith

CNS - Central Nervous System

DMT - N,N-dimethyltryptamine

EEG - electroencephalogram (EEG) tests

MAO - Monoamine oxidases

MAOi - Monoamine oxidase inhibitors

MIU - Museum of the Images from the Unconscious

MNS - Mirror Neuron System

PMA - Primordial Mental Activity

SSRI(s) - Selective serotonin reuptake inhibitor(s)

ABSTRACT

Primordial Mental Activity: Archetypal Constellations in Mystical Experiences and in the Creative Processes of Psychotic Patients

(Word-count: 79929)

In this study I investigate the relationship between the concept of Primordial Mental Activity (PMA) coined by Michael Robbins, and the constellation of archetypes, as described by Analytical Psychology. PMA, expressed as a mental function qualitatively different from thought for its a-rationality, is generated by the self-organization of brain and driven by raw affects and unidentified emotions (not cognitivised), forming the core that scaffolds the process of individuals' emotional regulation. Accumulating information by implicit and procedural learning, PMA is expressed in enactments and actualisations. For its reliance in interrelationships for the learning of attribution of meaning to experiences, PMA depends on a non-logical approach to subject-object relations, demonstrating the fluidity of the frontiers of inner/outer realities. Considering the nature of archetypal energy as bipolar, composed by an affective pole and its 'spiritual' counterpart, PMA is associated with the biological pole (that constrains and allows meanings construed by cognitive mind functions). I portray PMA as the neural circuitry that roots the possibility for conceptual meaning (archetypal imagery) to be 'born' out of the embodied perceptual-sensorimotor experiences (archetypes-as-such) it neuroanatomically manages. To expose PMA and archetypes as underlying factors responsible for experiences in mental health and spiritual experiences, I cross-culturally analyse 1) mystical experiences of the Santo Daime Church and of European neo-shamanistic encounters, and 2) selected artworks from the 'Museu do Inconsciente' [Museum of Images from the Unconscious] and the 'Adamson Collection'. Thus, I discuss how awareness directed to behaviours and attitudes derived from impressions stored in the unconscious, can elucidate individuals' interpersonal and transpersonal difficulties, promoting psychic transformation.

Keywords: Affects, a-rationality, archetypes, embodied cognition, image-schemas, outsider art, primordial mental activity, shamanism.

Word-count: 258 words.

CHAPTER 1 - INTRODUCTION

1.1 - Nature of the study

The objective of this thesis is to introduce to the reader the concept of Primordial Mental Activity (PMA) as the mental capacity that biologically produces, stores, and activates archetypes-as-such and affords them their fundamental affective tone, thus rendering them more than merely psychic images, since they become clothed with an emotionality that, in their constellation, impacts the individual as if transcending, and thus deeply moving, her ego. Here, PMA is presented as the neural circuitry that, being responsible for the non-rational and affectively-charged sensory-perceptual and motor adaptation of individuals to life, scaffolds, through the bodily states it physiologically undergoes, neural maps that re-describe into mental representations (image-schema/archetypes-as-such) the emotional information that is absorbed from and expressed in interpersonal interactions, giving meaning to these experiences through the enactment or symbolic exchange¹ that occurs within them.

In the development of this writing, my aim is to communicate how innovations in the fields of [Affective] Neuroscience, Neurobiology, Embodied Cognition, and Cognitive Linguistics, portrayed mainly by the discussion of affects, perception, image schematic compounds, Mirror Neuron System (MNS), somatic states, inducers, effectors, and markers², all concepts associated with the operations articulated by PMA, participate in the occurrence and accumulation of the embodiments (experiences of bodily states) which, being felt, acted, imagined, or simulated,

¹ The manifestation of archetypal imagery.

² Mostly explained in detail in Chapters 2 and 3.

underpin the literal meaning of the words that are used to conceptually communicate content. In this sense, cognition in this thesis is approached as influenced by the individual's bodily experiences in the physical world, which participate in the formulation of abstract concepts – which are mainly metaphorical³. Thus, I aim to show how the symbolic derivations of archetypal contents are dependent on and influenced by the body – by how it is felt, isolated, and in interchanging with other bodies (that is, moving, sensing, perceiving, seeing, hearing, and touching) builds significant themes that will be recurrent to the individual, and shows the archetypal contents that have become associated with these affectively-laden bodily experiences and metabolised into mental schematic representations of abstract meaning.

In this sense I discuss the concept of archetype, that, although central to Analytical Psychology's discussion of access to psychic contents⁴ via the collective unconscious, is riddled with difficulties in its theoretical definition and in the variety of therapeutic interventions deriving from it. In Jung's perspective, archetypes-as-such are described as irrepresentable factors, the biological dispositions that sustain the core that dynamically organizes experiences for the personality, which reside in the collective unconscious, underlie universal human themes⁵, and engender their different qualities of expression. Archetypes-as-such become known to consciousness indirectly through: 1. the activation of archetypal images (Jung, 1947/1954, para. 417), which, being culturally elaborated, present the 'character of a fantasy idea' (Jung, 1921/1971a, para. 473), and 2. the activity of personal complexes – clusters of affectively-toned ideations – that gather around them (Jung,

³ For example, as when 'control' (an abstract concept) is equated with 'up' (that involves a physical experience of spatial orientation) because taller, stronger people have a tendency to control smaller, weaker individuals.

⁴ Images, myths, metaphors, symbolic representations.

⁵ For example: rebirth, motherhood, betrayal, engulfment, death.

1949/1961, para. 744), and arise as a result of personal and archetypal conflicts (Jacobi, 1959, p. 25). These representations of archetypes-as-such that structure the experiences already acquired by the individual (Jung, 1918/1970, para. 10), or participate in the precipitating stages of occurrences, are unconsciously activated in and elected from within the individual⁶, through her sensory-affective perceptions and hence become actualized experientially.

Since archetypes-as-such constitute the structure of the collective unconscious, the latter then represents a much 'deeper layer' of the unconscious, understood as a universal formative field of 'contents [thought-forms] and modes of behaviour' (Jung, 1934/1969, para. 3). The collective unconscious is impersonal (1916/1966, para. 449), inherited (Ibid., para. 459), and corresponds to the ancestrality of the meaningful structural elements of the human psyche; hence, it is both the creator and container of human experience. In this sense, when consciousness taps into it, archetypes-as-such, mediated by archetypal images, give to the themes that compose the individual's psychic processes their 'specific charge' (Jung, 1952/1972, para. 841), through the experience of the affective states they evoke by the attunement to the quality of being in the world that corresponds to the embodiment of a given image⁷.

Thus, classically speaking, the archetype-as-such '*is a tendency to form such representations of a motif*' (Jung, Franz, Henderson, Jacobi, & Jaffe, 1964, italics in original, p. 67). This tendency enforces 'ways of perception and apprehension' (Jung 1919/1972, para. 270), organizing the individual's unconscious processes in order

⁶ Who presents a varying degree of proximity to the collective unconscious.

⁷ Remembering that the affective image that surfaces to consciousness may be incarnated in the self or may be observed through projections in the significant others that relate to self, stirring particular emotions and unconsciously orienting consciousness in its relatedness to reality.

to match her personal perceptual settings and the archetypal expectations that colour her psychic life in a given moment, through implicated typical ways of learning and knowing what is seen, spoken, heard, smelt, and felt. Jung has also stated that archetypes are 'patterns of behaviour' (1952/1972, para. 841); that is, they support ways of acting in the world. Lastly, archetypes are deeply connected to the intuitive function (Jung, 1919/1972), relying on the unconscious apprehension of situations (Ibid., para. 269). The activity that intuition unconsciously performs through perceptions – in which unconsciously meaningful connections between variables are immediately sensed and experienced, hence, being based on feeling and not on conceptual knowledge – also answers for the inexpressibility contained in the numinous experiences⁸ that archetypes evoke (when they do). In them, there is the feeling that time and eternity, the concrete and the symbolic, intersect, causing a deeply *felt* interrelationship that is thought and acted by the individual in connection with the objects to which the archetypes refer.

I observed in writing this thesis that such a broad definition of archetypes, which has undergone unsystematic changes⁹, has been taken by the scientific community not only to represent the complexity of Jung's thought, but also his lack of commitment to the scientific status of his theoretical perspectives. Critics have branded his theory 'mysticism', largely based on Jung's portrayal of the archetypal collective unconscious as an all-encompassing meaning-making matrix from which all human

⁸ This supposition of a relationship between intuition and numinous experience is also supported by Pilard (2015), who sees them occurring simultaneously, but not being equivalent. Pilard states that 'the "numinous," therefore, always reveals in Jung's writings the presence of an archetype, and, as a consequence, of intuition in the form of *Anschauung*' (p. 88). For Pilard (2018), from Jung's first usage of the term 'archetypes', they were directly connected with the function of intuition because he wrote 'die Archetypen der *Anschauung*, "the archetypes of intuition" (Jung 1919, para. 270)', thus rendering '*Anschauung*, "intuition", [...] the genitive complement of Archetypen' and making 'the structure of archetypes [...] that of intuition' (p. 77). This means that if an archetype imbues a situation with numinosity, intuition is also an element of it.

⁹ This may also be considered in relation to the time Jung dedicated to elaborating his interpretations of archetypes, from its first usage in 'Instinct and the Unconscious' (1919/1972) to its final appearance in 'Man and his Symbols' (Jung et al., 1964).

psychic experience is generated, lived, and ultimately returned to, rendering it circular, that is, becoming both the descriptor and the description of everything that is empirically and phenomenologically experienced. In this way, Burchard (1960) accused Jungian theory of consciously repudiating the premises of rationality, and hence being more related to mystical teachings. Rieff (1966/1987) suspected that Jung's claims derived from the emotional profundity of his personal states of revelation, rendering him a kind of religious seer and his thoughts more associated with the expression of 'a private religion and an anti-science' (p. 114). Mills (2012), although suggesting that Jung's personal quest for wholeness engendered his confrontations with the limiting impositions of science as practised in his time, did not refrain from asking if 'the belief in an archetypal collective [is] merely a fiction or illusion, an exalted anthropomorphic projection, or perhaps a deposit from omnipotent infantile fantasies still clamouring for wish fulfillment?' (p. 21). Jones (2003) assumed that accepting Jung's archetypes depends on 'faith', with 'believers see[ing] the evidence everywhere [while] sceptics cannot debunk the theory by pointing to cultural processes, because the believers agree that these processes enable archetypal manifestations' (p. 659). Some of Jung's critics questioned his sanity, alleging that he had suffered a psychotic breakdown (Atwood & Stolorow, 1977) following his break-up with Freud in 1913 (McGuire, 1974), and that his theories stemmed from a tormented mind. In this sense, Stern (1976, p. 9) affirmed that Jung's life could stand as a testimonial to the 'creative uses of incipient madness'. Winnicott's (2016) review of Jung's 'Memories, Dreams, Reflections' (Jung & Jaffé, 1963/1989) also portrays the latter as a sufferer of 'childhood schizophrenia,' (p. 116) who self-healed his psychic split¹⁰ through the strength of his own personality.

¹⁰ Supposedly derived from his defences against his mother's depression and his parents' disengagement.

On the other hand, other scholars defend Jung's not purely objectivist approach to phenomena, an approach that considers comparative religion, theology, philosophy, cultural anthropology, mythology, the mystical traditions of East and West, and hermeneutics. In this sense, Shelburne (1946/1988) affirms that archetypes must be understood in both their scientific discourse, which derives from the methods Jung used to investigate them (satisfying acceptable criteria of empiricism), and extra-scientific discourse, which relates to his therapeutic understanding of the philosophical, metaphysical, and religious implications that archetypal contents could engender in an individual's experience of reality. Giannoni (2004) observes the alleged lack of a naturalistic scientific status in Jung's writings as resulting from 'a new methodological conception based on understanding and empathy' (p. 167), that down-played the value of the causal principle, instead considering the subjective meaning attributed to experiences. For Clarke (1992/2015), Jung's understanding of natural science transcended that of his peers because Jung viewed science as 'an interpretation or perspective on the world, involving the process of reading-into the world concepts and categories which are the unconscious product of mind', making of science 'a form of human discourse, not a species of disembodied logic' (p. 41).

In considering the changes undergone by scientific theory and practice since Jung died, it is possible to comprehend, as this thesis will show, that his ways of approaching the psyche and the 'irrational' forces therein were somehow attuned to Postmodern science-making¹¹, which questions the possibility of total objectivity in the investigative relation between observer and observed. In defence of this

¹¹ The compatibility between Jung's perspective and Postmodern science has already been discussed in detail by Christopher Hauke (2000), who takes Jung's depth Psychology as '*a response to modernity*' (italics in original, p. 1); that is, to the blind search for objective truth stimulated in it, and the crisis experienced through it. Hauke points out that, as a visionary of the coming of the postmodern, Jung offered a way forward to theoretical knowledge that was not nihilistic, but creative and constructive, criticizing scientific values in a way that was '*deconstructive*, not leading to death but to *rebirth*, not the loss of values but the *revaluation of all values*' (italics in original, Ibid., p. 42).

statement, it can be argued that, in his study of archetypes, Jung:

A. observed the *inherent ambiguity* contained in archetypal images (emphasizing both their creative and destructive tendencies), hence complying with the irreducible uncertainty of their expression;

B. discussed the specific difficulties imposed upon the field of Psychology in its quest for objectivity, for 'the object of psychological explanation is consubstantial with the subject: one psychological process has to explain another' (1921/1971b, para. 855), therefore comprehending that the subjectivity of the researcher cannot be removed from the interpretations of reality she construes;

C. admitted the impossibility of establishing one truth in relation to the analysis of a phenomenon, because 'no judgement can be considered to be final in which its reversibility has not been taken into account' (Jung et al., 1964, p. 47), accepting the inherent partiality of truth;

D. privileged the well-beingness of the individual analysed over the affirmation of the correctness of a theoretical standpoint, admitting the necessity for a theory to be plural in attending to the needs of different individuals, and hence not overriding their consciousness and experience¹². Lastly, it can be said that, above all, Jung avoided accepting basic assumptions on causality, as shown in his discussion of synchronicity as an acausal connecting principle (1952/1972).

All these factors approximate Jung with the approach that scientific discourse has been developing to confront the unpredictability of our times. As discussed by Gallopin, Funtowicz, O'Connor, and Ravetz (2001), twenty-first century science must accommodate: A. a careful consideration of the context in which an object of study is investigated, which requires an openness to the 'multiplicity of legitimate perspectives', B. the observation of the 'non-linearity' of relations between elements

¹² In this sense, Jung once stated that theories should be put aside 'when you touch the miracle of the living soul' (Jung, 1928/1942, p. 361).

in a phenomenon, meaning that, although two variables are related, changes in one may not correspond to changes in the other, making their relationship unpredictable, C. the understanding that ‘true novelty can emerge from the interaction between the elements of the system’ (p. 225); that is, emergence happens without any precursor stage that could have predicted its eruption, and D. the acknowledgment of the principle of uncertainty in research, which denotes that uncertainty is an aspect of ‘intrinsic indeterminism’ (Ibid., p. 222), manifesting dynamic phenomena in reality.

Hence, considering these alterations in science-making that confirm some of the strategies used by Jung as aligned to the premises of Postmodern science, and to support the claim that his innovative approach to scientific knowledge cannot be discredited, this thesis aims to discuss a contemporary perspective on archetypes as proposed by Jean Knox (2001, 2003, 2004a, 2009, 2010), and aided by Michael Robbins¹³ (2011) concept of Primordial Mental Activity (henceforth PMA). Knox offered a developmental model for the emergence of archetypes that analyses: A. the individual’s development within family and community contexts, B. the situated cultural emergence of the symbolic aspects of archetypal imagery, and C. the self-organization of the brain. Knox’s revision of Jung’s theory of archetypes¹⁴ utilizes

¹³ Michael D. Robbins, M.D., is Assistant Clinical Professor of Psychiatry at Harvard Medical School, and is a psychoanalyst affiliated with the Boston Psychoanalytic Society. He has applied his psychoanalytic knowledge to the understanding and treatment of seriously disturbed persons, both in an office setting and at McLean Hospital, Belmont, MA, where he is currently an Attending Psychiatrist. There he has also been in charge of treatment wards, was Director of Admissions, and has done much teaching and consulting. Dr. Robbins has published extensively in the psychoanalytic literature on the theory and treatment of seriously disturbed persons and on related issues of infant and child development. In 1983, he was awarded the Felix and Helene Deutsch Prize by the Boston Psychoanalytic Society for his paper, “Toward a New Mind Model for the Primitive Personalities” (Guilford Press, n.d.).

¹⁴ Some theoreticians have criticized Knox’s reinterpretation of archetypes. For example, Stevens (2003), who strongly supports a biological and evolutionary interpretation of archetypes, taking them as neuropsychological units that have been formed by evolutionary selection (hence, being responsible for the organization of behaviour and mental operations of our species), would most likely emphasise the innate foundation of archetypes, affirming that archetypes emerge upon genetic brain processes independently of the quality of the environmental conditions in which attachment occurs. Kerslake (2007) expressed that the minimization of the emotional/affective and symbolic aspects of the archetype is, in Knox’s view, extreme, rendering that the archetype, when taken solely as an image-schema, contributes ‘to attachment [solely as] mediated by a set of *spatio-temporal* conditions’ (p. 90), thus removing from it the production of imagination that could somehow be linked to the mental representation enabled by the image-schema in its formation, and not only in its derivations. Goodwyn

advancements in knowledge of the brain, mind, and consciousness as portrayed by the fields of Cognitive Science, Developmental Psychology, and Attachment Theory¹⁵. In this way, she affirmed many of its claims as well as correcting its unsustainable assumptions (as with her denial of the genetic inheritance of possibilities for the formation of archetypal images), updating Jung's theory with information that was unthinkable for the epistemological possibilities of his time.

In this way, Knox portrays image-schemas – a concept that derives from cognitive semanticists – corresponding to archetypes-as-such, defining them as 'abstract organizing Gestalts of an impersonal nature' that comprise 'early developmental mental structures which organize experience while themselves remaining without content and beyond the realm of conscious awareness' (2003, p. 96). These structures are responsible for 'sort[ing] and classify[ing] sensory information into meaningful conceptual categories' (Ibid., p. 57), from where innumerable metaphorical extensions (archetypal images) derive. Hence, these patterns of sensorimotor experience that act as redescriptions of perceptual events, mentally schematizing the internalization of bodily experience through spatial-relations (movement), subjective interrelationships, and through the manipulation of objects (via sight, hearing, smell, touch, kinaesthetic perception, and detection of internal sensations – hunger, sleep), afford the creation of generalizations over perceived similarities in information, and show how the *body makes cognition possible*.

(2010), who writes from the perspective of Evolutionary Psychology, commented on Knox's strong denial of the preexisting evolutionary foundation for behaviour, pointing out that it derives from her dismissal of how the brain/mind is wired primarily in its emotional systems; that is, in its affective dimension. In Goodwyn's perspective, Knox has a very cognitive way of comprehending emotions, which prevents her from observing the existence of innately pre-specified basic motivational programmes which evolution has given to humans and that work as innate value systems, expanded and modulated by environmental experience, not created by it.

¹⁵ The developments that have been achieved by these scholarly areas since the launching of Knox's ground-breaking book (2003) are described and discussed in chapter 3, in which I propose a discussion of image schematic compounds, Mirror Neuron System (MNS), somatic states and markers, and in chapter 6 (my conclusions) in which I present a problematization of epigenetics, and transliminality, in relation to archetypes and attachment.

I argue in this thesis that Knox's work, which presents archetypes as early products of mental development, amplifies our understanding thereof, since it reinforces the role that socialization and culture have in their elaboration. However, I show that much remains to be said in relation to the fundamentality of the body – in its neurophysiological development, bodily-felt sensations and functions, non-verbal interactions, affects, emotions, and behavioural expressions – in this process of meaning-making. Hence, this research contributes to the field of Analytical Psychology by challenging the 'cognitive' emphasis placed on the classification of image schemas, accentuating that the cortical mental representations afforded by them are *thoroughly embedded in* and manifested from the knowings that the body affectively, subcortically, implicitly, and unconsciously builds in its interactions with the environment, without any recourse to a cognitive processing element.

Therefore, my study refers to cognition as inherently embodied, and thus a-rational¹⁶, and is supported by the discussion of PMA. Embodiment¹⁷ in this thesis must be approached in the sense that it is from the physicality of the body and the context in which it exists that certain conceptual representations are instantiated and developed, deriving, therefore, from: A. bodily states that show the body as a structure that dynamically unfolds in various scenarios, interactively creating and displaying significant meaning, action, and intention, and B. the brain's modality-specific systems. PMA refers to both these aspects of embodiment, as a *subcortically* located neural circuitry that encompasses limbic extensions to the right

¹⁶ The 'a-rational' quality of PMA operations refers to their capacity to generate a knowledge that is 'not-rational' and hence, not based on abstract laws, logical inferences, or conscious thinking. However, if we understand that central aspects of rationality and language derive from sensory-motor neural systems, and from unconscious, automatic, and implicit processes that are inaccessible to conscious awareness, and considering that PMA is what scaffolds analogical meanings that will be construed by reason, we should probably refer to it as *ante-rational*.

¹⁷ That must be comprehended as the possibility inherent in the body and its functions to create, understand, and use symbols, hence permitting reasoning about their meaning based on the 'activity in systems also used for perception, action and emotion' (De Vega, Glenberg, & Graesser, 2008, p. 4).

hemisphere (Robbins, 2013). As such, it is responsible for the learning and expression of unconscious affectively-charged sensory-perceptual-motor information that organically develops in the interactions that occur in socio-historically situated contexts and relies initially on both the infant's constitutional characteristics and the quality of attachment it experiences in relation to its primary caregivers.

In my understanding, beyond Robbins' main assumption that PMA is responsible for the enactment of unprocessed somatic sensation and affect (2013) during emotionally-charged interpersonal relationships, there is another complementary aspect that must be discussed in relation to PMA. This aspect comprises the central argument of this thesis, and it discusses the way in which PMA's neural circuitry, through the neural computations it organizes in schematizing the interactive experiences of the body (in its perceptions and actions), contributes to mental imagery formation, because neural structures in the brain are what generate image-schemas and, consequently, conceptual structures and the inner properties they hold for the individual. I propose, in this study, that it is this categorization exerted by PMA – based on gestalt perception and bodily interaction with objects and individuals, occurring before cortical structures are developed and hence mapped through concrete subjective exchanges with reality – that determines how the individual reasons emotionally about most abstract concepts.

My claim is that, in registering and organizing affective-perceptual-sensory-motor inputs throughout infancy, thus when subjective experience can be undifferentiated from sensory-motor experience (for example, when the infant directly correlates the sensory experience of 'cold' with the subjective experience of 'loneliness'¹⁸) and

¹⁸ This involves an analogy, a direct pattern of association in which what is physically cold corresponds to that which is emotionally unresponsive, unavailable, or detached. This connection between a

bodily-based imaginative projections are thus constructed, PMA participates in the association of mental representations of sensory experiences – in the child and adult – with metaphorical (cortical) ways of experiencing reality, by attaching emotional charges to them. These metaphorical extensions (archetypal images) derive from cortical conceptual neural structures (image-schemas/archetypes-as-such), which have received an emotional signature¹⁹ that is charged with the affective valence that PMA's impressions have extracted from the individual's relationship to reality. Through the high connectivity between cortex and subcortical nuclei, these metaphorical extensions attribute meaning to abstract concepts on a physical and emotional basis. Thus, this study aims to discuss these happenings in both artistic expression and shamanic manifestations, emphasising how these activities are privileged channels of expression for the interdependence between what is concretely experienced by the body and psychically abstracted by the mind, showing

sensory-perceptual domain and a subjective judgement related to the emotional domain, as explained by Grady (2005), is based on the correlation psychophysically experienced between skin temperature and emotionality. For him, 'we feel warm when our emotions are aroused, and we feel warm when we are close to other people, as we are when we interact intimately. There is a conceptual association between coldness and lack of feeling, not because interacting with a cold object and interacting with an unfeeling person are perceived as similar experiences, but because through recurring experience we associate the conceptual domain of temperature with that of emotion' (p. 6000).

¹⁹ The best explanation to understand what I mean when stating that PMA is the mental function that originates and attaches a specifically subjective emotional connotation/signature to an image-schema/archetype-as-such, would rest in Samuels' (1989) definition of the archetypal 'as a gradation of affect, something in the eye and heart of the beholder, not in what he or she beholds or experiences. We can think of the quality of a perception or collection of perceptions, qualities of preoccupation, fascination, autonomy, awe. An analogy would be a filter that is always in place, colouring or otherwise influencing what is seen or experienced. There is a sense in which the filter is the experience, or in which the experience is dead without the filter. The filter is what we term archetypal. [...] The filter is a kind of disturbance of attention, distortion even. It is a way of introducing imagery to the world and of imposing imagery on the world so that the world becomes an experienced world' (p. 18). In this sense, if we consider the image-schema of 'control', the individual would have associated throughout her biopsychosocial development a particular filter – that is, an emotional connotation/signature – through which to observe, comprehend, and deal with the perception of the relational situations that involve that filter. Thus, the filter is in the individual, in the main emotion she rigidly associated to an image-schema – not in the experience, nor in the social actors (be they mother, father, friend, sister, etc.) participating in it. The affective quality that is introjected from and superimposed upon the events, involving power dynamics that distribute control, in which she is involved, renders her either suppressed, challenged, amazed, encouraged, or frustrated, depending on the filter she has solidified and through which she sees the image-schema/archetype-as-such of 'control'.

how PMA scaffolds the psychosomatic foundation of the archetype-as-such/image-schema. Here is a succinct summary of the thesis.

In Chapter 2, I present a critical literature review of PMA, discussing its participation in processes of affect regulation, and how the integration (or lack thereof) of its operations into cognitive processes determines levels of emotional development. PMA is shown as the aspect of mind associated with the processing of emotional connotations that derive from the encoding of affective, visual, kinaesthetic, olfactory, spoken, and auditory cues that follows patterns learnt and established from early ages (mostly through exchange with primary caregivers) and that, when interpreted by conscious, cognitive meaning-making operations, roots symbolic experiences.

In Chapter 3, I compare PMA and archetypes, based on the idea that, for Jung, 'archetypes act as nuclei of unconscious meaning' (Knox, 2004b, p. 59), and for me, PMA is the neural circuitry that generates, organizes, and expresses somato-emotional relationships within these nuclei. Initially, I contrast the a-rationality of PMA operations, which form the emotional charge of the non-symbolic mental representations an infant develops in experiencing reality, to Jung's concept of the fantasy-thinking mind, explaining that they can be seen as equivalent when a complex understanding of both is considered. In the sequence, I explain the interdependence of Knox's contemporary interpretation of archetypes-as-such/image-schemas on PMA, since the latter adds emotional tone to the former.

In Chapter 4, I discuss PMA expressions and archetypal imagination in artistic creations of psychotic individuals, exposing how the individual's perceptual somatosensorial patterns of affectively relating to the world (managed by PMA) can be detected in the artwork, mainly by identifying the primary metaphor rooted in

them, which publicizes their main conceptual message. Hence, to argue my point, I analyse eight paintings in this chapter, utilizing three methodologies to do so – 1) the Jungian amplification of the symbol; 2) an interpretation of the artworks from the perspective of PMA; and 3) a methodological hybrid that executes both a personal (biographic) and an archetypal exploration.

In Chapter 5, I approach PMA operations and the activation of archetypes in shamanic rituals that involve altered states of consciousness, promoted by the ingestion of Ayahuasca. Thus, I contextualize the shamanic practices exercised by the 10 individuals interviewed for this study, interpretively analysing the data collected through hermeneutic inquiry, drawing upon the work of Paul Ricoeur.

In Chapter 6, I critically discuss the results extracted from both interventions; that is, from the segment that approached creativity and psychosis, and from the intervention that researched mystical experiences, exposing the ways in which the concept of PMA can be enhanced by consideration of the collective unconscious, and how understanding the activation of archetypes can equally be improved by encompassing the more biologically centred discussion of PMA.

1.2 - Personal trajectory: the emergence of this research

This research design derives from my scholarly interest in how the bodily experience (in its non-verbal, automatic, and implicit processes) can be theoretically approached within the field of Analytical Psychology, when considering the body in relation to outsider art²⁰ and mystical experiences. Initially, both (certain types of)

²⁰ Outsider art is generally understood as the art produced by 'people with no formal artistic training, who are isolated from dominant culture and the mainstream art world, and who create art that is idiosyncratic or without precedent (Hall & Metcalf 1994:xii-xiv; Cardinal 1972; Thevoz 1976; Rhodes 2000:7-22; Russell 2001:17-20). Such art tends not to be based on community traditions or collective

artistic creations and spiritual practices can afford an approach to the unconscious, accessing relevant psychic material through the experiences of the 'body proper' that they evoke. These experiences reveal the impact that certain themes, charged by their affective connotation, have upon the wisdom of the body; that is, demonstrating change in bodily regulation, instances of intuition, types of attunement of self to others, and the modulation of the elicited unidentified emotions that bring implicit information into consciousness. Hence, both activities can allow observation of psychosomatic expressions of affectively-laden contents that mainly non-verbally²¹ indicate the activity of psychic material registered beneath the level of cognitive awareness.

In this sense, the manifestation of psychological material that occurs when Art is used as a means of therapeutic intervention – a phenomenon traced back to the early 1900s (Junge, 1994) – either before, during, or after the finalization of an artwork, may dualistically offer to the individual the activation of sensory-perceptual (cross)modalities that aid in the reliving of emotions and/or the performance of associative and symbolic operations that reach the cognitive domain. These possibilities which, through Art, reveal the individual's internal world (Rubin, 2015) – that is, the underlying psychological situations that may give rise to her psychological achievements or developmental difficulties – create opportunities for both the interpretation of thought and behaviour patterns and for the analysis of the individual's usual manner of processing emotions. This happens by scrutinizing the images depicted in artworks, and understanding the meaning of the colours, words,

aesthetics, like folk art, but instead gives tangible form to a uniquely personal vision that often preoccupies the individual' (Wojcik, 2008, p. 179).

²¹ It is important to note that I emphasise the non-verbal in my research because I analyse paintings from psychotic patients and neo-shamanic experiences that occur in rituals in which the individual does not exchange ideas or thoughts during their celebrations but remains silent, or if using verbal channels, does so to sing along with music that is regulated by the ritual's organizers.

and symbols used to depict and title them, in an attempt to capture the memories, psychological tendencies, and overall emotional atmosphere of the artwork.

In relation to mystical experiences, it could be said that they are 'intimately connected with the *mysterium* aspect of the numinous experience' (Almond, 1982, p. 112). The concept of the 'numinous', which was initially worked on by German Lutheran theologian Rudolf Otto (1869-1937) to point to the non-rational aspects of mystical or religious experience, was developed by Jung (1875-1961) between the 1930s and late 1950s. For Otto (1923/1970), the experience of the numinous provoked the 'most fundamental element in all strong and sincerely felt religious emotion' that could lead to 'the strangest excitements, to intoxicated frenzy, to transport, and to ecstasy' (pp. 12-3). For Jung, the numinous effect was connected to the experience of archetypes (1912/1967, para. 344), in which the images, beliefs, or ideals associated with this effect expressed 'essentially unconscious processes [rather] than a product of rational inference' (1938/1969, para. 469), which would develop into some form of conscious creation²². The experience of the numinous relates to phenomena that cannot be comprehended rationally, because rationality is overwhelmed by the affects and sensations that impact the individual in her feeling-body (Nörenberg, 2017), stimulating the occurrence of a meaningful situation that non-rationally organizes the intelligibility of that which is undergone by the individual.

Considering how Arts and mystical events assign meaning to individuals' experiences based on how the impressions they elicit are felt in the body rather than thought about, hence, re-creating feelings of the self or those intuited in others, we reach the domain of the embodied experience. It could be said that how the human

²² Hence influencing the individual's organization of thoughts and intentions.

body is depicted or/and actually utilized for the creation of an artwork serves as a testimonial to bodily feeling-states that ground the symbolic meaning in artistic creations. The creation of an artwork involves percepto-sensorimotor mechanisms that 'do' something to the individual (for example, in the felt experience of colours, it is not the red that is used to colour something, but there is the communication of something that *reddens* the mind²³). Similarly, the body movements, postures, sensations, reactions, and rhythms experienced in mystical experiences²⁴ depict the patterns of affective, sensory-motor-perceptual implicit knowings that are exchanged interpersonally within the environment of celebration.

Finally, in exposing the personal motivations that led to this topic, which gather around the embodied experience that occurs mainly non-consciously in relation to outsider art and mystical experiences, I can refer back to the year 2007. By that time, I had obtained an M.Sc. in Social Psychology at the Federal University of Santa Catarina, Brazil, researching the body-mind problem, specifically in relation to the anorexic body. I critically applied the theories of Foucault, Deleuze, and Guattari to the web of political discourses – medical, aesthetic, moral, and ethical – that permeated the relationship of the anorexic subjectivity with her body. I analysed 100 weblogs of a virtual social movement entitled 'Pro-Ana', which affirms anorexia as a lifestyle. Although I analysed online 'confessions' of behaviours that individuals should intentionally perform to become 'Pro-Ana', focusing on their cognitive

²³ A very interesting discussion of the fluidity of the acquisition, use and impact of language (speech) that considers its appropriation of and expression within reality as organizing an inventory of experiences lived by individuals and that relates to my observation on the transitionality of the application of a colour onto a surface and the physiological occurrences and emotions that are undergone by an individual and associated to the felt experience of this colour is encountered in the work of Sapir (1921). In this sense, Sapir problematizes the verbification of nouns or adjectives (as in my example of colouring something red or feeling reddened by something, as in excitement or rage), showing it as the possibility to portray the notion of a quality (to be red) as an action and/or a feeling that happens to one (to be reddened). Hence, Sapir anticipates with his perspective the understanding of the dynamic and interconnected relations between nouns, qualities, and verbs, that is, between objects, affective qualification of images, and actions.

²⁴ In this thesis involving ritualistic dancing, ceremonial music playing, and the ingestion of Ayahuasca.

narration of the disease, I was interested in comprehending the knowings and memories of the physicality of the body-proper that could be related to the onset of anorexia. Hence, from that time, I oscillated between comprehending whether the soul (mind) was the prison of the body, as conveyed by Foucault (1977, p. 30), meaning that the socio-historic constitution of the mental cognitive capacities subjugated the individual's relationship to her own body, or if, conversely, the body was the prison of the soul, as expressed in Plato's (Plato & Burnet, 1911, p. 82) understanding of body-soul relations.

Regarding my interest in the significance of the body in mystical experiences, I also undertook an MA in Mysticism and Religious Experience at the University of Kent (completed 2012), which fomented my curiosity about the body-mind relationship in many mystical traditions, which emphasise how the individual is deceived by the mind²⁵. This emphasis points to the theme of ineffability, whereby a heightened awareness directed to the feeling states that impact the body is experienced in relation to the unknowability and inexpressibility that are inherent in certain situations, hence emphasising an awareness that is not associated with an increase in the individual's capacity for thoughtful reflection of situations. Quite the opposite, for ineffability is characterized by an individual's incapacity to speak about specific psychological or spiritual events they have experienced because 'no adequate report of [their] contents can be given in words' (James, 1902/1999, p. 371). In this sense, mystical states can reveal much about feeling states (bodily processes), making distinctive to the individual the affective dimensions of her inner life.

²⁵ For example: by compulsive patterns of thought based on cognitive reinforcements towards emotional attachments.

1.3 - Background of the problem and reverberations of the concept of PMA within the field of Analytical Psychology

Although Jung demonstrated a continued interest in the body-psyche relationship, suggesting an interdependence between them, the body in its organic aspect, that is, in the dimension that considers its neurophysiological development, its somatic-perceptual-motor sensorial experiences and behavioural expressions, has not traditionally received sufficient attention in Jungian theory and practice, as corroborated by McNeely (1987), Chodorow (1995), and Heuer (2005). This is surprising if we consider that Jung once stated that the affective aspect of experience is what entitles the individual to feel 'the whole weight of reality' because 'it is through the "affect" [and its valencies] that the subject becomes involved [in the world]' (1951/1959a, para. 61). Furthermore, Jung accentuated that, in understanding psychic difficulties, the process symbolically experienced by the individual must also interpret the phenomenology of the body, that is, its somatic states, 'because the body means the here and now' (Jung & Douglas, 1997[1930-1934], p. 1316). In this sense, Jung emphasised the immediacy of the body, which displays the intensity of the sensory-affective event and how this is connected to the psychic contents that occupy one's mind, behaviourally showing the potential meaning behind somatic unconscious phenomena.

Hence, Jung proposed that 'soul and body are not two things, [t]hey are one' (Jung, Jarrett, & Bollingen Foundation Collection, 1988 [1934-1939], p. 355), that 'our unconscious is surely located in the body', and that this does not contradict the statement that 'the collective unconscious is everywhere' (ibid., pp. 750-1). In this way, he affirmed that access to the contents of the personal and collective unconscious occurs in the body, mediated by somatic processes that afford them a possibility of intruding into consciousness. This intrusion can occur through: 1.

sensual engagement with the world; 2. physiological responses to sensations, perceptions, and emotions; 3. evocation of implicit memories triggered by the relationship of the body to other bodies and the environment; 4. patterns of behavioural interactions established with others; 5. the occurrence of nonverbal communications that elicit visceral experiences, producing an embodied knowing that is direct, subjective, and is mainly *felt* by the individual.

Moreover, Jung's theory of archetypes stems from this understanding, especially if we consider his affirmation that 'the archetype as such is a psychoid factor' (Jung, 1947/1954, para. 417). For Jung, the psychoid demarcates a 'quasi-psychic' quality projected onto something (Ibid., para. 368), for its mainly (but not exclusively) physiological composition, incapable of being represented in consciousness. When attributed to the archetype, this adjective implies that the archetype's structure is like a spectrum that ranges from an infrared physiological pole – related to instinctive behaviours – to an ultra-violet, conceptual pole, from where archetypal images derive, executing a liaison between body-mind. Hence, archetypes possess a constitutive bipolarity that portrays a non-duality between psyche and soma.

The most recent Post-Jungian discussions of archetypes that include consideration of neurobiological data, have been paying more attention to this formative aspect of the Jungian perspective, and hence attribute to the body a more structural participation in events that lead to the constellation of archetypal imagery. As examples of this change, the following studies could be cited:

- Saunders and Skar (2001) suggested that the archetype, as an emergent structure, results from self-organizing properties of the brain;
- Hogenson (2004, 2009) interpreted the emergent Self (the 'archetype of wholeness', Jung, 1921/1971a, para. 789) as deriving from 'the physiological

characteristics of the infant' (2004, abstract), and proposed that archetypes should be seen as 'elementary action patterns' (2009, abstract) and hence, as non-cognitive enactments.

- Wilkinson (2004, 2006) claimed that archetypes are emergent functions of the early developing right brain (2006), and that the self is 'a hierarchical system developing from the lower sub-cortical processing structures, through the early dyadic experience, to the higher, more complex, fine-detailed cortical structures, enabling reflective function and orbito-frontal, inhibitory control' (2004, p. 94).
- Solomon (2007) concluded that archetypal theory is 'hard-grounded in the skin-to-skin, brain-to-brain neurobiological interconnectedness between the infant and its primary caregiver', necessitating that attention be paid to the 'neurobiological development of the quality of the earliest interactions between self and other' (p. 111).

In this sense, my study of the association between PMA and archetypes marks another contribution to Analytical Psychology in focusing on body-mind interconnectedness. This contribution is envisioned by positing PMA as the subcortical neural circuitry that enables the non-verbal interactions of infant to caregiver²⁶, regulating somato-sensory-perceptual-motor impressions that affectively and non-cognitively adapt the infant, informing through its embodiment the *emotional signature*²⁷ that will be attached to the mental representations (the image-schemas/archetypes-as-such) that support the individual's later capacity for conceptualization. This intricate interdependence of body-mind portrayed by PMA led Robbins to affirm that when the world is absorbed through its operations,

²⁶ That do not cease to operate throughout the individual's life, alongside the operations of thought.

²⁷ The gradation of the affect contained in the perceptual filter utilized for the experience of that specific archetypal theme, as proposed by Samuels (1989).

'experience is holistic or syncretic, combining elements of mind and world into isomorphic entities. Self and cosmos are not differentiated, so experience is holistic' (2011, p. 88).

In my perspective, the holism attributed to the experiences afforded by PMA is not linked to the meaning of this concept as originally defined by Smuts (1926), who extracted its conception from much older philosophical sources, as far back as Aristotle. His definition implies the existence of a transcendent, universal ordering principle that orchestrates the creation of wholes – through a tendency in the parts to form them – that are seen as the driving forces for the progress of evolution. The holism I comprehend to be exposed by PMA would be more associated with the definition given to it by the organizational principles of Gestalt psychology (Koffka, 1935; Köhler, 1947), which focus on the *relationships* of interrelatedness and interdependence that the parts of a whole present, which prevent them from being seen as separated from the whole. Furthermore, the holistic experience stimulated by PMA must be abstracted in a scalable way that observes, first, the individual as a whole, and second, the individual as part of a whole, through her historic-cultural insertion in a society. In this sense, the discussion of holism also clarifies the determination practised by the researcher who, from an external epistemic imposition of meaning, demarcates what is to be considered whole and/or part, showing that these classifying categories depend on the selection of *relationships* the researcher is interested in analysing²⁸.

Therefore, PMA can be seen holistically in its A. intrapsychic dimension, relating to the integrative body-mind system, namely PMA and thought, which explains the subcortical, affective-somatic generation of meaning that will result cortically in the

²⁸ For example: that which is a part in one evaluation, is the whole in another.

processing of semantic concepts²⁹, and in its B. existential aspect, which carries ‘the idea of a unitary collective consciousness’ (Robbins, 2011, p. 21) surrounding individuals, in which distinctions between subjectivity and objectivity, and past and present time are suspended. The notion of holism in PMA – A – refers to how aspects of an individual’s conditions (physical and mental capacities, memories, dreams, thoughts, emotions) are in a constant relational process in which parts refer to each other in a unitive way which does not eliminate the differences these parts individually present. The holistic approach to PMA – B – refers to a more cultural holism, which posits that cultures constitute integrated wholes that orient their members towards the phenomena of the world in particular ways, showing thereby how powerful are the conscious and unconscious influences of the ‘identity’ of that culture upon the individual. In this sense, Robbins discusses the difference between ‘western and spiritual cultures’ (Ibid., p. 16), emphasising that for the former – which suppress PMA – a holistic view of reality is less reachable, as its cultural conventions have ‘evolved out of its tribal and spiritual roots’ (p. 19), privileging knowledge that derives from thoughtful interventions. In the latter cultures, ‘PMA is to be embraced

²⁹ A very helpful idea in understanding the relationship between thought and PMA as I comprehend their association for promoting a sense of psychophysical wholeness to the individual’s experience is provided by McMillan (2016). He explains how, in considering certain implications of holism, two wholes (or a whole and a part) in relatedness cannot be seen as closed to each other. Moreover, he states that ‘in a model of opposites two fully closed wholes are juxtaposed. The two closed wholes appear irreconcilable; not only is there no resemblance between them there is no communication between them, their systems (of whole and parts) are complete in themselves. Tension is generated when the two are juxtaposed. Yet how is this juxtaposing possible unless there is something common to both wholes? Once this is acknowledged the former wholes are converted to parts in which something of the new whole persists. The parts (former wholes) are seen as only relatively closed. The error is to remain at the level of closed opposites. With acknowledgement of what is common to them both, the parts are opened. The two parts can be seen as varying perspectives. These are not perspectives on a transcendent whole which remains invariant, immutable and in-itself. Rather they depend entirely on the unique context of their expression’ (p. 9). The constant juxtaposition of thought and PMA in the life of the individual confirms McMillan’s affirmation of the existence of given commonalities in aspects that are seen as opposites; that is, given by the presence of a logic in the body’s mind (PMA) which is not rational (in the sense that it is not defined by thoughtful reasoning), and of the physical body’s constitutive role – its states, perceptions, gestures, emotions, and attitudes – in the cognitive processing of information. Hence, in observing the varying perspectives of reality that thought and PMA present, we see in the former the possibility for the abstraction of reality, while in the latter we have the embedded, situated, perceptual-sensory, and motor appreciation of reality. Therefore, both PMA and thought are capable of including aspects of each other in themselves, transcending their own ‘default’ mode of relating to phenomena.

as part of a unity of mind and an invaluable source of information about self and world' (Ibid., p. 163), and the blurred boundaries between self, others, and the world stimulated by PMA are accepted as revealers of the different realms of a unitary experience, which have similar reality-meaning and value, leading to more synchronic relationships.

Furthermore, in considering the previous discussion of the concept of PMA within Analytical Psychology, the same was cited in four articles published by the Journal of Analytical Psychology. Colman (2011) first linked PMA to the occurrence of synchronistic events, and presented it as the mental activity from which 'pre-cognition' (p. 473) and 'the world of imaginal meaning derive[s]' (p. 472). Hence, Colman portrays the operations of PMA as enabling individuals to know things about the world that transcend their empirical conditions to do so, which occurs because PMA does not rely on cognitive or causal interpretations to draw meaning from the world, but on an 'association [between events that] is made by congruent correspondence, epitomized by poetic metaphor' (p. 485), and that communicates an emergent meta-meaning.

In Robbin's book revision, articulated by Merchant (2012), PMA is described as the form of mentation that 'operates by an entirely different kind of "logic" based on connections between inner affective states which are developmentally appropriate' (p. 125). In relating Jungian theory to PMA, Merchant suggests that 'PMA [...] bear[s] close resemblance to Jung's descriptions of autochthonic³⁰ archetypes' (Ibid, p. 126). In a later essay, Merchant (2015) discusses foetal trauma, body memory, and early infant communication, presenting one case of early trauma – caused by the

³⁰ Adjective defined by Gray as follows: 'an autochthonic or autochthonous phenomenon [that] appears independently, is not obviously determined by the available causes and seems to spring independently from the earth' (1996, p. 219), hence arising spontaneously into experience.

mother's abandonment of the baby – in which he claims that traumatic experiences in childhood caused PMA to become retained in the individual and hence not to be superseded by normal developmental processes (that would determine instead for thought to have control over it). In analysing the experiences of his patient, Merchant concluded that the traumatic affects (managed by PMA) that had not been worked through in him 'came to underpin an intense emotional and psychic connection between him and his birth mother that communicated itself telepathically³¹' (p. 605).

Lastly, Waldron (2013) discusses the repercussions that complex trauma between infant and mother in early infancy have upon the infant's development of the core of the self, also attributing a predominance of PMA over thought in the traumatized adult to stem from this early psychic wounding. In his opinion, 'for people who have been traumatized, because they have had to rely on their senses from early childhood and because the rational world is unbearable and unthinkable, PMA is much more active' (p. 111). Waldron also associates this hyperactivity of PMA with the experiences of altered states of consciousness, in which, 'through the mechanism of dissociation, voluntary thought suppression, minimization and outright denial, they [individuals who have been traumatized] learn to alter an unbearable reality' (p. 112).

Therefore, it can be said that the interest in PMA within the Analytical Psychology community tends to be either related to the concept of synchronicity or to the discussion of childhood trauma. My research relates to a structural examination of PMA, which I discuss as the 'body's mind' (Robbins, 2011, p. 24), responsible for the individual's sense of embodiment (in its affective, perceptual, and motor

³¹ In summary, Merchant conceived that PMA in the abandoned son, through its affective and somatic memories of the uterine life, led him to unconsciously and telepathically find his mother 26 years later.

dimensions), and for the neural feeding of the archetype-as-such with its affective tone, giving to it what Jung describes as its bodily facet that can evoke the numinous, which he perceives to determine 'the nature of the configurational process and the course it will follow, with seeming foreknowledge' (Jung, 1947/1954, para. 411).

1.4 - Research questions and aims

This thesis aims to critically assess and compare the concept of PMA – as theorised by Michael Robbins – with the psychology of C. G. Jung. I argue that critical points of convergence exist between the two, and that clarifying these will lead to a mutually beneficial dialogue that will enhance the academic standing of both. My central argument is that PMA aids us in understanding how archetypes-as-such are psychosomatically informed and affectively charged. In turn, the theory of archetypes could offer to PMA an understanding of how analysis of the metaphorical elaboration of symbolic meanings associated with bodily experiences shows their indivisibility, in the sense that it reveals how the symbolic is an analogical mental representation of the concrete impressions that imprinted the individual's sensorimotor neural network (which visually, auditorily, and kinaesthetically absorbs the world while moving through it). Both concepts – PMA and archetypes – refer to perceptions, affects, intuitions, images, mental representations, ways of learning and behaving, and of exerting a-rational knowing upon phenomena (which manifests as an unthought known, Bollas, 1987), and structuring the individual's experience of life. It was through this mutual reference that I was able to infer the initial similarity between them.

However, before I introduce my research questions, I must clarify some additional theoretical points that allowed me to draw a deeper association between these

concepts, and that, consequently, structure the research questions of this study. In my view, PMA is the neural depository from which the individual extracts information to emotionally anticipate and comprehend the dynamics of new relationships she will form throughout life. I argue this because PMA is the neural map that registers, organizes, and stores the unconscious, non-verbal, implicit, and procedural information assimilated through affective experiences of past relationships with significant attachment figures and with other social agents of the individual's environment, using an embodied cognition to achieve this. Hence, PMA expresses, via bodily states, and internalizes, via its neural mechanism, the unconscious affective assessment it makes of the sensory-perceptual-motor experiences lived by the individual regarding the relationship of self to others, categorizing the creation of future expectations and behavioural patterns. Through the neural interconnections between subcortical (PMA) and cortical structures, PMA filters how reality is emotionally perceived, performing inferences that inform image-schemas, conveying to them a whole set of implicit beliefs that act to organize their emotional signature, and making of them not only image, but emotion.

To understand this analogical redescription of meaning between PMA and image-schemas, we could analyse, for example, all the affects, perceptions, and physical sensations the infant experiences in relation to being contained by the mother – which might involve the infant's implicit memories of feeling pressure in being held, sensing the temperature of the touch, hearing the mother's voice intonation, receiving the mother's gaze, dealing with the interval of time in which the need for contact was responded to, experiencing the mouth-to-breast relationship to mother, and confronting denial of support. These affective-sensorial data lead to the elaboration of a simple, schematic internal concept or inner representation that refers to both what is personally felt by the infant in this act of relating, and to what she observes and imagines to be emotionally occurring in the interactive other, thus

mentally redescribing the totality of the event with the aim of building an organizing principle of meaning, which informs the image-schema/archetype-as-such. I claim that it is this affectivity/proto-emotionality of the operations of PMA, transmitted during early infancy to the archetype-as-such, that activates archetypal imagery later in life, constellated when some aspect of the individual's current experience resonates with the pre-established emotional signature of the image-schema. In this way, the archetypal image metaphorically attempts to substantiate into consciousness the unresolved affect that has become associated with the image-schema at a time when the cognitive faculties were yet not fully present³².

It is also important to emphasise that during the attachment phase, PMA in the mother (which operates alongside thought) communicates to PMA in the infant (as its predominant mental activity), meaning that PMA 'drives infant-caregiver relationships' through 'the synchronous activity of similar brain areas of mother and infant' (2011, p. 79-80). In (post-)Jungian parlance, this would signify that the affective impressions that contributed to the development of specific image-schemas/archetypes-as-such in the mother, and that echo either experiences that happened in her own early childhood or anxieties that were triggered as an adult at the time of childbirth, directly affect her child-rearing dynamics. Hence, the schematic, non-conscious, inner representations of affective meaning that the mother personally retains for the categories of behaviour socio-historically involved in caring, and comforting, and the way she feels these experiences and concepts trespassing her body, will be communicated to the infant, who can 'absorb' or react against the transmission of these unconscious patterns.

Having briefly explained PMA and its association to archetypes-as-such, I can now

³² In an approach to the image-schema that can associate, for example, containment with unreliability, and be represented by an archetypal image that expresses this personal complex.

state that my research aims are 1) to affirm that PMA is fundamental in the generation and feeding of the quasi-psychic aspect of the archetype-as-such – informing image-schemas of their emotional dimension, supporting therewith the emotional expression of their conceptual contents, and 2) to deliver a methodology that investigates PMA operations within artistic expressions of psychotic individuals and within shamanic practices. In this way, the research questions used to develop this thesis were: 1) How does the bodily-based perceptual-sensorial-affective-motor knowledge of PMA endow image-schemas with their emotional signature? 2) How do the cultural and interactional modulation of PMA and the enactments it stimulates influence the specific archetypal themes that constellate in an individual's life? 3) How can personal, embodied affects expressed in artistic paintings be psychologically analysed? 4) How is a-rational knowledge of PMA felt and understood when manifested in ceremonial rituals of shamanic practices?

1.5 - Overview of the study populations

Considering that 'psychosis, spirituality and creativity share a predominance of PMA' (Robbins, 2011, p. 129), and since for Jung the unconscious is the source of these same processes, two populations were approached in the execution of this research. The first population comprised outsider artists, as represented by two individuals – a Brazilian man, José Alberto Almeida, and an English woman, Mary Bishop³³, both diagnosed as schizophrenic and institutionally introduced to the healing capacities of painting. José continues to be served by the Museu de Imagens do Inconsciente (Museum of Images from the Unconscious), Rio de Janeiro/Brazil, where, since 1985, he has been producing canvases – more than 21,500 pieces, once supervised by the art therapist Nise da Silveira (Itaú Cultural,

³³ Also known as Martha Smith.

2017). Mary Bishop also painted thousands of pictures during her 30-year stay in Netherne hospital, Surrey/United Kingdom, to which she was admitted in 1946, and participated in the activities of one of the hospital's five art studios, managed by the pioneering art therapist Edward Adamson (SA/ADC/E/2, n. d.).

The second study population comprised two groups of individuals who had participated in shamanistic ceremonies in which Ayahuasca, a mind-altering concoction that creates ecstatic trances and hallucinatory phenomena, is drunk. The first group of this population comprises five Brazilian individuals (four women and one man), who live in the grounds of the Associação Ambientalista Comunitária e Espiritualista Patriarca São José – ACEPSJ (Environmentalist and Spiritualist Community Association of Saint Joseph the Patriarch), in Florianópolis, an association connected to the Doctrine of the Santo Daime, a national spiritual organization that performs rituals in which Christianity and Shamanism are combined and Ayahuasca is ingested. The second sub-group of this population comprises five European individuals (four men and one woman), who participated in neo-shamanistic gatherings inspired by the works of the Santo Daime doctrine.

The choice of these two populations – outsider artists and Ayahuasca drinkers – is connected to the fact that both activities emphasise the numinous, that is, the affective foundation of experiences that express the impression made upon consciousness by the non-rational. Thereby, they challenge intellectual understanding, which cannot logically decipher the meaning of numinous experiences, and show the limitations of rationality. In this sense, numinous experiences serve also to demonstrate how the bodily-felt dimension of an event can direct and organize the intelligibility of its rational or discursive aspects, particularly through the emotional sense of urgency that occurs. This happens because the numinous content (or numinous relationship between contents)

occupies the mind of the individual as an autonomous presence that overwhelms it. In this way, the meaning that is conveyed to individuals by some artistic works – in their creation, for the artist, or in their observation, for their audience – and by certain spiritual/religious experiences, as previously explained by Jung, cannot be conquered, leaving to the individual the option of being open to what is communicated by them, allowing one to be overpowered, trusting that their meaning will be *felt* (Jung, 1960/1964, para. 864).

The numinous in this research is observed in both the analysis of the embodied images and of the symbology contained in artworks, and in the narrative of spiritual seekers, in the instances in which the experiences of the affective dimension – painted or explained in ‘how’ they happened – were felt. As will be shown, the experience of the numinous involved references to something beyond or other than these individuals’ subjectivities, and imprinted in them a feeling of deep knowing that could not be put into words, but that carried a profoundly *felt* significance to them. In both populations, the bodily as well as conceptual dimensions are involved in the data analysis because the numinous here is grasped in both. If PMA is controlled by thought, we will have the expression of the symbolic (archetypal image), which combines the concretely lived emotional experience with its aesthetic and spiritual aspects. If it is not, we will have the language of the body indicating to reality how the primary experiences that lead to the settling of specific image-schemas/archetypes-as-such were felt and how they affected the development of the individual.

This analysis of either the symbology of the embodied images of artworks or the reports provided by spiritual seekers involved different methodological approaches, that, as will be explained in subsection 1.6 of this chapter, comprised three approaches for the comparative analysis of the outsider artists’ images, and one to

explore the narratives of the shamanic practitioners. I did not apply the same quality of methodology to both my populations because in relation to spiritual seekers my intention was not to analyse the nature of the 'images' – or visions – they experienced through Ayahuasca rituals³⁴, which could have been treated using the same method as those on the patients' canvases. Instead, in the approximation of the shamanic practices, I aimed to comprehend the dynamics of their experiences regarding the expression of human consciousness and processes of a-rationality or cognition while attending to rituals, as if observing how the ingestion of Ayahuasca and the structure of the rituals enabled different stages of altered states of consciousness to occur.

In this sense, I focused on comprehending and exposing to the reader the ways in which purely a-rational experiences (PMA operations) were associated with or responsible for the occurrence of complex cognitive operations for the elaboration of meaning in the reality of the individual who ingests Ayahuasca. For this reason, I needed to apply the hermeneutic methodology of Ricoeur, which allowed me, through his theoretical guidance on how to approach discourse, to produce categories of meaning that illustrated how in the celebration of a ritual the individual's mind oscillates between moments in which the physicality of the body – its affects, sensations, and emotions – either overwhelms her capacity to formulate cognitive meaning out of the impressions educed by Ayahuasca, or construes a deeply-felt understanding that challenges the individual's conditioned ways of

³⁴ If the reader is interested in becoming acquainted with and observing the imagetic possibilities experienced during an Ayahuasca ritual, the work of Pablo Amaringo (Amaringo & Luna, 1999), a Peruvian shaman, demonstrates the iconography of the visions he attained while in altered states of consciousness and that were made into paintings — personal visions that are mainly related to the mythologies and cosmology of Amazonian shamanism. Otherwise, if the main interest is to comprehend the structural and content-based analysis of the psychosocial aspects that may be surfacing from within these images, the scholarship of Shanon (2002a, 2002b, 2003a) provides a substantial approach to the semantics of the visions, their narrative structure, and the relations these images establish with the individual's history, both personal and collective.

perceiving and relating to psychic contents that produced (or were produced by) these somato-psychic states.

Lastly, in relation to the choice of a cross-cultural analysis of Brazilian and European populations, this refers to my interest in problematizing the discussion of the collective unconscious. I say 'problematize' because certainly I do not possess a final answer of my own that would satisfactorily explain all the ontological and phenomenological implications of this concept. However, this thesis most definitely does not endorse some of the metaphysical presuppositions that hurdle the classical Jungian view on the collective unconscious, as if in considering the phylogenetic inheritance of its contents, those contents would stand for human experiences (like templates for the exercise of imagination) and become conditioned by the mere existence of this collective repository, in a kind of psychic determinism. This perspective can be detected in Jung's thought when he states that the collective unconscious 'is the matrix of all conscious psychic occurrences, and hence it exerts an influence that compromises the freedom of consciousness in the highest degree' (1929/1969, para. 230).

Neither do I support the assumption of the 'suprapersonal nature' of the collective unconscious (Jung, 1934/1969, para. 3) underlying human psychic life, a nature that gives to it the guiding power of an external source (outside the experiential individual), that acts independently upon individuals' lives, animating their mental operations, and orchestrating the cosmic order of the surrounding universe. As stated by Mills (2012), 'appealing to a supernatural entity that becomes the ontological ground for human experience [to discuss the collective unconscious] is unnecessary and introduces a whole host of philosophical conundrums' (p. 38). Thus, my research comprehends the suprapersonal character of the collective unconscious along simpler lines, referring to the way in which it may well represent

universal culture³⁵ and culture-specific features of mythological and metaphorical narratives, images, and customs that are embodied in a given societal structure (through their transcultural or transgenerational transmission), and that, through timely embedding in the background of its existence, *unconsciously* impact the mental activities of its individuals from birth onward.

Hence, I corroborate a view of the collective unconscious that: A) considers it a remnant of the archaic mind, here discussed as PMA, which is still attached to the modern-day psyche; in this sense, it is marked by a kind of thinking that is pre-logical, in which the boundaries of the subject-object relation are blurred, and that may stimulate the experience of undifferentiated states of consciousness; and B) shows its suprapersonal aspect when the mind surpasses its personal conditioning and patterns via the creative (or destructive) powers of affective appropriation of reality (the corporeality of the individual), fantasy, intuition, aesthetic inclinations, and imagination, that per se produce an extension of the individual beyond herself. Finally, I envision the communication that occurs between the PMA in one individual and that in another, or what Robbins refers to as the 'interpersonal matrix of primordial mind', in which 'the undifferentiated symbiotic bonding created by introjection and projection' is propelled (2011, p. 76), as sufficient evidence for discussion of the collective unconscious. This is because it is through this means that the archetypal collective can be activated, enacted, and exchanged between people, who then unconsciously act out the ways they emotionally perceive themselves in relation to others.

³⁵ In the sense that there are commonalities in how perceptions, emotions, thoughts, and actions are developed in individuals when considering their human condition, regardless of who, why, how, when, and where someone is experiencing these factors.

1.6 - Summary of methodology

Four methodologies were applied in this study, all aiming to comprehend the relationship between PMA and archetypal imagery: three for the comparative analysis of the outsider artists' images, and one to explore the narratives of the shamanic practitioners. Data from the outsider artists were initially collected from the Internet (online data collection) – including A. eight prints of the canvases analysed in this study (four from each artist), and B. personal and archived online information related to their admissions into their caring institutions. In Mary's case, to access information on her biography, I also needed to book an appointment with the Department of Archives and Manuscripts material, located in the Wellcome Library, London/United Kingdom, an organization that, since 2013, has held all 5000 paintings and drawings of the Adamson Collection, although certain restrictions apply in the perusal of this material.

Thus, the artistic data were analysed in three stages, to demonstrate to the reader the differences between: A) a psychoanalytic interpretation of art, based on a traditionally Jungian methodological background, B) an analysis of creative imagery derived from a perspective that considers PMA, and C) a hybrid of A and B, supplemented by post-Jungian and object-relations theories. In the first stage (A) of this intervention, I utilized the work of Jung (1916/1966, 1931/1969a, 1931/1966a, 1955/1970a, 1954/1969b) and Neumann (1955/1972, 1995) to apply the method of amplification to the images developed by José and Mary, which involved a conjoined understanding of hermeneutics and circumambulation. Therefore, through amplification, I expanded the understanding of the core of the unconscious material portrayed in their canvases, hermeneutically interpreting the relevant cultural and historic analogies that this core could be expressing as a means of correspondence with the affective experiences lived by these individuals.

In the second stage (B) of this intervention, I created a methodological approach adapted to the particularities drawn by Robbins in relation to PMA, and associated it to the Primary Metaphor Hypothesis developed by Grady (1997) and endorsed by the Contemporary Theory of Metaphor (Lakoff and Johnson, 1980, 1999). In this way, I analysed how, in the conceptual message affirmed in the expression of an artwork, the viewer can scrutinize the sensory-perceptual and motor experience that originated the subjective and emotional meaning communicated in it.

In the third stage of this analysis (C), I combined the information gathered through interventions A and B with post-Jungian knowledge, and object-relations theory, which constituted a theoretical hybrid. In this way, I made use of ideas derived from Joy Schaverien (1987, 1992, 1999, 2003, 2005) and her practice of 'Analytical Art Psychotherapy', to apprehend the embodied images in the canvases, focusing on them as a medium of expression for the personally and developmentally acquired archetypal imagery hosted by the individual. To analyse the affective reservoir expressed through the detected archetypal imagery in Jose's and Mary's works, the writings of Perry (1970, 1999) on schizophrenia, emotions, and object relations supported the more interpretive stage of this intervention.

The findings in these three analyses indicated specific differences between the discussion that focuses on the collective, symbolic aspect of artistic productions, hence seeking in them the recapitulation of motifs of the history of humanity brought about by archetypal imagery – (A), and the methodological problematization that is interested in evaluating the non-conceptual dimension of artistic practices, which interprets images as concrete, enacted configurations of mental states that are organized by PMA – (B). However, these differences can be seen as complementary if we observe the indivisibility of the personal and the collective – (C).

The methodology for analysing the shamanic practitioners' narratives borrowed from Ricœur's hermeneutic approach (1969/1974, 1976, 1981), an instrument that serves both the Jungian perspective and considers PMA. It does so, first, because it finds meanings in narratives that were not consciously intended, hence honouring unconscious processes; and second, because it evaluates both 1. the subjective intentions – affects, behaviours, and thoughts – in the delivered narratives, and 2. the more impersonal aspect contained in the transcribed interviews, hence dealing with worldviews and ways of being in the world that expose human conditions that are historic-culturally available to the collective. Finally, in this observation of 'ways of *being* in the world' the interest of this analysis falls on the individual as acting in the world, more than thinking in relation to it.

Data were collected from the two samples – Brazilian and European – through a semi-structured interview schedule, which allowed for in-depth interviews, in Florianópolis/Brazil and England/United Kingdom, respectively. The findings indicate that both the affective-somatic impact and visualization of archetypal imagery that are experienced through shamanistic encounters lead individuals to personal transformations by removing them from the single perception they unconsciously exerted upon certain themes of their lives. These transformations are stimulated by the emotional commotion that occurs when a surplus of meaning is reached through the consciously embodied experience of sensing that one actually is, as a living individual, an agent or receiver of the archetypal feelings and patterns of behaviour that derive from the representational contents that are developmentally contained in the archetypes-as-such/image-schemas. Thus, the individual becomes bodily aware of her automatic impersonation of archetypal imagery, which, rooted in the emotional qualities of specific image-schemas (for example: contact, enablement, merging, splitting), unconsciously influences her perceptions and behaviours within affective experiences, and is enacted in her interpersonal

relationships. In this sense, the shamanic ritual can offer an opportunity for the individual to actively reintegrate a state of being that was only unconsciously experienced, affording it the possibility of being conceptually understood.

CHAPTER 2 - GENERAL ASPECTS OF PMA

2.1 - Overall considerations

The concept of PMA describes how emotional interpersonal interactions, considering their relational affective core, base and contribute to the development of consciousness, the unconscious, and selfhood³⁶. For Robbins (2011), these interactions must be comprehended from a broad perspective, since, from the onset of human life, they depend on *and* stimulate the development of the brain's neuroanatomical structures and neural plasticity, and are initially based on the patterns of relationship between an infant and her parents/caregivers. Robbins maintains that, during the individual's growth, the impressions acquired from this primary affective configuration through implicit and procedural learning, will be further reflected in how the individual relates to extended family members, friends, and other socialising agents of the larger community.

PMA is closely connected to the acting out of a-rational beliefs and the experience of an undifferentiated sense of interrelatedness between self and others. In this context, the term 'a-rational' refers to the accumulation and expression of knowledge that occurs prior to the complete maturation of the neuroanatomic structures that allow individuals to formulate a logical adjustment to reality, even if PMA continues to operate after this later capacity is formed. Robbins defines PMA as follows:

'Primordial,' then, signifies that the system is an entity unto itself present from the very start and is not a developmental precursor of thought, an arcane aspect of thought, or a regressive transformation product from an antecedent stage of mature thinking. *Activity* (expression or

³⁶ In a way that resembles the thoughts of the school of Relational Psychoanalysis, represented by the writings of Greenberg and Mitchell (1983), Emde (1983, 1990), Stern (1989), and Beebe and Lachmann (1988), and more recently the scholarship of Allan N. Schore in affect (dys)regulation, and neuropsychanalysis (1994, 2002, 2003a, 2003b).

impression) signifies both the subjective experience of an actual happening rather than a mental event, and the concrete sensory-perceptual-somatic-motor expressive quality of mind that distinguishes it from the reflective subjective experience that is an aspect of representational thought. (2011, p. 51)

Examining Robbins' statement, we see that PMA is functional in all individuals (from uterine life), and while it does not become thought, it is utilised by it, or is expressed without its regulation. It is related to action, manifesting through experiences that affective-psychosomatically commove the individual. To sum up, PMA is characterised as 'a normal way that mind works that is qualitatively different from thought' (Ibid., p. 208), hence, referring to unconscious emotional processes rather than unconscious cognitive processes. The constant interchanges between PMA and thought commence in infancy, and progress in complexity as the individual's cognitive functions mature, influencing the individual's level of psychological well-being. Robbins states that:

The distinction between manifestations of PMA that society judges healthy and those labeled illness or pathology depends on several variables: the ratio of PMA to thought, the nature of the relationship between thought and PMA (whether integrated or dissociated), and the adaptive or maladaptive nature of the result as defined within the social-cultural context in which the behavior is manifest. An integrated relationship between rational thought and PMA is designed to benefit not only the individual in adapting to the community or social structure, but also the community structure itself. (Ibid., p. 210)

Therefore, these two systems of mind – PMA and thought – relate analogically to one another, producing either psychophysical wholeness in the individual, or fragmentation. However, as exposed in Robbins' book review by Hagens (2013) the presentation of mind as a dual-processing system of thought and PMA when dominated by the latter act as permitting the overshadowing of 'an individual's awareness of even possessing a capacity for thought'. This would happen because PMA operates meaning in a way that is 'not easily translated into words, much less into explanation' (Ibid., p. 86). In this chapter, I focus on discussing the strength that

PMA carries then while and for emerging as the body's mind, that is, as the mental function that portrays the way that the body 'thinks' (non-verbally, and not through conscious logical assumptions) and shapes the way individuals think, making, through its associations with reality, processes of higher cognition possible. In this sense, I initially expose the differentiation between affects, feelings, and emotions (psychosocially and neuroscientifically) showing that PMA relies in the perception and sensation of affects and unidentified emotions for forming its connections with the world. I also analyse the ways in which PMA is a receptor of information from external inputs and inner states through procedural and implicit learning, and how PMA's processing of information is expressed in reality via enactment or actualisation. Moreover, I problematize the relationship that PMA has to thought and finally, I present the neuroscientific understanding of PMA.

2.2 - PMA as the mental function that is the body's mind – comprehending the psychosocial distinction between affects, feelings, and emotions

Classifying PMA as 'the body's mind' (Ibid., p. 06), Robbins emphasises that its operations are responsible for experiences where information is retrieved from and manifested concretely by the unconscious. Here, concrete is used in opposition to abstract; that is, PMA absorbs the information redescribed by the senses affectively and emotionally, without processing it conceptually, in response to pressures for adaptation. To illustrate it, unmediated expressions of PMA comprise events in which the affective arousal – derived from the sensory-perceptual and motor processing of inputs – has dominance over their thoughtful interpretation; thus, it can be stated that PMA regulates the subsymbolic, somatic, sensory, perceptual, and motoric processes that form the affective core of an experience. This core gives the emotional valence (pleasantness) attributed to the perception of

the received information (stimuli), which is, in turn, consciously integrated or not by the thoughtful, symbolic system of mind³⁷.

Robbins describes PMA's operations as 'driven by subjective affect and somatic sensation' (p. 54), without satisfactorily explaining his theoretical stance in relation to the term 'affect'. This is problematic because the definition of affects is blurry across many fields (Psychology, Neuroscience, Psychiatry), especially in relation to their constitution (e.g. are affects unconscious, nonconscious, conscious and unconscious, or wholly conscious?). He does, however, differentiate somatic affect from mentally represented emotion, suggesting that 'PMA is driven by the centers in the limbic system responsible for diffuse global psychosomatic affect rather than those in the prefrontal cortex which identify and process specific emotions' (p. 201). To proceed with the discussion of PMA, I elucidate the distinction between affect,

³⁷ Through the sensory-perceptual experiences lived by the infant in relation to her parents/caregivers, objects, and events in the world, managed by PMA, the domain of affective, sensorial, and emotional exchanges with the environment is explored and categorized. In this thesis, I argue that these appropriations of and associations to reality – mediated by the emotionally and cognitively imbued behaviours of caregivers (and other social actors) – participate also in the process that occurs alongside PMA operations; that is, the elaboration of how the embodied experience manifests itself at the cognitive level, as an image. In my understanding PMA operations 'feed' the mental representations that form concepts – image-schemas, 'analog products of sensorimotor experience' (Mandler & Cánovas, 2014, p. 2) – that result from the rudimentary cognitive organization and interpretation of the spatial relations and movements that the infant observes. This feeding would associate to the linkage of sensorial input and its conceptual representation (that united result in the pre-linguistically formed mental image of it, that becomes as if a script, a framework, representing an unconscious generic concept stored in memory) an emotionality, an emotional signature, that assigns a subjective tone of feeling to that specific image-schema/archetype-as-such (which has its theme, for example: contact, attraction, enablement, splitting, merging, compulsion), qualifying it. Through the qualification attached to the image-schema/archetype-as-such, I argue – not Robbins – that PMA engenders in the individual a certain personal-based one-sidedness in contemplating the phenomenon that evokes the specific image-schema that is related to it, as if affectively and perceptually this schema – charged by PMA's emotionality – would 'fill in' information to the experience as it was previously and recurrently lived, and innerly stored by the individual, trying to predict its unfolding. In this sense, PMA would act as the filter in the individual that for her *is* the experience, as already discussed in relation to Samuels' (1989) view on the archetypal. In addition, it is important to understand that all of this occurs through the mediation of thought and PMA, and that, only in the phenomena of dreaming and of extreme instances of schizophrenia, PMA is manifested totally (or almost totally) in the absence of thought. These are the cases in which the impact of the affectivity registered by the sensory-perceptual capacities of PMA in an event, or a dream, influenced by some unconscious aspect of the basic affective relational patterns acquired by the individual through her development and maintained within her, in PMA's neural circuitry, does not allow the individual to access the conceptualization that could have been derived from the experience she lives. Through the overwhelming emotionality aroused in these events, the individual enacts or actualises the behavioural dynamics of responses that refer to the expression of the unconscious content that vivified the reading of reality as corresponding to the individual's inner difficulty (The topic of this footnote is thoroughly explained in Chapter 3).

emotion, and feeling because although physically based, some of these concepts involve in their operationalization cognitive inputs, which cannot be orchestrated by PMA. My position in this respect is that these three constructs involve different brain mechanisms in their generation and fulfil different subjective needs.

In approaching these terms in a psychosocial manner, Shouse (2005) very straightforwardly notes that, in terms of the individual's agency in the world, 'feelings are *personal* and *biographical*, emotions are *social*, and affects are *prepersonal*' (italics in original, para. 2). For Shouse, feelings depend on a learned categorisation of sensations that were previously contextualised (becoming associated to the specific stimuli that generated them). Hence, the appropriation of a feeling state demands a conscious and cognitive approach³⁸ from that who experiences it, involving language and, therefore, a capacity to describe what is felt. Feelings *qualify* the nature of the arousal of affects (arousal that is taken as an intensity, and is hence *quantitative*), observing their contextual appropriateness. In turn, emotions are classified as social because they are both:

- A. the direct expression of affects in the case of infants, who are still neurologically developing³⁹, lack both the capacity and intention to feign emotion, and are acquiring language; and,
- B. the display of feelings by adults, who may choose to portray feelings in either a genuine or non-genuine way. In short, in adults, emotions demonstrate experienced feelings through overt behaviour, be it veridical or not⁴⁰.

³⁸ In this sense, for Shouse and also for Robbins, the definition of the concept of feeling would resemble the one engendered by Jung, who, when stating that the function of feeling finds fulfilment only when 'in complete harmony with the laws of reason' (Jung, 1921/1971a, para. 776) emphasised the rational and evaluative capacities of it.

³⁹ The hippocampus and prefrontal cortex, fundamental in the storage of autobiographical memories, are still maturing.

⁴⁰ In defence of this classification, Shouse explains that: 'the distinction between feelings and emotions was highlighted by an experiment conducted by Paul Ekman [1972] who videotaped American and Japanese subjects as they watched films depicting facial surgery. When they watched alone, both groups displayed similar expressions. When they watched in groups, the expressions were different.

Lastly, Shouse describes affect as 'a non-conscious experience of intensity; it is a moment of unformed and unstructured potential' (para. 5). Hence, as a 'potency to be,' affects cannot be fully realised in language and instead comprise the manner that the body adopts in 'adding a quantitative dimension of intensity to the quality of an experience' (Ibid.). In this way, affects underlie feelings, emotions, and thinking, through the intensity they arouse.

These definitions proposed by Shouse seem to relatively fit with an introductory differentiation between feelings, emotions, and affects, as they are operationally utilized by Robbins. This is because, first, Robbins classifies PMA as the body's mind due to the intelligibility of affects, which are what enliven PMA, while Shouse calls affects the grammar of the body, which have a quality of forming and expressing an embodied knowingness. Second, PMA operates automatically and implicitly, with only its final products⁴¹ available to consciousness, which then give rise to feelings and to the way emotionality colours reason; correlating with Shouse's classification of affects as nonconscious. Third, Robbins' claim that emotions require the activity of higher cognitive functions (which render them 'mentally represented', p. 200) in order to be identified, both for the self and for the self in relation to others, and thus that emotions have a sociocultural dimension, as also claimed by Shouse. Finally, for Robbins, as for Shouse, feelings are the result of the systematisation of affects, that is, of an organisation of internal states, which equally perpasses cognitive functions.

Having exposed the psychosocial aspects that define these terms, and portraying that PMA refers to the realm of emotional life unrelated to cognitive capacities, I now

We broadcast emotion to the world; sometimes that broadcast is an expression of our internal state and other times it is contrived in order to fulfill social expectations' (Ibid., para. 4).

⁴¹ The diffused emotional impressions and beliefs it draws from its interrelationship with reality.

continue this discussion focusing on the more biological understanding of affects because they are what constitute PMA's functioning, and PMA is what enables and processes affective manifestations. By this means, I will expose the brain's corporeality, which anchors the emergence of PMA, through the experience of affects and their fleeting or conditioned attachment to happenings – sensations, places, individuals, actions, times, and cultural phenomena, what, in Robbins' perspective is what modulates, supports, and maintains the understandings that PMA extracts from reality.

2.2.1 - The neuroscience of affects: their impact on emotional and cognitive dimensions of experience

In analysing the neuroscientifically-oriented stance of PMA, we have that Robbins views affects as 'diffuse global states' (p. 38). The same definition is used by Panksepp (2008) – the advocator of Affective Neuroscience – in the *Handbook of Emotions*, in an essay that problematises the creation of emotional states via neural activity. In Panksepp's words, '[affects] are diffused global *states* generated by deep subcortical brain structures, interacting with primitive viscerosomatic body (core self) representations' (italics in original, p. 48). For Panksepp, affects are irreducibly bodily and autonomic, work in parallel with, but independently of, cognitive processes, and influence behavioural adaptation to the environment. He emphasises affect as a state derived from neural changes, which are largely implicit, but base the 'subjective experiential-feeling' (Panksepp, 2005, p. 32) of an event, eliciting in her a dynamic state.

Panksepp (2005) explains that affects are defined in terms of 1. valence (positive or negative, comprehended in relation to the agreeability of stimuli to the state of the individual), 2. arousal (the intensity they exert and the motivation to act they

engender), and 3. surgency or power (the constancy they create for impulsivity in the individual). For me, these are the qualities of affects that have led Robbins to articulate them as creating a subjective experience that is 'of immediacy, actuality, belief, a happening, rather than something to contemplate' (p. 53). Being PMA prompted by these a-rational, yet polarised, intensities, we must consider that, in the absence of engagement with conceptual representations of events (when the affectivity is too strong for being regulated by thought⁴², overriding it), meaning is, as supported by Robbins, experienced and expressed without reflection. Therefore, meaning is 'felt' as a certainty, being the phenomenon absorbed as 'it is' (Robbins, 2011, p. 54) to the unconscious of the individual who experiences it, without consideration of its relativisation.

Moreover, it is important to clarify that Neuroscience speaks of conscious, non-conscious, and unconscious⁴³ affects, and that some affects may transit through these statuses of consciousness via the attention that is directed or withdrawn therefrom, depending on the pressure the environment exerts on the individual to adapt⁴⁴. Panksepp (2008) illustrates that affects 'accompany major bodily

⁴² That could be understood as the individual's incapacity to access the structuralizing of image-schematic compounds, or being overwhelmed by the meaning portrayed by their conceptualization of reality.

⁴³ It must be said, in relation to non-conscious and unconscious affects, that they belong to these categories because, as types of information, what affects are about may be unconscious, but the alterations they cause in the individual are in themselves a conscious experience. Hence, their causation may be unknown, although affects are experienced consciously, because conscious affective changes can be provoked by completely unconscious stimuli. As a result, the discussion of conscious and unconscious phenomena cannot be taken as a simple dichotomy. Shevrin, Panksepp, Brakel, and Snodgrass (2012) suggest instead a tripartite model for the analysis of these phenomena, which considers that, with regard to awareness of events of the world or inner states, individuals can be: '(1) Completely unconscious (i.e., both phenomenally and reflectively unconscious); (2) Reflectively unconscious but phenomenally conscious; and (3) Completely conscious (i.e., both phenomenally and reflectively conscious)' (p. 507). Reflectively conscious here means that the individual's attention is directed to the content processed as information.

⁴⁴ For instance, a person experiences the sensations of sleepiness and hunger (and is affectively commoved by both) while preparing dinner, and remains conscious of the sleepiness while cooking; however, the focus of her attention is targeted on preparing the food. As explained by Almada, Pereira, and Carrara-Augustenberg (2013), in this scenario, the sensation of being sleepy would be 'an example of a peripheral, non-attended, or unaware conscious state', leading these authors to affirm that 'affects and feelings frequently occur in our conscious life in this modality' (p. 264).

disturbances (e.g., pain and fatigue); some reflect sensory pleasures and displeasures (from tasty delights to disgust); still others gauge bodily need states (e.g., hunger and thirst); and perhaps most mysteriously, certain intrinsic brain-body arousal states are strongly valenced – the emotional affects’ (p. 48). In this way, we see that affects participate in psychophysical events at different levels of complexity, starting ‘from lower genetically-dictated affective solutions to living,’ rising to higher cognitive mind functions, which always remain constrained by their bottom origins⁴⁵ (Panksepp, Asma, Curran, Gabriel, & Greif, 2012, p. 8).

Panksepp (2008) classifies affects into three groups – which may help us comprehend the relationship of PMA to thought – in which he considers both the distinct neurobiological processes in place for each group and the participation (or not) of higher cognitive functions in each category, distributed as follows:

A. Primary-process affective states are represented by *unconditioned emotional affects*, also called raw emotional affects (Panksepp et al., 2012) and *sensory affects*, which are mainly innate, but *also* refined by experiences. In considering the brain structure, Panksepp places them as registered in ‘lower and more medial’ regions of the neuroanatomy (Ibid., p. 7). Primary-process affects are ‘the automatic valuative functions of mental life’ (p. 8), which help in the individual’s survival, are experienced immediately, that is, without the mediation of cognition, and generate “intention in action” (p. 11).

B. Secondary-process affective memories are *conditioned emotional affects*, the assimilated ways developed to deal with primary-process affects; and involve the operations of learning and memory (which occur consciously, unconsciously, and not necessarily cognitively). Neuroanatomically, Panksepp et al. add that they are

⁴⁵ As explained by Panksepp (2005), this constraint occurs because there is a functional respect for the process of encephalization of the brain, which asserts that the organism’s development occurs optimally.

nestled 'in various basal ganglia such as amygdala and nucleus accumbens' (2012, p. 7). These affective memories are influenced by and modulate primary-process affects, conditioning their responses to the environment, through many 'automatized learning processes: habituation, sensitization, classical conditioning, operant conditioning' (Ibid., p. 9).

C. Tertiary affects exert *metacognition upon affective experiences* (thinking about affective thoughts or emotional affects), regulating their expression and making them the target of conscious evaluation. In this sense, tertiary affects receive the processing of cognitive executive functions (which consider the contextual dimensions therein), and depend on 'capacities for thoughtful reflection [that] emerge gradually in higher brain regions developmentally and epigenetically' (Ibid., p. 8).

To exemplify the operability of this classification, which represents a continuum of the stream of consciousness⁴⁶, that can lead – through direction of attention (considering also the psycho-neurological maturation of the individual) – a primary-affect to be modulated into a secondary or tertiary affective expression, we note that, for Panksepp, fear is a primary-affect, hence, inserted in the category that roots all human emotionality and cognition. In this sense, fear is a spontaneous affective response, pre-reflective, that can be felt somatically by the individual without her understanding of it (thus, fear is felt as an anoetic consciousness). In my example, I sustain fear experienced by high arousal and displeasure⁴⁷, causing bodily

⁴⁶ That demonstrates different forms of awareness upon phenomenon, which start off from 'the rudimentary state of autonomic awareness or unknowing (anoetic) consciousness, [...] which relies on affective experiential states and raw sensory and perceptual mental existences, to higher forms of knowing (noetic and auto-noetic)' (Vandekerckhove & Panksepp, 2009, abstract). Anoetic consciousness relies on 'implicit procedural, sensory and affective memory,' while noetic and auto-noetic consciousness are 'based on semantic and episodic memory systems' (Ibid., p. 1018).

⁴⁷ Observe that fear is not only felt through this quality of affect, because the intensity and valence of affects vary according to what has triggered them in the context, but also considering the memories in the individual that was influenced by them. Kober, Barret, Joseph, Bliss-Moreau, Lindquist, and Wager (2008) elegantly exemplify that: 'In one kind of "fear," a single stimulus signals potential threat, which produces alerting, orienting to the visual and auditory environments in a threat and species-specific

changes that influence the values of this primary-affect, values that: A. determine the behavioural planning to confront it, B. influence what long-term memories will be accessed for the dealing with the situation at hands, and C. become associated with the environmental perceptions, thus allowing for conditioned learning to occur.

Categories B and C above characterise the activation of secondary-process affective memories, shaping the quality of the emotional episode, in which secondary-process affective memory is influenced by primary-affect, which in turn is modulated by the former, and both types may be combined with higher cognition to generate tertiary affects. Hence, secondary-process affective memories and learning can be seen as the foundation of a noetic form of consciousness, providing both a factual knowledge of the world and self-knowledge. Moreover, tertiary processing enables the individual to exert auto-noetic consciousness, developing reflective analysis about oneself and the world regarding the experience of affects.

Panksepp's explanation of the development of the central nervous system, highlights the pre-linguistic, motor, emotional-action mapping system of brain-mind – responsible for the primary-process affective states – as the scaffolding of human consciousness, which resonates with Robbins' claims in relation to PMA. Following Panksepp's terminologies, I view and divulge PMA as being managed by primary-process affects and unprocessed emotions, which could be taken as representatives of some expressions of Panksepp's secondary-process affective memories⁴⁸. When

manner, brief heart-rate deceleration followed by increased blood flow to the limbs, and retrieval from memory of potential sources of threat in the situation. Another kind of "fear" may be elicited by complex (rather than simple) cues about long-term status and result in increased attention to the self and body state, withdrawal of blood from the limbs, and autobiographical memory retrieval. The differential involvement of several brain groups may differentiate these states' (pp. 3-4). In applying Panksepp's perspective to this explanation, we could say that in the first kind of fear only primary-process affective states are involved, while in the second, primary-process affective states and secondary-process affective memories interact.

⁴⁸ The ones which result from learning and storage of memory stemmed from the accumulation of implicit and procedural emotional knowledge, that are unconsciously and non-consciously accessed by the individual, as will be discussed further in this writing.

discussing PMA, Robbins emphasises that, for its adaptive success, it must be regulated by thought – which would, if we consider Panksepp’s parlance, modulate them into secondary or tertiary affects, but he does not sufficiently clarify how this actually happens. In this sense, the theoretical input of Affective Neuroscience, which proposes an evolutionarily layered mind, serves to describe how ‘functions that emerged first i) retain a substantial degree of primacy in spontaneous behaviours, ii) govern the mechanisms of learning [...] iii) motivating higher (tertiary-process) reflective decision-making processes’ (Panksepp et al., 2012, p. 8)

Hence, from all these considerations we have that, the affects that drive PMA present automation, the guiding role in learning, and base cognitive adaptation in reality. These characteristics allow Robbins to define PMA as a ‘fundamental modality of expression, communication and learning [which] is immediate, peremptory or forceful, concrete and enactive; it expresses belief, apprehension and certainty’ (p. 54). To sum up, PMA is driven by affects that remain implicit, unconscious or in peripheral conscious states, engendering unidentified emotions that influence behaviour and thought.

2.3 - Receiving the world: PMA as built upon procedural and implicit memory, learning, and knowledge

In discussing the manners in which PMA affectively receives and stores information, developing its interactions with phenomenological reality, without recurring to cognitive mental features, three concepts, mutually correlated, are of extreme importance, which are: procedural and implicit memory, learning, and knowledge. In relation to this first concept, we have that there are two different types of memory that participate in individuals’ development: declarative (subdivided into episodic and semantic memory) and procedural memory. ‘Procedural memory refers

to the information which underlies skills and forms early in childhood, and declarative memory refers to information which can be recalled consciously, such as recollections of facts or events, but forms only later in childhood' (Clyman, 1991, p. 349).

In short, procedural memory is used for activities, and is not easily articulated semantically, while in declarative memory, the person who remembers a content is consciously aware of its existence and can clearly narrate its structure. For Robbins, PMA is built upon procedural memories, which, if not receiving directed attention, are unconsciously replicated in the adult as they were structurally settled during childhood. Regarding implicit and procedural learning, which are what produces procedural memory, both these processes are considered by Robbins as formative aspects of the functioning of PMA as a neural circuitry⁴⁹ and as a responsibility of PMA (creating overt behaviour, maintaining the individual's engagement to the world), responding for how information not encoded into thought is accumulated through a 'deep somatopsychic learning process' (2011, p. 89). It is through implicit and procedural learning that PMA builds its internal working model of the attachment relationship, encoding non-conscious or peripherally conscious patterns of emotional states and affect regulation, that present the interactive non-verbal representations of connection to an-other by the infant.

According to Hubert et al. (2007) both processes are slightly different because by implicit learning 'the subject acquires information without realising it, through an unconscious sensitivity to the regularity. Conversely, during procedural learning, the subject provides a voluntary effort of learning' (p. 1416). In Robbins' understanding:

⁴⁹ Built into the neural system, engaging the individual with the world, automatically or actively.

Implicit knowledge is the basic affective-somatic-motor reflex pattern that is learned through the initial interaction between infant and caregiver. PMA is the process through which implicit learning occurs and subsequently through which that knowledge is expressed in other relationships. (Ibid., p. 208)

Thus, the basic affective relational patterns observed through an individual's development within her family dynamics originate an attachment bond of somatically expressed emotional communications, which are a-rationally assimilated by PMA in the infant both effortfully (procedurally) and effortlessly (implicitly). This occurs through the inter-coordination of affective brain states in the mother/child relationship and their consequent behaviours, an assumption also corroborated by Emde, Biringen, Clyman, and Oppenheim (1991), who affirm that young infants develop procedurally, by learning the skillful regularities that occur in their continuous and face-to-face behavioural interactions with caregivers⁵⁰. In this sense, the preverbal and emotionally-charged interactions unconsciously experienced by PMA⁵¹ are utilised as 'a basis for a model of core learning and relating that is very different from thought and co-exists with it throughout life' (Robbins, 2011, p. 46).

Hence, PMA's receptive manner of affectively 'grasping' reality accumulates procedural knowledge, a knowledge that we are rarely conscious of holding (which permits one to act before – or without – thinking). In this sense, we arrive at the third concept aforementioned, and have that procedural knowledge deals with the understanding of activities, permeated by affectivity, that have been proceduralised (in sequences of actions), certifying that the individual comprehends the steps

⁵⁰ It is essential to remember that both cognition and emotions can be procedurally organised, and determine how the individual organises her thoughts and feelings, respectively; however, as I am discussing the modulation of affects, feelings, and emotions, the focus here is on emotional procedures.

⁵¹ Be they represented by eye-to-eye exchanges, body gestures, facial expressions, or tones of voice.

required to *do* things, and reach goals,⁵² while also experiencing emotional states through their unfolding. The regularities in these interactions shape the emotional procedures whereby emotional information and experiences are processed, serving to organise the infant's *behaviour* in relation to the events in her environment. For Clyman, 'the emotional procedures which develop in infancy and early childhood can withstand the effects of early childhood amnesia and provide continuity in emotional functioning across the life-span' (1991, p. 357). This corroborates Robbins' assumption that PMA continues to work alongside of thought, without becoming it.

Clyman also states that 'the capacity for declarative representation does not mature until approximately the fifth year of life [which is dependent on the developing hippocampus, associated with the storage of long-term, semantic memory]' (Ibid., p. 354), confirming Panksepp's and Robbins' affirmation that subcortical activities rule the affectively-based and implicit-procedural construction of meaning in the infant. Clyman (1991) also helps us to conceive how emotional procedures in the infant begin to be modulated by the intersubjectivity of her experiences with the mother. In this way, Clyman explains that, as a consequence of the phenomenon of social referencing that occurs in the later part of the first year of life, when faced with uncertainty in relation to a situation that creates affective arousal, the infant looks to an adult for an emotional signal to use in regulating her own behaviour. Hence, her response to the stimulus will be coherent with that expressed by the adult, who is –

⁵² Additionally, it is important to clarify that procedural knowledge presents two forms of expression: 1. deep procedural knowledge, which is a refinement of 2. superficial, step-by-step procedural knowledge. In the former, there is the possibility for the agent to explain how steps in a procedure are interrelated for the achievement of a goal, and this is 'distinct from (but possibly related to) knowledge of concepts' (Star, 2005, p. 408). This differentiation between negotiations of procedural knowledge, with or without the presence of declarative inputs of information, also means that there are two types of procedure, controlled and automatic (Schneider & Shiffrin, 1977), and that in the former modality attention is required, while in the latter it is unnecessary for the individual to consciously remember the rules or orders of a procedure in order to accomplish it. PMA, in presenting the possibility for regulation by thought, would be associated with both types of procedure.

peripherally consciously or unconsciously – imitated. For Schore (2006), these adjustments in the infant's emotional information processing show how 'mutually attuned synchronized interactions are fundamental to the ongoing affective development of the infant' (p. 303).

Similarly, Robbins argues that PMA in the mother (or other primary caregiver) orchestrates via subtle affective-somatic interactions a 'communication' with PMA in the child. Therefore, in this mutually inductive process of relatedness, involved in an unconscious (or almost conscious) pattern of interaction, characterised by a lack of differentiation of self from other, Robbins asserts that:

What is transmitted and learned in the mutual primordial activity (PMA) interactions of earliest life is complex and as yet poorly understood. Basic internal rhythm and finding an internal rhythm or homeostasis is an essential aspect of self-regulation, leading to a balance of security, internal cohesion and self-regulation over disruption, anxiety and fragmentation throughout life. Adults whose PMA is dissociated from thoughtful regulation are usually not good parents. Their behaviour is usually driven by 'negative' affects – hostility, anxiety, depression and despair – and is not under mature thoughtful control, thereby leading to behaviors that distort the affective relational substrate of infant mind in the process of early bonding. (2011, pp. 48-49)

In these circumstances, we must observe that the infant (or adult individual) who interacts with the wider community in disruptive ways, having PMA unregulated by thought, mostly does so based on implicit-procedural memories of emotional episodes which were procedurally encoded throughout childhood. These memories may speak of a disturbed attachment in which caregivers showed rejecting or threatening behaviour, regularly, producing in the infant 'anticipatory procedural learning'⁵³ or reflexive dysphoric affective responses that may be adaptive in that

⁵³ In which the individual acts based on the performance of 'anticipatory' behaviours, that is, showing decontextualised responses that are guided by learned internal representations that were applicable in the predictable environment in which they were formerly adaptive (Simó, Krisky, & Sweeney, 2005).

[family] context but ultimately maladaptive and self-destructive in a more normal social context' (Ibid., p. 154).

2.4 - Being received by the world: PMA as the mental aspect that is always expressed as an enactment or actualisation

With regard to procedural knowledge representing mental content that can only be enacted (Clyman, 1991) and PMA – as a consequence thereof – being described as 'enacted in the world rather than contemplated in the mind' (Ibid., p. 208), we note that PMA is expressed through enactments. Robbins uses this term (enactment) without offering a comprehensive theoretical insight into it, which compelled me to select relevant papers from psychoanalytic schools for a broad comprehension⁵⁴ of it. Mostly, these papers use the term 'enactment' to discuss a phenomenon that is *acted* in the course of the interpersonal communication of psychoanalytic therapy. Overall, enactment is explained as the affective performance, the nonverbal aspect of the emotional communication, rooting the thoughts verbally (or not) expressed in the analytic dyad, in the dynamics of analyst and analysand relationship.

The kind of enactment Robbins refers to is not allocated solely in the psychoanalytic setting for he mainly uses this term (alternated with the term 'actualisation') in relation to its occurrence in the context of individuals' day-to-day existence. Robbins thus emphasises the provenience of enactive operations of PMA in what he describes as its 'interpersonal matrix' (Ibid., p. 45), a condition composed throughout mutual PMA interactions in individuals. Levenson (2006) contributes to this

⁵⁴ I analysed the following papers: Cambray (2001), Ivey (2008), Morgan (2008), Bohleber, Fonagy, Jiménez, Scarfone, Varvin, and Zysman (2013), Synder (2014), Cassorla (2005, 2012), Levenson (2006), and Bateman (1998).

perspective, explaining that enactment takes shape in the immediacy of intersubjective experience, relationally, affirming that what happens in the psychoanalytic setting is an unmediated testimony to what is acted out in ordinary, daily, experiences.

Hence, enactment in PMA is set in the understanding that individuals permanently communicate with one another 'through some attunement to the primordial wavelength' (Robbins, p. 132), in a mutual induction that occurs spontaneously in the interchange of their PMA's expressions. It is necessary to note that this interaction is displayed in different interpersonal combinations; that is, A. both individuals may be majoritarily communicating via PMA, B. one may be expressing through PMA, but it is received by the interlocutor in a thoughtful manner, or C. vice-versa. These configurations are dependent on the different levels of self-awareness individuals experience while relating to one another, which leads Robbins to classify these expressions as either enactments or actualisations.

Bateman (1998) explains the difference between these two concepts, stating that *actualisation* refers to the 'acting out' of internal states, performed by the analysand while the analyst is merely an observer, not a participant in the client's drama. On the other hand, *enactment* would imply that the analyst is pulled into the internal dynamics of the analysand, mingling her own unconscious with the story that unfolds from this relationship, actively acting in it, and being, therefore, affected by it. Transferring this information to the agency of PMA in everyday life, PMA expression can be isolatedly performed or witnessed (when it is actualised; that is, when only one individual is functioning on PMA), or performed in conjunction (when it is enacted; that is, when both individuals are functioning simultaneously on PMA).

In considering examples of enactments, Cambray (2001), describes them as unconscious processes that, although not communicated via symbolic verbalisations, participate in the development of interpersonal webs of understanding, illustrating them as 'frequently linked to somatic cues that have their roots in our earliest forms of communication' (p. 277). For Ivey (2008), enactments represent the *behavioural feature* of the contents communicated between individuals. In enactments, 'feeling and expression are simultaneous', and the affective states 'are conveyed by posture, breath rhythm, gesture, facial expression, voice tone' (p. 27). Hence, these embodied affections are taken by Cassorla (2005) as elements of the individual's drama that aim to become *visible*, so that they can be conceptually symbolised. In his opinion:

These elements will appear between the lines of the apparently adequate verbal discourse, in the silences, in the timbre and tone of voice, in the music or the noise of the discourse, in gestures, great or tiny, in glances, in smells, in everything else that enters through the senses – and above all in that indescribable thing that occurs when affects, emotions, feelings, try to manifest themselves, especially when this manifestation is so subtle that only the analyst's intuition can perceive it. (pp. 712-713)

Robbins also points to the participation of intuition in processes of actualisation and enactment supported by PMA, justifying that the prescient and ominous sensations lived through them derive from the somatic-affective-perceptual way that PMA absorbs reality, forming and acting within the intuitive attuned interactional state that is shared between individuals in an affective synchrony that is mostly non-verbal and that speaks of a complementarity not in their cognitive stances, but of a resonance in their psychosomatic, affective, states. In addition, this assumption that interlinks enactment, actualisations, and intuition would agree with Lieberman's (2000) affirmation that intuition is becoming defined as 'the subjective experience associated with the use of knowledge gained through implicit learning' (p. 109),

learning which can only find expression through enactment/actualisation and expresses the memories and knowledge which are rooted in embodiment⁵⁵.

From the psychoanalytic explanations on enactment herein compiled, we can verify that, through their mechanisms, an individual's unconscious emotional responsiveness can be subtly driven by the unconscious emotional pattern of another individual, with both being moved by the rhythms of the affectivity stirred up by this specific relatedness. Hence, these unconscious aspects of distinguished individuals are conjured up in intersubjectivity and concretely experienced; that is, somatically performed in the immediacy of their agents, and stimulated by their deep interpersonal contact. From this perspective, Bohler et al. are correct in affirming that 'all enactments are "co-enacted"' (Bohleber, Fonagy, Jiménez, Scarfone, Varvin, & Zysman, 2013, p. 512).

In observing the forceful expressive aspect of PMA, which imposes its beliefs upon reality as if a direct representation thereof, Ivey clarifies that 'enactment is a way of unconsciously evading the pain of experiencing and understanding difficult emotional realities' (2008, p. 24). Therefore, in cases in which PMA is defensive against the integration of affective information that could eventually lead to the cognitive comprehension of deeply disturbing experiences, the contents of one's individuality are projected onto another individual, maintaining therewith the impression that this 'other' contains that which it is too traumatic for one to bear. If contents that are projected upon another are assimilated as belonging to oneself, enactments make it possible for them to become tangible to thinking, once attention is directed at them (Morgan, 2008). Similarly, for Cassorla (2012), enactment allows

⁵⁵ That is, in how emotional procedures permeate the behaviour and ways of reasoning an individual holds and exercises in her relationship to others.

the reliving of trauma, which had remained latent as an attenuated trauma, and through its actualisation guides the individual toward an abrupt contact with reality that may or may not increase her symbolic capacity.

Consequently, via these two psychic mechanisms, the non-verbal behaviours, psychic images, and affects that are stored as emotional procedural memories may acquire an opportunity for externalisation and, possibly, for becoming truly associated to the verbal symbols that relate to them, expanding conscious awareness. The development of a greater self-awareness is dependent on the individual's capacity for self-reflection and its outcome would be, as for Synder, to 'put everything into words, experience all feelings, resolve blocks to maturation and develop flexibility in response, have the ability to reflect on one's subjective states and freely choose a course of action' (2014, p. 602).

Finally, another aspect that Robbins attributes to the enactive capability of PMA is its tendency to distort the linear perception of the passing of time⁵⁶. This might be based on the reliance that PMA has on immediacy, that is, in the sensation that 'now is all there is,' obliterating the observation of causality among events and their contextualization (in the adult).

⁵⁶ Robbins writes that, in enactments, PMA expresses as a 'concrete sensory-perceptual-motor actualization in which there are no comparative distinctions and no passage of time. It is what it is and there is nothing to think about' (Robbins, p. 139).

2.5 - PMA and thought: reasons for cooperation or dissociation considering cultural contexts

Concerning PMA's capacity to enable the individual's emotional development from birth, Robbins writes that PMA:

[...] is sensory-perceptual and except in dreaming, involves motor activity. It makes and receives deep impressions. As it is a concrete operation it communicates not by exchanging meaning but by pressure and induction; acting on or feeling acted upon. It is not a modality of expressing and receiving meaning but rather of expressing and assimilating belief and certainty. (2011, p. 6)

The 'formal' exchange of meaning which is cited as absent in PMA refers to the fact that the higher mental functions that make recursion possible are not developed in the infant, in whom the state of psychic undifferentiation with the caregiver and the reliance on somatopsychic adaptation to reality provide experiences that motivate belief. Robbins affirms that in daily life, all individuals go in and out of PMA states, often unaware that a transition is occurring. The way of expressing significance in PMA 'is related to sensation, perception, and action' (Ibid., p. 53). When PMA is predominant in an individual, it stimulates diffuse affective states believed to be the truth about reality, since innerly somatised anger, hostility, anxiety, depression, despair, are taken as undifferentiated from outer phenomena. In Robbins' opinion, this occurs because the individual has not substantially engaged in the conceptual representation of these affects, as a consequence of brain structure immaturity, as occurs in the infant, or for replication of procedural/implicit knowledge that occurs unconsciously in the adult, making the strong affective reaction toward a situation to impede the symbolic understanding of it. Therefore, in PMA 'meaning is conveyed impressionistically and concretely rather than symbolically and conceptually' (Ibid., p. 208).

Ultimately, both PMA and thought act together in the individual's adaptation to the demands of reality, developing her self-awareness. For Robbins:

Thought involves self-reference and recursion, i.e. integration of experience with a continuous organising self or psyche that differentiates inner personal mind from outer reality [...]. Thought involves self-observation and objectification of experience, and the capacity to make comparisons and contrasts. What one thinks can be distinguished from what one believes or is certain about. Thought is motivated and guided by identifiable emotions as well as the desire to adapt to one's environment. [...]. Experience has meaning that is derived not only from its immediacy but also from reflection, objectification and evaluation on a timeline by contrast with other experiences held in memory, and with contemplated future experiences. Narrative sequence and causality take into account the concept of an external world differentiated from oneself and one's beliefs that is governed by logic and causality of its own. (Ibid., p. 52)

Therefore, thoughtful processes require an individual to be able to reflect upon her own mental assumptions. Thought emphasises a capacity for integrating nuances of reality in an objective manner, which relates to the observation of time and space, considering with thought the relativity intrinsic to them. In this sense, thought enables individuals to logically use symbols related to abstract concepts, intermediating their adaptation in socio-historic circumstances. Transformations in the contexts of reality and in the individuality receive systematic and thoughtful analysis, so that individuals are entitled to distinguish and evaluate these changes, avoiding rigidity in their actions and maladaptive repetitions of patterns of emotion and behaviour. In this way, thoughtful processes require and advance maturity, self-observation, and responsibility, which are ideally acquired throughout the individual's psychological development. In this sense, thought involves psychological work, while PMA does not. Robbins adds that:

Thinking takes work, conceptualization and bearing of painful feelings, and being aware of conflicts and difficult decisions that must be made, whereas primordial mental activity based on wishful solutions is somatic-psychic and characterised by belief and enactment. (Ibid., p. 76)

Belief as an unreflective assumption carries the notion of a certainty, which discredits rational analysis and the realistic assessment of the issues that make a hypothesis reasonable. There is no possibility for feeling ambivalent in relation to a belief content, and, contrary to facts and empirical evidence, a belief can remain untouched by the actual realness of thoughts and events. Hence, Robbins describes mind as a dual system that is governed by both valid reasoning and the contextualised comparison permitted by thought, and by PMA, which is ruled by beliefs and their subjective attachments. When examining their combination, he states that:

The two involve different neural circuits. [...] During the process of maturation PMA and thought acquire a relationship of relative dissociation or integration. The outcome depends upon innate or constitutional aspects, the childhood interpersonal environment, and the socio-cultural context and expectations. Integration involves thoughtful control over the times, places and purposes for which PMA is used. (Ibid., p. 55)

In relation to innate aspects, Robbins considers it likely that individuals are born with different predispositions toward PMA, which may ease the transitional connection between PMA and thought. Based on the speculation regarding the neurological underpinnings of PMA (discussed in section 2.6), he claims that some individuals present constitutional tendencies ('sensitivities'), that contribute to a higher neural plasticity,⁵⁷ which favours a fluid relationship between PMA and thought. In terms of how socio-cultural context and its influence on the collectivity supports the integration of PMA into thought or not, Robbins discusses spiritual and Western societies. He asserts that the culturally attributed central role of PMA in spiritual cultures is analogous to that of thought in Western culture, and that this differentiation modifies how PMA develops and is functionally used by individuals.

For Robbins:

⁵⁷ To justify his assumptions, Robbins points out that the capacity for synaesthesia and lucid dreaming may develop and characterise a more controlled entry and exit from PMA.

In spiritual cultures the balance of the two mental processes may tilt more in favor of PMA, and there may be less suppression of PMA [...]. [However,] [w]hat determines maturity is integration between these two forms of mental activity and selective adaptive employment of the result in the community in which the person may function. (Ibid., p. 143)

Hence, Robbins affirms that socio-cultural background affects individuals' psychic development and also has an impact on their mental health status. He reasons that in spiritual cultures, the nature of experiences and their narratives are based on a socio-centric and holistic approach, whilst in Western culture those same aspects would be expressed as self-centric and dualistic. For him, the mental activity – rational or 'a-rational' – privileged in a certain cultural setting determines treatment of those who comply with these social expectations, or who distort from the applied standards⁵⁸. Robbins is of the opinion that 'mind is never fully differentiated and integrated and that the western emphasis on separation and individuation is to some extent a myth' (p. 46), based on his views regarding the radically interpersonal development of mind, which aims to be relational from beginning to end.

For Robbins, 'in spiritual cultures there is much more [...] reinforcement early in life for manifestations of PMA, which are looked upon as ways of knowing and communicating that are beneficial to the community' (p. 7). Whilst priming for rationality, 'in western culture maturity also involves disciplined control of PMA by thought, but for the most part the control is exercised by suppression rather than thought-regulated utilization' (Ibid., p. 143). A healthy regulation of thought over PMA observes 'the times, places and purposes for which PMA is used' (p. 55). Robbins affirms that 'PMA rarely manifests itself in pure culture without some evidence of thought. Dreaming and extreme instances of schizophrenia are two examples of PMA in the absence of thought' (p. 72).

⁵⁸ Hence, there is a reciprocal relationship between psyche and culture, in which the cultural context where the individual is born and develops impacts her agency in reality.

In the regulation of thought over PMA, 'the meaning is transformed when one [content] goes from one system to the next, but it is analogous. It is possible to use analogical reasoning to express the meaning of PMA-based phenomena in thought' (Ibid., p. 206). This possibility is encountered, for example, in the analysis of artistic creations and enactments. Robbins is incisive in affirming that PMA is neither an arcane variant of thought nor is it equivalent to symbolic thought. In his defence, he discusses neuroscientific mapping studies that distinguish the neural circuitry supposedly responsible for PMA and the neural network responsible for thought, exposing the different uses they make of imagery and conceptual variables:

MRI⁵⁹ findings by Fiebach *et al.* (2003) indicate that imagery is initially encoded in sensory-perceptual-emotional areas of the brain and subsequently elaborated in higher centres, and words learned early in life are encoded in auditory and visual centres whereas words learned later are encoded in the inferior frontal cortex. (2011, p. 200)

In relation to the non-symbolic character of PMA, Robbins draws his understanding from the particularities of dreaming, which for him is concrete and actualising. This theoretical stance is justified by the fact that, in his opinion, and with the exception of lucid dreaming, dreaming is a phenomenon in which the manifestations of PMA are shown not to be interrelated with thoughtful intervention. For him:

The dream is an affect-driven sensory-perceptual actualization; a narrative without a thoughtful narrator or a logical script. The expression is global, holistic or syncretic, absolute insofar as there is no 'realistic' differentiation of internal from external, no respect for real time, no reflection, comparison or contrast. The experience is of a concrete happening rather than something symbolic to be reflected upon. (p. 62)

Robbins argues that the symbolic aspect attributed to dreams does not define the experience of them, but is rather the result of a retrospective intervention, which

⁵⁹ In which neural activity is measured by spiking activity or blood-oxygen-level dependent (BOLD) signal.

occurs when the dreamer's experience is translated analogically into the mental representation permitted by the thoughtful organisation of the dream, which includes ideas and abstract interpretation. Therefore, for Robbins the dream is, in fact, *posteriorly* related to thought, but in the setting of its occurrence, with its specific uses of language and imagery, the dream is taken as a product of PMA. Dreams, therefore, 'are concrete enactments rather than symbolic representational vehicles' (Robbins, p. 57). He adds that it is not that all dreams are non-symbolic, since some involve a representational process⁶⁰; nevertheless, this representation 'is in the form of an idiosyncratic, subjectively experienced enactment' (p. 66).

2.6 - The neuroscience of PMA

Most studies on the activity of different neural circuitries that underlie the coding of either affective or cognitive aspects of experience (for the overall functioning of the information processing system that the brain comprises), agree with Robbins' assumption that subjective experience is created from the activity of two distinct but related cortical-subcortical brain systems (Kober, Barret, Joseph, Bliss-Moreau, Lindquist, & Wager, 2008; Kragel & LaBar, 2016; Kohn, Eickhoff, Scheller, Laird, Fox, & Habel, 2014). However, before entering this discussion, it is important to accentuate the differentiation that Robbins makes between mind and brain. He states that:

As different systems [brain and mind] they have no linear causal relationship. It is more like the relationship of foundation to superstructure; the brain establishes parameters and a pattern but as they are not aspects of a single system of interconnected 'parts,' mind and

⁶⁰ To exemplify, he cites dreams in which PMA has used the sensation of falling to represent the instance of becoming a fallen woman. When Robbins depicts dreams as enactments, his perspective encompasses the understanding that some dreams 'concretely actualize a mental state' (Robbins, p. 63). Although '*the metaphorical process is not in the dream as such but in the interpretive thought process*' (Robbins, italics in original, p. 63), the relevant analogy between the experience contained in the dream and the mental representations derived therefrom transcribe to the individual those facets of her behaviours and beliefs that require more conscious attention.

brain do not have linear causal connections that can be understood by simple construction and reduction. (2011, p. 197)

For Robbins, there are as if 'two minds' (rational and a-rational) in one brain, and the relationship of these 'minds' with the brain is incompatible with physical reductionism because mental processes should be understood through psychoanalytic hypotheses, while the neuroscience of the brain should be approached to test the analogical correspondence between cited hypotheses and actual neural activity. Having said that, Robbins admits that neuroimaging studies, which could firmly validate his hypothesis of PMA, remain at the preliminary stages.⁶¹ For him, progress in these studies would mean the addition or subtraction of significant support for his assumptions, that would in any sense help his investigation. There are many difficulties in examining how emotions (from their affective roots to their cognitive identification) manifest in distributed patterns of brain activity, that is, how emotions are represented in neural correlates that categorise their experience. Neuroimaging studies of emotion are dependent on the psychological constructs that ignite their interpretation and analysis, with the result that any 'consistency and specificity of the brain-psychology mapping can only be as good as these constructs are' (Kober et al., 2008, p. 999).

Another difficulty in finding the neural correlates activated during emotional experiences can be illustrated by the way in which emotions are distributed into

⁶¹ Kragel and LaBar (2016) would agree with this verification because, five years after the publication of Robbins' book, they affirm that, in relation to the brain, it is still 'premature to draw any strong conclusions about the localization of emotion-specific patterning' (p. 453). They also state that there are doubts as to '[...] whether a single, invariant neural model of emotion categories can sufficiently predict subjective experience [...]' (Ibid.). However, in addition to these affirmations, they suggest that attempts made in this direction should, instead of focusing solely on functional localisation that considers individual brain regions, investigate the activation of brain patterns through affective change as Robbins illustrates it; that is, by considering the ways in which information is encoded in both local neural ensembles and whole-brain activation patterns. In this sense, in studying how mental representations are formed, there is the observation of both the emotion-specific patterns that emerge across locally distributed populations of neurons within a region and those that act across neural networks at larger spatial scales.

typical categories, which disregard their variability and the atypical expressions they acquire (for example, pleasant fear, in contrast to panic) (Wilson-Mendenhall, Barrett, & Barsalou, 2015). However, in broadly considering studies that approach the phenomena of emotional and cognitive neurological processing, two models of brain asymmetry have been proposed by the scientific community: 1. the right/left hemispheres and 2. the valence hypotheses. According to Alves, Fukusima, and Aznar-Casanova (2008), the first model proposes a dominant role for the right hemisphere in emotional processing, whereas the second considers that the left hemisphere is dominant for positive emotions and the right for negative ones (that is, the pattern of hemispheric dominance depends on the emotional valence of the stimulus)⁶².

In proposing a discussion of PMA neuroscience, Robbins does not aim to revive the brain laterality discussion, which he considers 'quite controversial' (p. 204), but instead seeks to find evidence for his hypothesis that a common, subcortical, neural circuitry is responsible for 'attachment, dreaming, spirituality, shamanism, altered states of trance and ecstasy, creativity, [and] psychosis'. Hence, Robbins tries to demonstrate the neurological pathways that are commonly activated when the individual experiences unconscious processing of affective perceptual information that occur within interrelationships, or re-enact them (as in the case of dreams).

In relation to PMA and infancy, Robbins supports the view that the right hemisphere is dominant in the infant brain, and that REM can be detected in foetuses from the third trimester of pregnancy. In specific relation to dreaming, an interesting point that

⁶² Current research, especially neuroimaging studies that tap into the distinction between cerebral dominance and hemispheric specialisation, presents more evidence in favour of the right hemisphere hypothesis than to the valence hypotheses (Schore, 2015), still placing it as the primary generator of emotional arousal. However, these studies invariably emphasise interhemispheric cooperation as an essential trait in emotional processing. This cooperation takes into account the 1. analysis of valence, 2. intensity, and 3. context in which affect processing and regulation occur.

Robbins discusses is the evidence of lack of dorsolateral prefrontal cortex activity during sleep onset and through the entire sleep cycle, a region of the brain considered essential for symbolic encoding, as shown by Braun's (1999) study. In this sense, there is some support for his affirmation of the non-symbolic character of dreaming. In what refers to the association of PMA to infant attachment and implicit knowledge, in what takes into consideration their neuroscientific analysis, the latest studies suggest that there is a clear distinction between the areas of the brain responsible for unconscious processes that manage diffuse psychosomatic affect (ventral striatum, basal ganglia thalamus, hypothalamus, and amygdala – Cahill & McGaugh, 1998) and those that deal with thoughtful emotional awareness and reflective awareness of feelings (anterior cingulate cortex, insula, temporal pole, and orbitofrontal cortex).

In referring to schizophrenia, Robbins presents neuroimaging findings that support the diminution or absence of activity in brain areas responsible for the self-object distinction in diagnosed individuals. His evidence comes from studies that prove the lack of differentiation between internal and external speech, stating that 'during delusions of reference there is increased activity in an area of the right parietal lobe associated with spatial processing that ordinarily responds to external stimulation, and diminution in prefrontal-cortical activity. In other words, that which is internally generated thought is misperceived as being external' (2011, p. 203). In analysing replicated data that refer to the detection of cerebral activity both during dreaming and in psychosis, and that could suggest a relationship between the neural circuitries involved in their manifestations, Robbins points out the phenomenon of hypo-frontality, which is a:

Diminished metabolic activity in the prefrontal cortical areas ordinarily associated with thought (higher cognitive processes, reflection, language and symbolization). The

disconnection of limbic-paralimbic functioning from the prefrontal cortex and the general absence of activity in the prefrontal cortex would seem to underlie the absent capacity in schizophrenia to integrate affective experiences with a conscious reflective sense of self, and the inability to represent and be aware of feelings that are characteristics of PMA. (Ibid., p. 203)

Despite compiling significant data in support of his assumptions on the neuroscience of PMA, Robbins admits that he (in relation to the state of the art of neuroscientific studies) still lacks sufficient information to prove its existence. However, in assimilating the commonalities encountered in the investigation of the phenomena attributed to PMA, in what concern similarities between the areas that become active or inactive in their onsets, Robbins can speculate that:

- The phenomenology of PMA is driven by the centers responsible for diffuse global psychosomatic affect rather than those responsible for particular identifiable emotions.
- PMA makes use of parts of the brain responsible for holistic processes that do not differentiate the person from the world and the other.
- PMA is dominated by sensory-perceptual elements of the brain.
- PMA does not make much use of the areas of the prefrontal cortex necessary for symbolic reflective thought. (2011, p. 204)

CHAPTER 3 - PMA AND ARCHETYPES: APPROXIMATIONS AND DISSONANCES

In Chapter 2, I explored data that allow for the assimilation of the infant's self-organizing brain as gradually stimulated to develop emotional and (subsequently) cognitive procedures that, through interchanges with the environment, attribute patterns of meaning to events, based on the brain's innate potential for information-processing. In discussing the affective-somatic foundational emotional procedures, we have seen that they portray rudimentary forms of environmental and 'self-other' representation⁶³, which are generated from the unconscious or from a consciously peripheral direction of attention toward inputs of information, organized in stimulus response sequences, and giving rise to specific perceptual patterns of relating to the environment and its socializing agents.

These patterns, which participate in the making of meaning, were shown to be the adaptive mechanisms that permit the subsequent conceptual analysis of occurrences and relationships, when the individual's brain reaches adequate developmental maturation. Hence, it has been proposed that, at the subcortical level, what underpins self-organization in the human brain are the neurological mechanisms of PMA, which, from the affective impressions gathered and performed implicitly and procedurally from and in reality, eventually enable, through analogy, the creation of symbolic mental representations⁶⁴. In this sense, the possibility for symbolic adaptation to reality is not considered innate in individuals because the capacity for higher mental cognitive operations that generate symbolization is

⁶³ Remembering that the actual procedural mechanisms that scaffold these interpretations remain outside of conscious awareness, and are hence unknowable.

⁶⁴ Which, in turn, rely on the activity of the cortical regions.

predicated on the development of the subsymbolic, somatic, sensory, and motoric processes that form the affective core of experience and organize how we think.

I have also discussed the impact that the affectively accumulated experiences of early relationships⁶⁵ have on the infant's behaviour and agency over emotional regulation and awareness in subsequent relationships. This implies that if the child has not been aided in the cognitive processing of emotion (including its labelling, and contextualisation in socio-historic situatedness), the development of a sense of self becomes compromised, causing confusion between external and internal reality. Thus, if the intersubjective relationships, which should prime and reinforce in the infant its capacity to independently relate emotionally to other people, are not satisfactorily modulated by the infant's caregivers, the infant will encounter difficulties in the applicability of the affective embodied forms of 'cognition' that adapt it to reality. Therefore, we verify that 'the "how" it feels to be and to be with' influences the development of symbolic interpretive capacities ('the "why" and "what" it feels to be and to be with').

This chapter addresses the reasons that led me to envision a comparison between PMA and archetypes, hence explaining what image-schemas are (in this thesis supported as archetypes-as-such, following Knox's view), and how, in their development, PMA⁶⁶ associates a subtle, 'more stable than not' implicit emotional signature – with its specific valence – to some of them⁶⁷, influencing the ways in which the individual perceives, feels, and acts in her relationship to other individuals

⁶⁵ Especially with the mother.

⁶⁶ Helped by the intervention of the ventromedial prefrontal cortex in its relationship to cerebral cortical areas, an operation discussed in section 3.3.

⁶⁷ To compound image-schemas and not prototypical image-schemas, which will be discussed in this chapter.

or objects. These relationships evoke in the individual, in the immediacy of their relatedness, image-schematic structures (connected to unidentified emotions) that correspond to the mental representation of what constitutes the event, guiding her responses to it. In this sense, with PMA comprising the subcortical neural circuitry that initially enables the non-verbal interactions of infant to caregiver, it is shown to be the mental activity that informs the cortical structures of how reality is sensory-motor and emotionally perceived, in a way that allows embodied perceptual-somatopsychic affects to become analogically translated into conceptual/cognitive⁶⁸ information.

Besides image-schemas (1), this chapter also considers the mirror neuron system (henceforth MNS – (2)) and the storage of patterns of somatic states (3) that are activated in processes of perception. United, (1), (2), and (3) respond for the automatic completion of patterns – of perception, action, and of emotional states – occurring, not necessarily in this order, in the experiences undergone by the individual⁶⁹, as if predicting the outcome of events⁷⁰. This completion enabled by (1),

⁶⁸ This presentation is necessary because Robbins does not discuss how emotional procedures (organized at a sensory-motor-affective level) that feed on affective arousals, inform and influence complex cognitive-affective procedures (endowed also with cultural aspects), allowing for the making of inferences and metaphors. He simply affirms that this process is regulated by the thoughtful mind, adaptively or maladaptively. This lack of discussion is unfortunate because it is through the modulation of mental representations built from affective diagrams – created from bodily engagement with the environment (and hence driven by perception and action) – that information inputs are condensed, both consciously and unconsciously. This condensing predicates mental representations of inner and outer stimuli, which organize the consistent signals in the environment, reasoning on them, and working to predict the performance and outcome of behaviour.

⁶⁹ Regarding Jung's theory of archetypes, the discussion of (1), (2), and (3) would be linked to the emphasis that Jung placed on the not only intellectual attitude that occurs within the individual when she processes the deeper meaning of a symbolic event that causes a strong subjective impact; that is, channeling the event's numinosity which is charged with an archetypal tone and thus potentially leading to the experience of synchronicity. Thus, this discussion approaches probable underpinning neurophysiological aspects that allow the experience of the disintegration of the subjective/objective duality, formed by a spontaneous emotional intensity felt in particular events, the structure of perception and semantics (mainly in its patterning qualities) that 'intuitively' sustains them, and the sense of mirroring of the contents of the inner life on the outside that they cause.

⁷⁰ Based on their awakening of implicit and explicit memories, of physiological impressions learned by the individual in reacting to specific affective commotions, and by the way they are capable of directing the individual's attention towards stimuli.

(2), and (3) as described by innovative scientific knowledge is associated to Jung's definition of archetypes-as-such as analogous patterns of imagery that result from the selection, arrangement, organization, and storage of the data of experience (Jung, 1966b, paras. 89, 92, 153) *that create the potential* for certain types of perception, action, fantasy, and thought to be experienced by the individual, given her apprehension of sensorimotor stimuli, which develop through abstraction into certain themes that integrate experience in archetypal patterns.

Lastly, this chapter problematizes the capacity to foresee the unfolding of immediate events (formed by the conjoined activity of PMA, image schematic compounds, and patterns of somatic states) with the constellation of archetypes (in which the expectations held in the inner reality are as if reflected in – and lived through – the outer reality). Jung's description of fantasy-thinking is discussed as equivalent to the operations of PMA, and hence, as portraying PMA as the kind of thinking in which archetypal contents (image schematic structures) can intrude upon consciousness with either positive or negative effects on the personality.

3.1 - Understanding image-schemas

Image-schemas comprise the *non-conscious* mental representations of objects, individuals, and actions that form the environment in which the infant interacts; that is, contents that grab the attention of the preverbal mind. Mandler (1992) accentuates that conscious awareness of image schemas is never direct, because they are accessed through levels of approximation to the sensory-perceptual experience they redescribe (through the mapping and simulation of the patterns of image and action of that which is phenomenologically observed). These levels 'consist of inaccessible perceptual processing, redescription into image-schematic meanings, followed by further redescription into conscious imagery or

language' (p. 592). Mandler and Cánovas (2014) state that through its first months, the infant gathers these iconic forms of representation and that 'all the information being conceptualized appears to be spatial in nature, either describing what something looks like and how it moves or what happens in the events in which it participates' (p. 3).

Examples of image-schemas are: containers, paths, occlusions, links (that speak of the bond between things), forces (that involve the understanding of causal interaction, i.e. attraction, counterforce, balance, restraint), cycles (that involve the mapping of events series or repetitious events, i.e. days, weeks, waking and sleeping), processes, scales (that refer to increases or decreases in physical amount, i.e. more, less, the same), and relationships of part-whole (i.e. the body and its parts, the family structure), of centre-periphery (that observe the relationship of core and edges, degrees), of verticality (that refer to the pair up-down), and of orientation (that refer to the pair front-back) (SIL: Summer Institute of Linguistics, 2016). These examples are foundational image-schemas (also called prototypical, 'primitive'⁷¹, simpler image schema[s]', Dodge & Lakoff, 2005, p. 71), that by themselves or in combination (to build complex schematic structures⁷²) form the

⁷¹ These basal units are called primitive because 'their topological structure cannot be meaningfully decomposed into yet simpler gestalts' (Kimmel, 2005, p. 289).

⁷² Out of the combinatory capacity that image schemas present, they form image-schematic processes, thus being experienced as conjoined primitive image schemas in time and space, and becoming compound image schemas. Kimmel (2005) classifies two different groups of compound image schemas: static and dynamic. The former, which is 'relatively' static, 'results from stacking simpler image schemas on top of each other in a single imaginative locus through image-schematic superimposition' (p. 290). In instantiating a static compound schema, Kimmel uses an example from Gibbs (2003), which refers to the concept of 'to stand', and applies the following primitives: BALANCE, VERTICALITY, CENTER-PERIPHERY, RESISTANCE, and LINKAGE. The latter, dynamic compound schema, 'occurs when simple image schemas are lined up in a scenario-like sequence whose contour we imagine. This may be thought of as a multi-frame clip passing the mind's eye, in which sizes, relations or vantage points undergo change by virtue of image schema transformations' (Kimmel, 2005, p. 291). As examples of dynamic compound images, Kimmel cites the way in which individuals imagine emotions and concepts that demand scenario-like or plot-like dimensions; that is, containing variables that carry more abstract and psychological aspects to them. Dynamic compound schemas necessitate an understanding that inquires as to their intentionality, and a holistic characterization of the whole storyline in which they are enacted. Therefore, these schemas are related to a process of

preconceptual representations that describe the events undergone by the infant⁷³. Hence, image-schemas constitute imagery retrieved from perceptual information and are utilized for preverbal 'thinking', which becomes entrenched in long-term memory (Gibbs & Berg, 2002).

This 'thinking' characteristic, which is thoroughly emphasised in the discussion of image-schemas, must be contextualized in relation to the problematization that the scientific community has confronted regarding the nature of cognition, which suggests a shift in its understanding from the 1990s onwards (Atkinson, 2010). Cognition, the process traditionally thought to be constituted by the formal operations of abstract symbols (mental representations) that occur outside the brain's sensory-motor system (subcortically managed by PMA), is currently seen as *rooted* in the body's performances and interactions with others and the environment, hence, being 'embodied' (Eerland, Guadalupe, & Zwaan, 2011; Wilson, 2002; Shapiro, 2011). In this sense, knowledge of abstract phenomena is portrayed as only possible by associating these to concrete experiences lived – or observed – by the individual.

This view, which is termed Embodied Cognition⁷⁴, supports that cognition:

responding to and taking up the environment instead of a demarcated action or structure that is more or less attached to a point in time and space. Oakley (2010) contributes to the understanding of this differentiation by stating that static realizations of image schemas involve the observation of a 'scene' in which all variables are 'conceived coexistent and simultaneously available', while on dynamic compound image schemas we have 'a complex scene as a series of states in which one successively transforms into another' (p. 14).

⁷³ For example: an infant watches a spider climbing into a container and forms the image schema of 'animated thing - into container'.

⁷⁴ Embodied cognition is not discussed by Robbins.

A. depends on embodiment⁷⁵ (allowing for the perceptual, somatovisceral, and motoric [re]experiencing of information, Niedenthal, 2007);

B. is constrained by the specific kind of body the individual possesses (because cognitive activity is anchored in bodily states), and

C. is action (Gallese, 2008; Glenberg, 1997); that is, enaction solidifies cognitive understanding.

Therefore, Embodied Cognition affirms that ‘symbols must be grounded on perceptual, motoric, and emotional experience’ (de Vega, Glenberg, & Graesser, 2008, abstract) – which this thesis argues to be managed by PMA in its non-conscious dimension – rendering “‘understanding’ [equivalent to] sensory and motor simulation’ (Mahon & Caramazza, 2008, p. 59).

This simulation⁷⁶ means that, for a conceptual content to be processed and expressed, sensory-motor systems must be ‘as if’ activated, physically *characterizing* the expression of the conceptual representation that is based on the embodied experience to which those systems refer. The result is that the brain’s (cross)modality-specific systems for perception, action, and affect-related processing of information directly – but unconsciously – participate in the manifestation of abstract/rational knowledge⁷⁷ (Niedenthal et al., 2005). This

⁷⁵ ‘Where embodiment refers both to actual bodily states and to simulations of experience in the brain’s modality-specific systems for perception, action, and introspection’ (Niedenthal, Barsalou, Winkielman, Krauth-Gruber, & Ric, 2005, abstract). Remembering that the aforementioned systems are those that ‘include the sensory systems that underlie perception of a current situation, the motor systems that underlie action, and the introspective systems that underlie conscious experiences of emotion, motivation, and cognitive operations’ (Ibid., p. 186).

⁷⁶ For Gallese, simulation is ‘an automatic, unconscious, and prereflexive functional mechanism, whose function is the modeling of objects, agents, and events’ (2005, p. 41).

⁷⁷ Empirical evidences for these claims include the following findings: ‘embodied states affect and are affected by cognition (Barsalou, 2008) [...], neural mechanisms underlying cognition show embodiment effects (Rizzolatti & Craighero 2004), memory shows embodiment effects (Glenberg 1997), understanding objects depends on embodied experience with them (Carlson & Kenny 2005), emotions enable cognition/understanding [...] (Damasio 1994)’ (Atkinson, 2010, p. 605).

understanding of the origins of cognition supports my claim that PMA, while generating the affective information of image-schemas, is the organic basis of the many possibilities afforded by conceptual descriptions of reality⁷⁸.

Moreover, the field of Embodied Cognition suggests that 'intelligence lies less in the individual brain, and more in the dynamic interaction of brains with the wider world – including especially the social and cultural worlds which are so central to human cognition' (Anderson, 2003, p. 126). This perspective corroborates Robbins' claims on the operations of PMA – the body's mind – and their affectively-grounded interactions between body, environment, and culture as the enablers of perceptual recognition, on which cognition deeply depends. Furthermore, it coincides with Robbins' argument that the self-organization of the brain is modulated by the intrinsic dependence that the learning and functioning of PMA in the infant⁷⁹ have on the expressions of PMA in another individual (and vice-versa), a reliance that continues through the individual's adulthood in what Robbins calls the matrix of PMA (2011, p. 76). This would also echo Jung's assumptions in relation to the concept of the collective unconscious, which emphasises that psyche is located neither in the brain nor in the mind, but in the collective unconscious, the objective psyche⁸⁰, or *world-soul* (Franz, 1992).

⁷⁸ In this sense, for the perspective of embodied cognition, the body – in its actual bodily states, behaviours, postures, and capacities – *beyond being essential to the processing* of socio-emotional information, *is fundamental for its conceptual generation and processing*.

⁷⁹ Remembering that this relational communication between unconscious minds in PMA, which places bodily activities and contact as synchronized (or not) generators of meaning for the mother-infant dyad, occurs because of both 1. the incapacity of the infant to abstractly express itself symbolically and comprehend its mother's verbal communications, and 2. the necessity that the mother (also) has to phantasise – through senses, perceptions, and actions – on the meanings of the emotional states that she 'identifies' in the infant (and in herself in relation to its expressions and responses).

⁸⁰ For Jung, the objective psyche surrounds individuals, via their connections with a world of meaningful relations to which they constantly associate, creating and recreating information and behaviour. In other words, 'the psyche is "outside", or caught in collective symbols, when culture, art and ritual express the archetypal dimensions of the soul' (Tacey, 2013, p. 16).

Therefore, it is highlighted – in embodied cognition and in PMA’s perspective – that it is from the ways in which the body is (literally) experienced, managed, and felt by the self and in relation to others that unconscious and conscious possibilities for abstract appropriation of reality are enabled, formed, qualified, and organized⁸¹. This extreme interdependence of body and mind, which merges embodiment and mental representations, is also emphasised in the Jungian perspective in what relates to the nature of the *psychoid* processes underlying archetypes and first discussed by Jung in ‘On the Nature of the Psyche’ (1947/1954)⁸².

As PMA represents the subcortical neural circuitry that is activated through the conditioning of affective stimuli, that is, through the reinforcement of the synaptic connections that transmit information related to the affects aroused in the infant in relation to sensorimotor stimuli from the environment, its development encompasses the recording of electrical potentials that create neural maps. These maps re-describe the affective impressions caused in the individual during an event, transferring information from the sensory organs, and influencing her ‘shaped ways’ of responding to events that arouse similar emotions. Furthermore, these neural maps that supposedly compose PMA’s circuitry are connected to the cortical sensorimotor regions, sending information to them along efferent connections and

⁸¹ Once we comprehend that information exchanged through conceptual metaphors in the adult are embodied, that is, grounded in the bodily states and physical context that re-creates the literal meaning of the words used to communicate content, we can truly envision the inseparability of mind and matter, as affirmed by Jung and Robbins (for example: in the expression ‘she took a massive step forward’, the understanding and expression of what is conceptually conveyed in ‘take a step’ and ‘forward’ literally calls for an embodiment that imagines and simulates the sensation and action of this experience for the meaning of ‘progress’ to be integrated).

⁸² In short, when attributing the quality of being *psychoid* to an experience, Jung refers to a profoundly unconscious set of processes which are neither purely physiological nor purely psychological, but that somehow partake of both. Yiassemides (2011) explains some characteristics of the psychoid, noting that: ‘on the one end of the spectrum exist physical processes and on the other end psychic processes; beyond the threshold of consciousness lie psychoid phenomena which are either – depending on which end of the spectrum they reside (the physical or the psychic) – quasi-physical or quasi-psychic. However, the “actual” psychoid is neither fully physical (biological/somatic), nor fully psychical (psychological)’ (p. 453).

receiving information from them via afferent connections. It is through this association that PMA emits information from the subcortical sensorimotor areas for the *elaboration and activation* of image-schemas, which are gradually *mapped* in cortical sensorimotor areas⁸³.

In this way, image-schemas must be seen as neurologically grounded, ‘instantiated as activation patterns (or “contours”) in topological and topographic neural maps’ (Roher, 2005, p. 173). Roehr⁸⁴ presents the elaboration of image-schemas at the neuronal level as resulting from cross-modal coordination of the perceptual modalities (i.e. auditory, visual, motor) that form schematic representations of a given physical experience, neurally re-organizing and abstracting it⁸⁵. Hence, image-schemas neurologically ‘feed’⁸⁶ the mode of perception of an object or person, stipulating both 1. the variables to be taken into account in an interaction and 2. their intentional purposefulness in the relational field that is created during the perceptual analysis⁸⁷ of the situation. These characteristics of image-schemas, when

⁸³ The cortical and subcortical brain regions are strongly coupled through certain brain activities, which demonstrate (de)synchronization between the sensory cortices involved in perception and subcortical regions relaying information from the sensory organs to the cortex.

⁸⁴ Who bases his propositions in studies conducted on animals (owls, frogs, and monkeys).

⁸⁵ His studies also demonstrate that the implementation of an unnatural intervention with the aim of affecting the perceptual analysis of an event, leads to brain plasticity (because learning is experience-based), causing abnormal neuroanatomical development of the neural maps that would otherwise be usually applied to circumstances as normally recognized by the image schema that was formed in relation to them.

⁸⁶ Remembering that this act of feeding is, as suggested by Kimmel (2005), a feed-forward, in which schemas shape the embodied experience, and a feedback, in which cultural environments and practices influence their design.

⁸⁷ To give a more practical dimension to the parameters that an image schema would structure and inform to the sensorimotor system, I believe it is important to offer a detailed example of how an image schema orients the performance of the sensorimotor system. To this end, I use the example given by Gallese and Lakoff (2005) while describing the image schema activated for the concept of grasp, as follows:

‘The grasp schema:

1. The role parameters: agent, object, object location, and the action itself.

considered identical to archetypes-as-such, should be observed in relation to how:

1. affects give a specific charge to the development and activation of an image-schema, stimulating specific actions, and
2. the image-schema has a capability of regulating perception *and* behaviour as if both these functions were direct correlates of each other, although it is impossible to determine which comes first, as it occurs in the nature of the archetype-as-such, in which it is difficult to differentiate the 'apprehension of the situation, or the impulse to act'⁸⁸ (1919/1972, para. 282) it promotes.

In this sense, it is important to note that the perceptual feeding stimulated by image-schemas (the apprehension of the situation), based also on the affectivity evoked by the situation that unfolds, depends on their own modelling; that is, on the fact that they have been schematized (that is, modulated, abstracted from a learning behaviour) *and* represented according to the situation that once was at hand, but allowing a certain dynamicity⁸⁹ in the confrontation of the new situations that refer to

2. The phase parameters: initial condition, starting phase, central phase, purpose condition, ending phase, final state.

3. The manner parameter.

4. The parameter values (and constraints on them). [In which] [t]he various parameters can be described as follows.

Agent: An individual.

Object: A physical entity with parameters: size, shape, mass, degree of fragility, and so on.

Initial condition: Object Location: Within peri-personal space.

Starting phase:: Reaching, with direction: Toward object location; opening effector.

Central phase:: Closing effector, with force: A function of fragility and mass.

Purpose condition:: Effector encloses object, with manner (a grip determined by parameter values and situational conditions).

Final state:: Agent in-control-of object. Hence, image schemas determine specifically how the physical body will manage its interchanges with its context, they are the embodied mechanism of meaningfulness' (p. 467).

⁸⁸ A statement that could also somehow find correspondence in the theory of mirror neuron of action understanding, which claims that certain types of neuron discharge both when an action is performed and when it is perceived being performed by another individual (Gallese & Goldman, 1998), a topic to be discussed in this chapter.

⁸⁹ Zlatev (2005) sustains that the dynamicity of image schemas is justified because they involve motion in both A. their expression (they are generated in movement) and B. their own content (which derives from acts of sensing, perceiving, moving, imagining, and conceptualizing in the environment). Thus, image-schemas must bear some abstraction, even if they derive from concrete acts, because they

what has been modulated. Hence, the image-schema is confirmed as the filter that apprehends a situation as the individual has learnt to do so, based on her lived experience⁹⁰.

Thus, Johnson (2005) concedes that there is a problem with the theory that considers image-schematic processes without acknowledging the qualitative aspect that sediments them – *affects* – and instead focuses solely on the discussion of their structure. He claims that in this type of approach:

You are left with a skeletal structure without the flesh and blood of embodied understanding. You lose, or at least overlook, the very thing that gives image-schemas their life, motivating force, and relevance to human meaning, namely, their embeddedness within affect-laden and value-laden experience. (p. 27)

For Gibbs (2005), who agrees with Johnson's critique, the consideration of the attachment of affects to image schematic processes⁹¹ is fundamental because affects are generated in a context *before* we reach cognitive understanding of the acts and narratives that comprise that context, and it is exactly the creation of this 'sense of feeling' stimulated by affects that will accompany – and influence – the development and expression of the image schematic compound that will be utilized to understand the context⁹². In addition, Johnson (2005, p. 24) writes that 'image-

have to be applied to a wide range of events that consider the situated performance they acquire in context-specific occasions. This dynamicity of image schemas is comparable to the innumerable symbolic representations that an archetype-as-such can produce.

⁹⁰ Conditioning the settling of an emotionally and affectively-charged plot in the individual's interactions.

⁹¹ In my view, an attachment that accompanies image-schemas in both their storage and immediate unfoldment.

⁹² As an example of his suggestion and concerning the analysis of the concept of 'relationship', which Gibbs explains as eliciting the embodied simulation of a 'JOURNEY' (hence, having the notion/concept of a 'journey' as its foundational image schematic compound), he claims that 'we feel something when reading or thinking about a successful or interrupted relationship journey because of the embodied "as-if" simulations that are being created during our image-schematic (e.g., SOURCE-PATH-GOAL) construals of each respective relationship' (2005, p. 130).

schemas [...] have their own logic', a 'specific' logic that can be associated with the a-rationality expressed in PMA, and with the non-rational characteristics of archetypes. This aspect of carrying their own logic (which is a-rational) must be understood in the sense that the reading of reality performed by an image-schema is primarily perceptually bound (which can present distortions), and is hence permeated by an uncritical acceptance of what is perceived by the infant⁹³.

Furthermore, in considering the importance of the environment in the acquisition of image-schemas, Gibbs (1999) claims that 'image schemas are therefore not simply given by the body but constructed out of culturally governed interactions⁹⁴' (p. 154). In this sense, we can confirm Robbins' assumption that PMA creates distinguished contextualized mental representations of affective events depending on the specific communities in which it develops because of the differences in the ways that perceptual, affective, and conceptual relationships between people and people, and people and objects are built. This differentiation is possible because, in considering the concept of image-schema⁹⁵, culturally shared attitudes and affectively-laden body interactions are also incentives for the nature of diverse linguistic constructions that will speak of the experience thereof⁹⁶.

⁹³ In this process, the imposition of logical thinking is still not connected to the perceptual organization and recognition of reality.

⁹⁴ Kimmel (2008), corroborating Gibbs, accentuates that in the process of concept acquisition, we must observe that image-schemas 'are also acquired and refined by culture-specific practices throughout socialization. Bodily interaction with other bodies, social space or artifacts as well as bodily participation in rituals and everyday life substantially flesh out each individual's image-schematic inventory' (p. 83).

⁹⁵ In strictly considering archetypes-as-such, this perspective on image-schemas does not support their universality, and otherwise argues that the expression of archetypal imagery is learned through socialization and apprehension of cultural meanings in specific locations, which, for the relevance of the symbolic narratives the imagery carries, becomes part of traditions to be transmitted forward. The understanding that this transmission of symbolic, archetypal imagery may not be seen as deriving from universal patterns that guide development and participate in the elaboration of meaning, but as a context-dependent phenomenon, is supported by the studies of Knox (2003), Hogenson (2004), Merchant (2006, 2009) and Roesler (2012).

⁹⁶ Oakley's essay (2010) which discusses the cross-linguistic research of Sinha and Jensen de López (2000), who compared how English, Danish, and Zapotec children acquire and use locatives, demonstrated the influence of sociocultural context in cognitive development. Oakley notes that:

Moreover, in comprehending image-schemas as a consequence of subcortical and cortical perceptual brain mechanisms, it is important to problematize the function of 'perception', understanding the ways in which its activity leads to, for example, the simulation of an experience that stimulates the activation of image-schemas that provoke both the simultaneous understanding of an event (cognition) and the elaboration of a plan for action (behaviour). The findings of recent studies of cognitive science have rendered the distinction between perception and action no longer applicable⁹⁷.

Many scholars now argue that there is a representational overlap of perception and action, which is explained by the existence of 'mirror neurons' (Kohler, Keysers, Umiltà, Fogassi, Gallese, & Rizzolatti, 2002; Gallese & Goldman, 2000; Gallese, Eagle, & Migone, 2007; Fischer & Zwaan, 2008; Iacoboni, 2009). These neurons show how the individual relates – consciously or unconsciously – to the embodied image-schemas that are manifested in her field of experience, so that image-schemas structure the setting of parameters that are used by the mirror neuron system (MNS) to intervene – or simulate intervention – in the context in which the individual is inserted. In this sense, mirror neurons are the neural system that, when activated by image schematic content (be it truly experienced or imagined), makes no differentiation between seeing and doing, and hence simulates actions,

'Zapotec-acquiring children grow up in material cultures with few artifacts, and, therefore, make use of them in more flexible ways. One salient artifact of containment in Zapotec cultures of southern Mexico is baskets. The child enters a world in which baskets are used as often to cover something up (e.g., tortillas, for storage, for catching chickens) as they are used to place an object in. The inverted orientation of the basket is a defining part of their material culture. In Zapotec culture, containment via baskets counts equally in its "inverted" orientation (under) as it does in its canonical orientation (in). The same is not true for English or Danish speaking cultures' (p. 11). Therefore, it would be possible to conceive that metaphorical extensions, or archetypal imagery, which depart from the image schema of 'container' for Zapotec people could also involve, for example, the sense of being covered by care, and not just being inserted into/involved in care.

⁹⁷ Perception ceased to be seen as a passive and receiving end, which would require a set of information processing (an input) so that action (an output) could be taken.

emotions, and tactile sensations by the perception thereof, in self and from others, intertwining individual and object. Enticott, Johnston, Herring, Hoy, and Fitzgerald (2008) state that:

Mirror neurons are cortical brain cells that fire during both the action and observation of motoric behaviour. [They were] discovered fortuitously during single cell recordings of the premotor cortex (F5) in macaques (di Pellegrino, Fadiga, Fogassi, Gallese, & Rizzolatti, 1992), and later established in humans (Fadiga, Fogassi, Pavesi, & Rizzolatti, 1995). (p. 2851)

The functioning of mirror neurons supports the activation of similar brain areas during mental representation of the individual's own action and of another's action, and observation of another's action (Decety & Grezes, 1999; Grezes & Decety, 2001; Naito, Roland, & Ehrsson, 2002). Therefore, imagining or perceiving an action discharges much of the same neural substrate as when the action is executed⁹⁸. The existence of mirror neurons means that information transferred from the sensorimotor cortices that scanned and mapped the environment in relation to the individual's body – shaped as prototypical image-schemas or as affectively-charged image-schema compounds – is not just received and *interpreted* by the secondary circuits of the sensory association cortical areas that access this information (abstracting on the instruction of 'what to do next'), but *is* mentally simulated as if the individual were doing *now* what she witnesses or imagines.

Therefore, this perception-action coupling afforded by the MNS suggests that in the perception of an action is already neurally involved the possibility of acting, imitating, recognizing that action, and stipulating the intention of that who is observed acting.

⁹⁸ However, it must be kept in mind that 'most scholars agree that motor processes activated during perception and imagination are always a limited subset of those activated during overt movement' (Gibbs & Berg, 2002, p. 8).

In considering the activation of archetypal themes, the existence of mirror neurons could be associated to the way in which the symbolic aspects of the former (their mental representations) that can become constellated in the adult are not entirely independent from the way in which her, as an infant (in its development), perceived the affectively-charged physical actions of its significant others, and 'assumed' their intentions while acting (perception that, as discussed here, depends on the association of PMA, a circuit that can be seen as the primary codifier of emotional arousal and sensorimotor data, with the MNS, that being located in cortical areas, is a circuit that deals secondarily with the transferred non-conceptual information of PMA). In this way, we could speculate that for this embeddedness and formation of archetypal imagery in a web of exchange of information that creates the inferential frame that permits its abstraction from its physical roots, from a neuroanatomic perspective, different levels of inhibition, interconnectedness, or stimulation between these circuits could result in the archetype being expressed as action patterns, instead of being thought about, and manifested in ideas.

3.2 - Image schematic compounds, mirror neuron system, and PMA: how their understanding is fundamental for the comprehension of the articulation of meaning

My main interest in discussing these topics – image schematic compounds, the affective/emotional signature entangled in them by PMA, and MNS – is connected to their potential to complete a course of action when the individual observes the execution of partial stages of that action or produces inferences in relation to the unfolding of interpersonal emotional exchanges. These aspects, in my view, could be directly connected to the numinous effects that Jung saw in the manifestation of archetypes; that is, the capacity that they present to stimulate in the individual specific ways of affectively apprehending situations according to the

correspondence that they 'encounter' between inner and outer realities, creating numinous effects that derive from the sense-felt perception of a mutual pattern completion between these spheres of experience⁹⁹.

Thus, in discussing the pre-thought readiness for perception and action of archetypes, we observe the similarity between them and the data produced by current research by Umiltà et al. (2001), who demonstrated that a subset of mirror neurons becomes active when the final part of an observed action, crucial in triggering the response in full vision, is hidden. In this sense, these specific mirror neurons automatically infer the result of an action, completing it by independently making the connections between people and objects as if 'suspects' to be correct¹⁰⁰. In a similar fashion, Kohler et al.'s (2002) research shows that a subset of *audiovisual* mirror neurons is discharged when the individual *hears* of the performance of an identified action, without the need to execute that action or to see it being performed. In addition, the completion of actions or the understanding of the intentions of others through simulation not only occur for actions that are devoid of emotional content, since 'evidence has been found that the mirror mechanism is also involved in empathy, i.e., in the capacity of feeling the same emotions that others feel' (Rizzolatti, 2005, p. 420).

This evidence demonstrates that the brain has a natural tendency to complete the entire perceptual contour of an image-schema, and, in considering my arguments in relation to PMA, that the prediction of the actions or emotions involved in the

⁹⁹ This phenomenon occurs when an archetype synchronistically manifests itself in the external reality as a direct reflection of the inner world condition which is becoming realized in the individual (materializing the conflict that belongs to the inner reality, and hence revealing the archetypal process or affect that is becoming – or becomes – actualised).

¹⁰⁰ This implies that the mental motor representation of an action performed by another individual is internally generated in the observer's premotor cortex (based on image-schemas), even when there is not full sensory input on it.

simulation of image schematic compounds is also based on the inventory of affective impressions the individual has learned and exchanged with others through her development. This extreme influence of the body's mind upon the outcomes of experiences is made clear in Gallese's words, who writes that, regarding mirror neurons, 'out of sight is not "out of mind" just because, by simulating the action [or the emotion] the gap can be filled' (2005, p. 33). In what relates to this research, these findings combined demonstrate the need to discuss how: A. the capacity for automatic pattern completion of image-schemas, and B. the simulation that reproduces the emotional event as modelled in the individual's mind (MNS) are directly *dependent on* how affects stored by PMA are experienced¹⁰¹ *precipitating or as if simultaneously* with the perception that activates these preconceptual structures and simulations.

If we consider that Jung interpreted the archetypes as expressions of the instincts/libido¹⁰², the 'chief motivating forces of psychic events' (1936/1969, para. 233), and affirmed that their numinous quality referred to a 'feeling-value' (1958/1970, para. 646), that is, an 'affective value [that] gives the measure of the intensity of an idea, and the intensity in its turn expresses the idea's energetic tension' (1951/1959a, para. 53), we see the similarity between his standpoint and the scientific innovations described in the paragraphs above. Hence, in comparing the Jungian perspective to the knowledge proposed in this thesis, in what refers to PMA we have that:

¹⁰¹ Actually or in relation to the stored patterned somatic response (which will be discussed shortly).

¹⁰² We must understand that, for Jung, instinct is always marked 'by an unconsciousness of the psychological motive behind it [its expression]' (1919/1972, para. 265), a motive that is constituted of biological and 'spiritual' characters (1946/1982). This latter quality of an instinct is mainly associated with the fact that Jung downplayed the central attention dedicated to sexual instinct by Psychoanalysis, emphasising the discussion of a generalised psychic energy; that is, libido. Hence, the discussion of instinctive urges in the Jungian parlance was gradually substituted by the use of the term 'libido'.

A. for Jung, the activation of archetypal material entails the feeling-value that constitutes the numinosity of the archetype¹⁰³, which enlivens and is enlivened by ideas related to the specific archetypal theme at hand, producing an intuitive understanding of the phenomenon¹⁰⁴, and an experience that is undergone with ‘a depth and fullness of meaning that was unthinkable before¹⁰⁵’ its occurrence (1919/1972, para. 405).

B. for the current understanding of the dynamics of a psychic event that emotionally mobilizes the individual in an a-rational way, its unfolding depends on the quality of the affectivity evoked by it and the sensory-perceptual and motor impressions previously collected and learnt by PMA in relation to it, through interpersonal relationships. The affective quality of these relationships then become unconsciously attached to the structure of image schematic compounds, and are utilized by the MNS in its simulation¹⁰⁶ of other people’s mental states as if resonant with mental states of one’s own, or of the individual’s current experience¹⁰⁷.

3.3 - How PMA stores its implicit memories and attaches an emotional signature to image-schema compounds – How I, not Robbins, presume that PMA participates in the image-schematic pattern completion that ‘predicts’

¹⁰³ Which speaks of the intensity and affective connotation – positive, negative, or unsettling undefined – that a psychic content has upon the personality.

¹⁰⁴ As if endowing the individual who experiences it with a power of prescience.

¹⁰⁵ Unthinkable before its occurrence because not truly thought about but *felt*.

¹⁰⁶ Moreover, it is also important to state that these simulations cause the sense of ‘intentional attunement’ (Gallese, 2005, p. 43), that creates familiarity between observer and observed (because the behaviour of another is temporarily and implicitly taken as if it is the behaviour of oneself). Gallese affirms that, through the neural activation of simulations ‘the “objectual other” becomes “another self”’, particularly because ‘the sharp distinction, classically drawn between the first- and third-person experience of actions, emotions, and sensations, appears to be much more blurred at the level of the sub-personal mechanisms mapping it’ (Ibid., p. 43).

¹⁰⁷ This occurs as if matching with previous experiences that resemble the present one, for the completion of actions and the prediction of emotional states in the events in which the individual is embedded.

the outcome of events (which, in the Jungian perspective, would correspond to the manifestation of the ‘unthought known¹⁰⁸’ elicited by archetypes)

We must consider that affects, that is, emotionally charged somatic responses to pleasurable or aversive stimuli, are generated in the ways the mind/brain confronts and ‘responds to specific contents of one’s perceptions, actual or recalled, relative to a particular object or event (Damasio, 1994, 1999, 2003)’ (Bechara & Damasio, 2004, p. 339). Furthermore, these somatic responses can either be automatically expressed or manifested out of learned stimuli, while affects are dependent on primary or secondary inducers (Ibid.) which can occur simultaneously. The former are triggered in relation to situatedness, that is, in the immediate presence of the stimulus that causes commotion (for example, to be beside a rabid dog) – or in case the stimulus is mentioned (for example, to hear that your aunt has died) – with both situations generating an emotional state. The latter – the secondary inducer – depends on how procedural or explicit memory (or imagination) acts in the *recall* of emotional states that were once related to a stimulus that provoked affects, and are hence connected to the mental representations that individuals have acquired from previous experiences in relation to that stimulus¹⁰⁹.

In this way, what must be initially understood is that somatic signals emitted by the response to primary inducers, triggered in the subcortical somatosensory system (which, in my understanding, is mostly managed by PMA), are transferred to its cortical counterpart, after being experienced at least once, thus forming a pattern for specific somatic states (coined ‘somatic markers’, Damasio, Tranel, & Damasio,

¹⁰⁸ In my perspective, an experience of beingness more than of knowingness.

¹⁰⁹ For example, the emotional response elicited by the memory of the break-up of a relationship.

1991; Damasio, 1994, 1995, 1996, 1998, 1999). Following this primary marking, the activation of secondary inducers is then 'presumed to re-activate the pattern of somatic state belonging to a specific primary inducer and generate a fainter activation of the somatic state than if it were triggered by an actual primary inducer' (Bechara & Damasio, 2004, p. 341). Thus, there are categories of somatic events which generate a background 'feeling' regarding the meaning of a somatic state that informs (consciously or unconsciously) the whole quality of the experience¹¹⁰ to be (and being) lived, anticipating its future possible outcomes.

Thus, I propose that affective arousals, positively or negatively charged, which occur in situated events¹¹¹ while changing the body's physical state, create an emotional state that significantly influences the individual's perception of (and action upon) the meaning of an experience because of the psychophysical memories it triggers, and because affects have a direct impact on the individual's direction of attention toward the stimuli that surround him. Consequently, the image schematic representation of these events will not have 'independence' from being paired with the specific classes of affective arousals elicited by a situation, provoking what Damasio, Everitt, and Bishop claim to be 'the approximate reconstruction of a previously learned factual-emotional set' (1996, p. 1415). Therefore, affects will trigger *and* be prospectively maintained or altered by image schematic structures¹¹² in the composition of an event. As supported by the 'maleability' of the image schematic structure – as described in footnote 111 – the explanation for this

¹¹⁰ This process can develop into an identified emotion, guiding the individual's behaviour.

¹¹¹ Which can also evoke memories influenced by the existence of previously experienced somatic markers.

¹¹² Remembering, however, that these sensorimotor images are not rigid, in the sense of literally reproducing a 'sameness' of representation that would have been imprinted for the repetition of experiences, but that they 'hold rather the *potential* to reactivate an emotion by acting on the appropriate cortical or subcortical structures' (italics not in original, *Ibid.*, p. 1414).

maintenance or alteration of the affect in relation to the image schematic compound it triggered rests in the level of consciousness that the individual enjoys while actively confronting the specific event that triggered the affect and activated the image schematic compound. Thus, if the individual is overwhelmed by the affect that is altogether linked to emotional procedures acquired in the past (and retained as implicit memories) that find correspondence with the perceptual apprehension she makes of her current situation, the affective tone that triggered the image schematic compound is retained¹¹³.

Damasio, Everitt, and Bishop (1996) explain that it is not only the operations of the subcortical sensorimotor system¹¹⁴ that, in reaching their cortical counterpart (where image-schemas are stored), build meaning for the individual, but also the participation of the activity of the ventromedial prefrontal cortex in this relationship. Hence, when affective alterations occur, are remembered, or imagined, consciously or non-consciously, their activation – which alters the individual's somatic state – is signalled to the ventromedial cortices, which in turn activate *somatic effectors* (stored in this region) in the hypothalamus and brainstem nuclei. For these authors, somatic effectors are what trigger a response to the somatic state experienced, while they identify the current commotion and associate it with the somatic marker that represents as if it is the retention of the original reaction to a certain physiological state that was learned by the individual¹¹⁵.

¹¹³ Regarding the Jungian perspective, in considering the relationship between affect and archetype, it could be said that Jung stated that 'the essential basis of our personality is affectivity' (1907/1960, para. 83), allowing for the conclusion that an affect is also that which triggers and feeds the constellation of an archetype. In analysing further the relationship between affect, perception, and archetype, Hillman (1961), who claims that Jung used the terms affect and emotion interchangeably, states that the affect 'appeared as the [...] emotional tone of a pattern of ideas', and that this tone '[...]' was not separable from the way in which the ideas or memory-images were associated', rendering them 'dependent upon each other, as if two aspects of the same thing' (p. 60).

¹¹⁴ In this thesis endorsed as managed by PMA and portraying the affective feedback from the body's mind.

¹¹⁵ Since the somatic marker establishes neural patterns for the understanding of specific somatic-affective states.

Hence, this brain area – the ventromedial prefrontal cortex – is supposedly what concretely permits the image-schema to have its emotional signature attached to it because as it ‘has previously acquired the link between the situation or its components [in my understanding, formed by image schematic compounds] and the class of somatic state [affects managed by PMA], [it] trigger[s] the re-activation of the somatosensory pattern that describes the appropriate emotion’¹¹⁶ that unfolds in relation to the experience that is lived (Ibid., p. 1415).

This is possible because the ventromedial prefrontal cortex is connected to cortical *and* subcortical regions and manages ‘an index of activated unconscious biases derived from prior experiences with reward and punishment’ (Bechara & Damasio, 2004, p. 348), which emotionally guides the individual’s decisions and may or may not reach a conceptual level. The reaching of the conceptual level indicates that the individual presents a knowledge (based on the emotional signalling raised) that *identifies the specific reasons of how and why* a given situation makes her feel the way she does. However, it is important to state that, for Bechara and Damasio (2004), even if the conceptual level is reached, there is no guarantee that the individual will, using the orientation of somatic markers, act advantageously in relation to her environmental demands, because she ‘may “say” the right thing, but “do” the wrong thing’¹¹⁷ (p. 348)¹¹⁸.

¹¹⁶ Thus, the ventromedial prefrontal cortex, based on its learning of how affective impressions impacted the individual, creates a ‘fusion’ of the bodily sensations (emotional states) that similar experiences already lived (stored as a disposition for certain image schematic structures) had elicited, giving an experience its emotional tone.

¹¹⁷ This statement leads us to ponder once more the primacy of the body over the mind, which occurs when unconscious biases that guide behaviour are made conscious, but their enactment still overpowers the logic that rationalizes them, because decisions of the individual are still more sensitized by the biasing influence of the somatic markers than they are by the cognition that evaluates them.

¹¹⁸ In linking this information to the Jungian archetypal theory, the same would support the need to humanise aspects of the archetypal level of the psyche which is constellated in the experiences of the individual (Williams, 1963); that is, applying a conscious effort to confront the archetypal powers that are attached to certain relationships and situations, allowing the ego to integrate the duality of the

Finally, in relation to somatic markers and the possibility for enactment that they enable, it must be noted that they influence decisions via a 'body loop' or 'as-if-body-loop' (Ibid.). The 'body loop' outcome occurs as an attempt at a physical reconstitution of the somatic state that was lived when the original event that marked it occurred. This leads to a *re-enactment in the body* of the somatic state once experienced, a process¹¹⁹ that occurs consciously or unconsciously, and that, in producing actions relays more signals to subcortical and cortical processing structures, influencing the generation of feelings and the processing of memories.

The other outcome for the reconstitution triggered by somatic markers, the 'as-if-body-loop' mechanism, does not cause a physiological re-enactment of the somatic behaviours that were once experienced. Hence, this process involves 'changes in the activity of different neurotransmitter systems' only (Ibid., pp. 342-3), which, based in the patterns of somatic states stored in the cortical regions, activate the *representation* of somatic states, by-passing the body proper altogether, and hence inducing somatic states that are "simulated" intra-cerebrally' (Bechara & Damasio, 2004, p. 344). Bechara (2004) suggests that the 'body loop' is engaged when the individual must make decisions under conditions of uncertainty, whereas decision-making under conditions of certainty, in which the outcome of a situation is explicit and predictable, will engage the 'as-if-body-loop'¹²⁰.

archetypal image, and hence, accepting the combination of positive and negative propensities that also form the individual's affects and memories.

¹¹⁹ This process is also mediated by the release of neurotransmitters in the cerebral cortex and in the subcortical system.

¹²⁰ Most likely, in my view, these categories of certain and uncertain outcomes attributed to experiences are connected to the arousal of bearable or unbearable affective commotions provoked by determined stimuli and the power that the thoughtful mind has to conceptually and symbolically confront them.

3.4 - The fantasy-thinking mind and the operations of PMA

In considering all the information discussed in the sections above, we comprehend that the possibility for the conceptualization of a psychic event (rendering it metaphorical, symbolic, and expressing archetypal imagery) is:

- A. predicated in image schematic processes (archetypes-as-such), thoroughly created and supported by the physical experience of embodiments (formed by sensory-perceptual, motor, and affective impressions in the individual) in culturally situated events that also *simultaneously* elicit the perceptual simulation of and readiness for action (MNS) in these events while they actually happen, and is hence not immune to the agency of implicit and explicit memories triggered by the very unfolding of these image schematic processes.

Thus, embodiment, the process initiated by the interchanges of PMA and the environment, allowing for the structuring of image schematic compounds, not only deals with perceived cues, but activates nonperceived aspects of experience that also rest unconsciously in cortical regions of the brain, feeding an outer experience with inferences that, for some somatosensory affective reason, have been activated. As discussed above, the somatic markers that organize the storage of primary and secondary inducers, neurally qualifying somatic states and their association to stimuli, in connection with somatic effectors (which emit a response to the states experienced), act as if to predict whether the individual is *capable of confronting* the emotional outcome they *evaluate* as if developing from within a situation.

If the individual is judged capable of thoughtfully metabolizing the meaning of the experience that is lived, the activation of the somatic effector *does not lead to an enactment*, but to the symbolic contextualization of that which is happening, and the

'as-if-body-loop' mechanism is activated. Holding this information in mind, we reach the last topic to be discussed in this chapter, which compares PMA operations to the Jungian concept of the fantasy-thinking mind, and portrays them both, considering certain minor differentiations, as possibly comprising the same mental activity.

3.4.1 - General considerations on directed thinking and the fantasy-thinking mind: how are they equivalent to the intervention of thought over PMA?

The first approximation, or better said, the simplest thinkable association of PMA to the knowledge purported by Analytical Psychology would be through its similarity with the concept of the 'fantasy-thinking mind'. Jung (1952/1956) considers mental processes to be derived from the associations between two kinds of thinking, directed and fantasy-thinking, which establish through the individual's lifespan a continuous relationship (complementary or not) for the attribution of meaning to phenomena. The mental activity that associates ideas causally, consciously using the intellect to rationally¹²¹ assess concepts and thoughts, is called 'directed thinking' or "thinking with directed attention", and 'it is evidently directed outwards. [...] A thinking that is adapted to reality' (Ibid., para. 11).

Consequently, directed thinking is time and space bound, promotes 'thinking in words', demands effort (Ibid., para. 17), and causes transformations of social order.

¹²¹ It must be stated that Jung reinforced the need to understand the relativization of subjective rationality, questioning its absolute legitimacy, and noting that: 'The very rationality of the judgement may even be the worst prejudice, since we call reasonable what appears reasonable to us. What appears to us unreasonable is therefore doomed to be excluded because of its irrational character. It may really be irrational but may equally well merely appear irrational without actually being so when seen from another standpoint' (1958/1969, para. 137).

Directed thinking is applied to topics selected by the conscious mind to analyse the world accurately and act accordingly; hence, it is purposive. Moreover, its rational quality is voluntary; that is, it is 'directed' by the individual and her rule-bound attitude toward reasoned thought, which excludes contents that are deemed unrelated to the individual's analytical will. It is certain that directed thinking is associated with the executive functions that Robbins accredits to the thoughtful aspect of mind, which allows experience to derive meaning 'not only from its immediacy but also from reflection, objectification and evaluation on a timeline by contrast with other experiences held in memory, and with contemplated future experiences' (2011, p. 52).

Furthermore, Jung affirms that the directedness of such thinking makes the conscious orientation one-sided, as it inhibits unselected (by attention) contents that enter the unconscious, which, in turn, to balance out consciousness, compensates by releasing spontaneous images therein. In this way, it is stimulated and manifested the 'fantasy-thinking', described as a:

Sort of thinking [that] does not tire us, that it leads away from reality into fantasies of the past or future. At this point thinking in verbal form ceases, image piles on image, feeling on feeling, and there is an ever-increasing tendency to shuffle things about and arrange them not as they are in reality but as one would like them to be. (1952/1956, para. 19)

Unconditioned by logical premises, the mental recollections of fantasy-thinking deal with timelessness and the possibility of trans-locality in its arrangements. In this way, its fluidity in negotiating with objective reality is coloured by stored felt impressions and wishful expectations, because fantasy-thinking is preoccupied with the inner world, and how the concept of 'reality' is subjectively construed therein (showing reality's relativity). These characteristics render the fantasy-thinking mind 'guided by unconscious motives' (Ibid., para. 20).

Starting by comparing the *similarities* between PMA operations and the fantasy-thinking mind, first, as we saw in chapter 2, Robbins claims a predominance of PMA in infant attachment, spiritual cultures, psychotic pathologies, creative individuals, and in the process of dreaming. Jung claims that the fantasy-thinking mind operates as the 'mythological thinking of ancient man and the similar thinking found in children, primitives, and in dreams' (Ibid., para. 26-7). Second, directed thinking and fantasy-thinking are unavoidably intertwined in the social interactions individuals establish in the regular course of their daily lives¹²², as it also occurs in relation to PMA and its association to thoughts.

Lastly, Jung observes that the prevalence of directed over fantasy-thinking is challenged by 'any lessening of interest, or the slightest fatigue', the 'slackening of attention' (Ibid., para 32), or 'when the sensual has too high a threshold value' (Jung, 1971, para. 38). These variables evoke an 'abaissement du niveau mental' ('lowering of the mental level'), a concept coined by Pierre Janet (1887/1889), which disturbs the binding together of the distinct mental functions, provoking an altered state of consciousness, and allowing for images, toned with affects, to arise in consciousness and become predominant¹²³. In Robbins' perspective, all these aforementioned aspects, when connected to affective states, may cause PMA to prevail over thought.

In *differentiating* PMA operations from the fantasy-thinking mind, I should state that the existence of PMA is justified by Robbins not as a compensatory function to the

¹²² Jung affirms that 'half our lives' are spent in the realms of the fantasy-thinking mind (Ibid., para. 27).

¹²³ Jung explains that an abaissement, which involves 'a weakness in the hierarchical order of the ego' (1946/1982, para. 361), is provoked by many causes, including 'fatigue, normal sleep, intoxication, fever, anemia, intense affects, shocks, organic diseases of the central nervous system; likewise it can be induced by mass-psychology or a primitive mentality, or by religious and political fanaticism, etc. It can also be caused by constitutional and hereditary factors' (1939/1960, para. 513).

one-sidedness of thought, but as a mental activity that springs from an earlier level of neurological development of the brain, dominant during infancy, and that makes cognition possible. PMA structures and stores contents that in adult life are unlikely to be remembered as autobiographical 'facts'¹²⁴. Hence, they accompany the expression of the individual throughout life, adaptively or maladaptively, raising unconscious expectations that refer (directly or indirectly) to the priming (learning) of the dynamics of self-other relationships that were settled in the individual's early experiences (and which underpin her phantasies¹²⁵), and act autonomously to represent the way an individual has learned to organize her interpersonal behaviour.

Furthermore, it must be emphasised that the operations of PMA, when not mediated, that is, not analogically utilized by the thoughtful mind, *are not symbolic*, nor do they possess such metaphorical qualities as the concept of fantasy, as discussed by Jungians (and post-Jungians), generally does. However, it is in my use of the adverb 'generally' that a strong link between PMA and the fantasy-thinking mind is suspected, in an association that involves the consideration of both: A. the understanding of the distinction made by Jung between *passive* and *active* fantasies, and B. the consideration of PMA as a mental activity that ranges through a spectrum in which it can be expressed almost as if it comprises pure¹²⁶ a-rationality (hence, not symbolic) or after it has received symbolic elaboration, hence, when it

¹²⁴ They are implicit and anticipate the capacity for declarative memory.

¹²⁵ Robbins uses the term phantasy to refer to the affective, sensory-perceptual products of PMA operations, marked by the concreteness of experience and lack of a sense of ego (that is, a sense of "I-ness") that could articulate an imagination (symbolic) of that which happens to the infant, making reality all-pervasive and deterministic for that infant. Certainly, the infant attempts to understand and imagine the contingencies that occur to it, expressing responses that are mainly modulated by the primary caregiver, but these attempts cannot be compared or equated with what represents conscious fantasizing. Hence, it is in these automatic, a-rational, somatic-sensorial, and impersonal aspects of the definition of phantasy in the Kleinian fashion that Robbins finds support for his assumption that 'phantasy is a concrete rather than a symbolic process' (2011, p. 25).

¹²⁶ In truth, there are no precise accepted boundaries between any of the continuous expressions that can be demonstrated by PMA; that is, its ranges of a-rational contents tend to overlap with symbolic uses of PMA.

has been utilized by cognitive functions.

In discussing category 'A' above, first, Jungians and post-Jungians take fantasies to oscillate (at least) between two main forms of expression, which represent:

A. autonomous activities that express past fixations on traumatic contents that are activated by the determination to resolve these psychic difficulties in the current context of the individual, and are more closely associated with a regressive, irrational function (hence being mainly generated by *passive fantasies*), or

B. creative manifestations, imaginative activities that reconcile conscious and unconscious contents, and that transform the individual, allowing her to become a type of socio-historic educator on psychological developments that are reaching (or will reach) a determined culture (Jung, 1952/1971), which have as their basis *active fantasies*.

Both types of fantasy – passive and active – which engender very distinct results in the individual's psychic life share some common characteristics in their generation, since both arise from the unconscious, drawing upon 'personal sources' (Jung, 1956, p. xxiv) and establish different qualities of relationship with consciousness. Moreover, although they subjectively alter or distort the individual's worldview, they are grounded in 'objective fact[s]' (1952/1956, para. 37); that is, they are predicated on the relation of instinct¹²⁷ to reality. Considering then that both passive and active fantasies as depicted by the Jungian perspective have personal and impersonal origins, with the former depending on the interplay of the individual's psychological functions and her attitude type¹²⁸ and the latter dependent on instinctual and

¹²⁷ Instinct, in the Jungian perspective, is based on the biological, but penetrates the psyche as emotions, fantasies, and memories, from where 'primitive or thought-forms' emerge (1952/1956, para. 38).

¹²⁸ Jung affirms that 'fantasy is just as much feeling as thinking; as much intuition as sensation. There is no psychic function that, through fantasy, is not inextricably bound up with the other psychic

archetypal elements¹²⁹, we must conceive that it is the fantasy-thinking mind that, as a mode of a-rational thinking that utilizes images of the collective unconscious, moves both, and that they mainly differ in their expression when the intervention that thought (directed thinking) applies upon their emergence and development is considered.

It is in this sense, while centralizing the relationship of directed thinking (thought) to the fantasy-thinking mind as having a major impact on the unfolding of a fantasy, that I must aid the reader to comprehend that the expressions of PMA are also manifested as a spectrum. Hence, the way an individual experiences them can fall anywhere along a continuum, in which: 1) in one extremity there would be the experience of PMA as totally unmediated by thoughtful intervention – as with the pre-symbolic communications that form the concrete expressions of PMA¹³⁰, and 2) in the other extremity, we would find data of PMA interactions with the environment, as analogically utilized by the symbolic capacities of cognition¹³¹.

To conclude, in this thesis, I support that, as modes of thinking that do not involve operations of formal logic and work themselves out in affects and images, PMA is the mental activity equivalent to what Jung has termed the fantasy-thinking mind, if

functions. Sometimes it appears in primordial form, sometimes it is the ultimate and boldest product of all our faculties combined. [...] Fantasy it was and ever is which fashions the bridge between the irreconcilable claims of subject and object, introversion and extraversion' (1971, para. 78).

¹²⁹ Composed of general 'characteristics of humanity' that represent the collective psyche (Jung, 1966a, para. 464), to which Jung also refers as 'primordial' (1921/1971a, para. 732).

¹³⁰ In which the individual is either overwhelmed by affects, reproducing enactments and actualizations, or is unconsciously guided by them, acting mainly based on intuitive adaptations to reality; that is, based on the intensity of her perceptions that make her believe she knows things because she 'feels' them.

¹³¹ This demands the observation of PMA as a comparative and relative, rendering that, in some individuals such as schizophrenics and mystics, their disposition of PMA falls 'generally' closer to the a-rational pole of the extremities discussed above. This does not mean to say, however, that these individuals cannot display expressions that take them right to the other extreme of the spectrum, or to other 'in-between' points along this continuum.

we consider *together* 1. the commonalities in the emergence of the different types of fantasies – passive and active – in the Jungian perspective (which will be addressed in depth in the following section), which affirms them as diverse in expression but rooted in the same enlivening origins *and* 2. the expressions of PMA as manifested either autonomously and a-rationally *or* as scaffolding symbolic contents (hence, ingrained within them).

3.4.2 - The difference between passive and active fantasy portrayed as equivalent to the difference between unmediated expressions of PMA and its manifestations when elaborated by thought

Jung speaks of passive fantasy as a psychic phenomenon that provides raw material for consciousness, and that, for being 'regressive' (Jung, 1913/1961, para. 415), and hence unelaborated, requires enactment, as a result of a defensive function that is activated because the fantasy threatens the individual's sense of self. In Jung's observations, these fantasies must not be regarded as pathological¹³², but as an 'attempt at healing', with 'a meaning and a purpose' (Ibid., para. 415). They represent a regression of libido to early psychosexual phases of the individual's capacity to invest inner objects with interest (Ibid., para. 391-5), thus showing what was learnt in relation to the emotions experienced in relationship with these objects, and how, based on these premises, the individual deals with need, love, dependence, anger, neglect, guilt, vulnerability, and omission. Thus, the activation of these fantasies shows that, somehow, '*an act of adaptation has failed*' (Jung's italics, 1916/1961, para. 574).

¹³² For Jung, the infantile fantasies are in themselves natural, and what is particular to neurotics is their emphasis on and exaggeration of the importance of the infantile past (Jung, 1913/1961).

These fantasies are also classified by Jung as 'a fantasm, [...] an *idée-force*' (1921/1971a, para. 722), and they suggest the existence of a conflict between consciousness and the unconscious. The reasons for the occurrence of these fantasies are, for Jung, dependent on 1. the constitution of the individual, allied to 2. the quality of experiences she confronted during development¹³³. Jung claims that, if consciously and critically attended to, these fantasies offer an opportunity for the individual to reflect on her *patterns of behaviour within experiences*, past and present, which can lead to change. I argue that these are the fantasies that *directly* represent PMA operations; that is, operations that were not analogically transformed by the cognitive functions.

In his writing, Robbins approximates his descriptions of the unmediated operations of PMA to the concept of phantasy as developed by Klein (1952/1975), to whom phantasy (spelled with a 'ph') would comprise the psychic representation of instinct; that is, 'the affective interpretations of bodily sensations' (Isaacs, 1948, p. 88), 'borne by sensation and affect' (p. 92). In this sense, in Robbins' perspective, phantasies are felt in the body, derived from the psychophysical attribution of statuses of 'goodness or badness' to events that are corporeally experienced by the infant in its adaptation to life. Phantasies arise from a schema of non-verbal, sensory-perceptual experience, which can be motor, visceral, and kinaesthetic and which gradually attempts to understand and organize all the 'emotional acts' that occur in and within the body in a mental form (as if 'interpreting' them)¹³⁴. Therefore, phantasies involve

¹³³ Because 'events bound up with powerful impressions can never pass off without leaving some trace on sensitive people' (Jung 1913/1961, para. 399).

¹³⁴ In addition, it is essential to bear in mind that the infant structures this initial 'mental comprehension' in relation to her own body, as well as in her relation to the body of the mother. This 'gaining of consciousness' of one's own body and mind via the contact and care provided by the structure of the body-mind of another individual could also be pointed out as a reason for Klein's claim that 'object-relations [are] at the centre of emotional life' (Klein, 1952/1975, p. 436).

the accumulation of early impressions of life that are compiled in the absence of words, occurring when the dichotomy of 'body and mind' is still not present, a phenomenon that, for Robbins, is managed by PMA¹³⁵.

Moreover, in continuing with the differentiation between passive and active fantasies from the Jungian perspective, in most of his writings on the fantasy-thinking mind, Jung emphasises the creative character of the symbolic fantasies that promote expression of the transcendent function¹³⁶, which comprises the cooperation between conscious reasoning and unconscious information. These are 'active fantasies', and they do not reinforce the standpoint of the unconscious as would passive fantasies¹³⁷.

In a similar way, in contrasting active with passive fantasies in order to explain them, what Jung accentuates more is the quality of self-agency performed by the individual in relation to them¹³⁸, more than the contents that these fantasies express. As a result, in active fantasies, the individual is 'actively engaged' in the realisation and resolution of that which is intuitively grasped by her, while in passive fantasies she is 'passively immersed' in their manifestation, and hence unaware of what the

¹³⁵ However, we must remember that, as I – and not Robbins – argue in this thesis, these phantasies become associated with image schematic compounds, and hence, in my perspective, they can be elaborated into symbolic fantasies.

¹³⁶ Being conducive of 'the realization, in all its aspects, of the personality originally hidden away in the embryonic germ-plasm; the production and unfolding of the original, potential wholeness' (1966b, para. 186), the transcendent function aids development through imaginative play and exercises of inner/outer exploration that communicate to the individual the integration of conscious experience and unconscious symbolism in relation to culture, environment, and collective expectations.

¹³⁷ The operations of PMA are not directly related to active fantasies, but they have the potential to be presented as the latter would when its operations are integrated and used by the thoughtful mind; that is, when the individual has capacities for elaborating, analysing, and interpreting their meaningful bodily-based communications.

¹³⁸ Being active fantasies 'evoked by an attitude directed to the perception of unconscious contents', while in relation to passive fantasies 'the attitude of the subject being wholly passive' (1921/1971a, para. 712).

images communicate – as occurs when impressions collected by PMA (neurologically and in the body-proper) are either enacted or applied in the scaffolding of the individual's cognitive adaptation to reality.

Additionally, Jung situates active fantasies as 'the product of intuition' (1921/1971a, para. 712) while passive fantasies are derived from 'psychic automatisms (Janet)' (ibid.). In relation to this difference in their origins, as accentuated by Jung, I would argue that 'intuition' and 'psychic automatisms' may not be such distinct processes as one might initially think. Thus, we must understand that 'psychic automatisms'¹³⁹, as for Janet, were not superficial and unelaborated mechanisms as the term may lead one to conceive, or as Jung (probably) wanted us to think¹⁴⁰. Although automatisms do carry a sense of being automatic, and uncontrolled by the mind, Janet¹⁴¹ stated that they were 'not a "pure automatism, which [do] not manifest great intelligence," but rather involved operations that required concentrated thinking', as if emanating from 'a second consciousness not known to the waking self' (cited in Crabtree, 2003, p. 64).

For Janet (1889), it was not self-scrutiny or introspection that could make the

¹³⁹ Which discuss the correlation between physiological occurrences and the psychological unconscious aspects with which they are meshed. In a complex view, Crabtree states that for Myers (1889) there were three main characteristics of psychological automatisms: 'First of all, they are independent automatisms, that is, they are not simply symptomatic of some pathology or change within the body. Second, they are "message-bearing" or "nunciative" automatisms, not bearing messages from something outside, but from one stratum of our personality [different ranges of consciousness] to another. They originate in some deeper zone of one's being and emerge into consciousness as "deeds, visions, words, ready-made and full-blown, without any accompanying perception of the elaborative process which has made them what they are" (p. 524). Third, some of the messages are what Myers called "veridical," that is, they correspond with objective facts not normally known by the individual' (2003, p. 63).

¹⁴⁰ Since he associated automatisms and the less prioritised 'passive fantasies' in his writings, suggesting a negative connotation to both, particularly if we recall that they were classified by Jung as unrelated to true imagination, and hence, bear 'a morbid stamp' that shows 'some trace of abnormality' (1921/1971a, para. 714).

¹⁴¹ Whose work was influenced by the studies of Frederic W. H. Myers, and vice-versa.

individual aware of these automatisms, because they were the source of 'unconscious acts', and hence, demanded the objective observation of the 'acts, gestures, and language' inferred by them (p. 5), which could 'produc[e] behavior, caus[e] emotions, and creat[e] sensations that are not within the control of the everyday conscious self' (Ibid., p. 67) – a statement that clearly resembles the definition of the operations executed by PMA. Although Janet attributed some positive aspects to psychic automatisms (for example, enabling the enlargement and extension of specific memories, thus developing personality, 1889), he did not dissociate them from being the manifestation of pathologies. According to Crabtree, this goes against the opinion of F. W. H. Myers, to whom:

psychological automatisms were a part of ordinary life [...] – [a perspective that] would come to be broadly accepted, as exemplified in the writings of Max Dessoir (1889), Alfred Binet (1890), Boris Sidis (1898), Theodore Flournoy (1900), Morton Prince (1905, 1914), and William James (James, 1996; Taylor, 1983). (2003, p. 68)

Considering all these intricate characteristics of psychic automatisms (observe footnote 138), which portray them as endowed with an intelligence that is not logical, but that is contextualised, objective, and structuring of the individual, it is difficult to conceive why Jung did not also link them to an expression of intuitive thinking (that is linked to active fantasies). If we understand intuition as an irrational function that is defined by Jung as a perception that occurs via the unconscious (1952/1971) – that is, a 'perception of data dependent on subliminal perceptions of the object and on the feelings and thoughts they evoke' (Ibid, para 771) – it is problematic to envision how intuition would not be involved also in the occurrence of passive fantasies (or psychic automatisms in the active ones).

Perhaps, Jung failed to make this link because, during his academic interventions, there was a lack of neuroscientific information regarding the ultimate inseparability

in occurrence of conscious and unconscious perception (the phenomenon of perception without awareness – Macmillan & Creelman, 1991; Marcel, 1983; Weiskrantz, Warrington, Sanders, & Marshall, 1974 – which sounds like what he refers to in his citation immediately above as a perception that cannot be explained by the senses). Both conscious and unconscious perception *are* dependent on sensorial perception but vary in their functioning, depending on whether their occurrence lies inside or outside of focal attention (disposal of attention that is affectively influenced)¹⁴², and on the implicit assumptions (sensing of automatic unidentified emotions awakened by the conscious or unconscious perception of stimuli) that also enliven the inductive or deductive perceptual inferences.

Additionally, nowadays, discussion of intuition in scholarly circles is completely removed from any kind of mystical connotation, which could assume in it prescient, especial capacities. Instead, it is seen as a reflection of the operation of deep modes of organizing perception linked to long-term memory, which puts individuals in touch with ‘what [they] know without knowing how [they] learned it’ (Betsch, 2008, p. 4). Therefore, intuition should be understood as a process of unconscious ‘thinking’ that has a ‘feeling’ as an output (Ibid.), and that, without the individual’s awareness, taps into automatic and implicit knowledge acquired through environmental and interpersonal experiences, thus affecting her judgement of current events and behaviour in relation to them. In this sense, intuition could well be associated with the expression of automatisms, particularly because: A. intuition also cannot be ‘accessed by introspection’ (Ibid., p. 5), B. instead of resulting in cognitive mental

¹⁴² Jessen and Grossman’s (2015) research has demonstrated that infants, from as early as 7 months, in perceiving emotion in facial expressions (fearful or happy), discriminate between them, irrespective of conscious perception, and that this emotion processing, either dependent or independent of conscious perception, relies on partially distinct brain mechanisms. In addition, these authors affirm that both conscious or unconscious processes of perception [the latter dependent on ‘subcortical structures, especially the amygdala and the superior colliculus’, p. 266] are modulated by infants’ behaviourally expressed perceptual sensitivity [this sensitivity being defined by the infant’s subjective level of ability to detect and behaviourally respond to slight changes in the environment]’ (p. 265).

representation in relation to an event, intuition offers 'a feeling toward it' as an output (p. 5), and C. intuition can also be proven wrong, since it draws from the 'associative learning' (Ibid., p. 4) undergone by the individual, referring to the expression of 'prior knowledge without awareness' (p. 6), which elicits feelings of knowing, that are, hence, biased.

It is with all this information in mind that I point to the observation that Jung's differentiation between active and passive fantasies should not be observed in terms of one aspect that points to a distinct origin (because most likely, they are produced by the same mental activity that is responsible for automatisms *and* intuitive states). Instead, as already supported by Spillius (2001), Sandler and Joffe (1967), and Fonagy (1991) and stated by Knox (2005), the understanding of these types of fantasy should take them as 'reflect[ing] the particular developmental level of the psyche', 'function[ing] in the service of different levels of the sense of self, sometimes reflecting one developmental level and sometimes another' (p. 621). Knox adds that 'it is the developmental level of self-agency which determines the pattern of object relations and the nature and function of fantasy' (p. 622).

Thus, the individual who has an ego that is structured sufficiently to deal actively with fantasies (exerting directed conscious and cognitive analysis of them) is more equipped in relation to the knowledge of 'how, why, and when' she 'acts, perceives, and thinks' in a less logical way, and is hence more capable of integrating the implicit knowledge communicated by those fantasies to autobiographical memories and impressions, thus releasing her from the unknowingness of aspects of self. Conversely, the individual who deals passively with them may have difficulty integrating certain aspects of her personality, which can happen even in a mature ego, because the fantasies are so strongly embedded in the constitution of the

individual that they 'are' her way of being and acting in the world¹⁴³. Lastly, as mentioned previously in this chapter, the same assumption is equally true for the expressions of phantasies by PMA operations. If we consider the concept of PMA as a spectrum of a-rationality, from which distinct levels of thinking and knowing without rationality can derive (that is, becoming modulated by cognitive functions or not), demonstrating therewith aspects that are either detrimental or beneficial to their hosting individual, it will be the individual's attitude toward PMA expressions that cause them to result in either action or thought.

¹⁴³ Particularly because they derive from implicit and procedural memories, which not in vain are also called 'performative' memories, 'rely[ing] on schemata or patterns deeply embedded in the individual's central nervous system' that 'do not need to engage in explicit recollection or reflection' to be manifested (Shusterman, 2012, pp. 92-4).

CHAPTER 4 - PMA OPERATIONS AND ARCHETYPAL CONSTELLATIONS IN ARTWORKS OF OUTSIDER ARTISTS

4.1 - Robbins' and Jung's perspectives on psychosis

The problem addressed in this sub-section was how to interpret the relationship between A. PMA, as the sensorial/affective basis that stores the unconscious perceptual template for absorbing the emotionally-charged relationships among people and things (moulding the affective tone of image-schemas), and B. the cognitive functions, as manifested in the images of artworks¹⁴⁴. To explore this, this chapter applies three methodologies to eight artworks from two outsider artists. However, before applying these, I will first compare Robbins' and Jung's understanding of psychosis and its association with art, to demonstrate how their perspectives converge. By so doing, I show what artistic images represent for each of them; that is, 1. in the Jungian perspective, they are the result of permutations between fantasy-thinking and directed-thinking, expressing complexes (and their archetypal core), while 2. in Robbins' perspective, they are the result of negotiations between PMA and thought, manifesting the embodiment of the affects that led to the metaphorical licensing enabled by them.

In Jung's understanding, although he 'left us [with] neither a unitary description of the psychosis nor an interpretation of it' (McCurdy, 1987, p. 309), psychosis is seen to be genetically predisposed and facilitated by environmental experiences (Jung, 1919/1960, para. 480). Robbins agrees since, for him, psychosis is 'influenced by constitutional as well as environmental or interpersonal factors' (2011, p. 144). For Jung, in psychosis, a predisposition toward an 'abnormal sensitiveness' (Ibid.)

¹⁴⁴ The former (A) enabling the formation of metaphorical expressions, derived by the latter (B).

supersedes rational thinking because the individual is overwhelmed by strong affects, environmentally triggered, and associated with those that colour the nature of her complexes, thus obliterating the ego's autonomy. Complexes are psychic structures related to 'painful reminiscences' (Jung, 1907/1960, para. 61). They are thematically organized (for example: mother or father complexes), possess a strong feeling-tone¹⁴⁵, and refer to contents which, due to their incompatibility with the expectations of consciousness, do not satisfactorily fulfil the archetypal roles and are thus discarded as dissociated ideas. Thus, complexes develop from early childhood perceptions of interpersonal experience, and become activated by assimilating what is grasped from outer reality as corresponding to them.

Similarly, Robbins asserts that psychosis occurs (not just) when PMA predominates over thought; for him, 'the psychotic state involves sensory-perceptual-somatic expression of mind. The driving force is raw affect rather than the identifiable emotions that characterize thought (Panksepp, 1998). [...] Unprocessed somatic sensation, perception, and affect are mistakenly experienced as reality rather than mental states' (2011, pp. 262-3). In psychosis, PMA convolutes consciousness because it guides perception through a sense-making based in the consolidated affectively-charged inner representations of the outer world. In my understanding, this occurs because the high affectivity registered by PMA in some events does not allow for the connection, at the outset, of the somatically felt input of information (linked to an affective quality of relationship between self/other, positively or negatively experienced) to the image-schema/archetype-as-such that represents the pattern of perceptually and cognitively conceptualizing it, for the contextualized understanding of the whole event. Or if it does allow for the connection of emotion

¹⁴⁵ While classifying the feeling-tone as 'an affective state accompanied by somatic innervations', Jung (1907/1960, para. 83), before Robbins, made affects central to the understanding of the psyche, adding that 'thought and action are, as it were, only symptoms of affectivity' (Ibid., para. 78).

and idea, this resulting understanding is distorted.

Thus, the excess of affect derived from the matching of stimulus and its perceptual judgment prevents the appropriated linkage between 1. sensorial input, 2. the unidentified emotion attached to it, and 3. the symbolic response to them, thus averting the individual from reasoning clearly. Hence, in psychosis, PMA hinders the dynamics of the mental representation of emotions and thoughts, which would involve the analogical cortical reading of PMA's information, using 'metaphorical and gestalt processes [that] construct a thoughtful meaning' (Ibid., p. 63). Furthermore, Robbins corroborates Jung's view that complexes originate in infancy¹⁴⁶, and interprets psychosis as characterized by:

1) a basic disturbance in the affective attachment configuration [...] leading to an implicit or procedural distortion of the fundamental affective relationship to others; 2) a preponderance of the primordial mental activity that processes the affect; 3) a dissociation (lack of disciplined and controlled integration) of PMA from thought; and 4) the maladaptive way in which PMA is used in a particular socio-cultural context. (Ibid., p. 133)

Based on long-term memories associated with procedural learning, PMA impressions in relation to affective-laden occurrences are enacted, utilizing people to 'perform' the individual's inner drama. Similarly, for Jung, autonomous complexes 'behave[s] like animated foreign bod[ies]' within consciousness (1948/1969, para. 201), are experienced as dissociated from it, and hence, are easily projected onto others. For Robbins, this is what sustains 'psychosis [as] the ultimate example of the subjectivity of one's world view' (Ibid., p. 135) because the individual's undifferentiated psychic aspects become personified as imaginary external selves that, when projected, are both extensions of one's own psyche and orchestrated by

¹⁴⁶ Who justifies its supposition based on the fact that 'children are so deeply involved in the psychological attitude of their parents that it is no wonder that most of the nervous disturbances in childhood can be traced back to a disturbed psychic atmosphere in the home' (1931/1954, para. 80).

it as if alien to it.

It is in discussing this 'world view' that we observe a subtle but fundamental difference between Jung and Robbins. Although Jung would agree that the meaning attributed to something is ultimately personal – 'events signify nothing, they signify only in us' (2009, p. 239) – for him, this meaning is clustered around an impersonal, historic memory, echoing from archetypes, making them essential in the formation of complexes. In Jung's perspective, psychic reality is formed not only from early basic patterns of interpersonal relationships and affect-regulation in webs of attachment (the field that causes exogenous wounding), as it is for Robbins, but also in the intimations derived from the collective unconscious (the field that inspires the formation of endogenous conflictual fantasies). These intimations comprise impersonal expectations latent within the infant, and indicate the transformation that patterns of relationship undergo in his inner world¹⁴⁷, hence, acting from the collective to the personal.

Although Robbins also considers the workings of phantasy on the interrelationship between infants and caregivers in attachment styles, taking into account the creation of psychic mechanisms of defence (such as splitting of the dichotomous qualities that constitute the wholesomeness of the parent – goodness and badness, and the practice of projective identifications) that are used by infants to preserve their sense of integrity of the self and to maintain their level of satisfaction when confronted with frustration, rage, and sadness, he focuses on observing the effects that the literality of these experiences provoke, in the immediate emotional meaning

¹⁴⁷ It is in this sense that, for Jung (1912/1956a, para. 505), 'the "parents" are not the parents at all but only their imagos: [...] representations which have arisen from the conjunction of parental peculiarities with the individual disposition of the child'.

the infant feels from them (for example, to hate or be hated, to feel abandoned or to reject), hence, acting from the personal to the collective.

In a way, Jung's perspective resembles the manner in which object-relations theory deals with the organization of past experience and future prospects, accentuating the inner transmutation of the quality of the relationships experienced by the individual. Therefore, I argue that Jung's positing of psychic symbolic transformations influenced by globalized aspects of culture has much to offer Robbins' concept of PMA, just as, equally, Robbins' emphasis on embodied cultural situatedness and personal history has something to offer Jung. Thus, I maintain that these perspectives must be amalgamated to negotiate local and global, personal and impersonal in the understanding of psychic operations.

In this sense it must be observed how some artists artistically mediate their singular emotions in a way that merges with what is similarly experienced by the collective of individuals, characterizing the artist's ability to attain non-duality between 'selfhood' and the personhood of the other. Therefore, it may be assumed that 'the worldview of the one' cannot be so purely differentiated from the collective worldview because, in considering the many in contrast to the one, the typical and the unique intersect and reflect the psychic world in which all individuals search for adaptation to reality. Thus, neither Jung nor Robbins deny the indivisibility of the personal/collective, as Jung seizes upon it in the emergence of the symbol as an expression of an intuitive idea that has the potential to be realized (Jung, 1951/1969, para. 291) – that is, the most adequate possible expression of something unconsciously known – both in the artist and her audience, while Robbins assumes that in artistic activities 'thought brings back knowledge gained from PMA and imparts it thoughtfully to induce reciprocal primordial states' in self and others (2011, p. 127).

4.2 - With the similarities between Jung and Robbins in comprehending psychosis, why the need to develop original methodological approaches to research PMA in outsider art?

The answer to this question is simple: Jung focuses on the impersonal, archaic, and collective meaning of artistic imagery, while Robbins emphasises the personal, developmental, and situational reasons for such images. Both dimensions of experience, personal and collective, are interconnected, but in both Jung's and Robbins' standpoints they relate differently to culture. For Jung, personal history is seen to represent a certain cultural theme, through the individual's identification with it, while for Robbins, cultural data are drawn into the structuralisation of the personal narrative. Therefore, for Jung, the explanation of a psychic conflict reaches into the collective (as if already contained within the individual), with the claim that complexes occur due to universal themes active in the individual as both a cause and a result of her typical ways of perceiving, feeling, behaving, and thinking in relationship to others, when affectively unfulfilled.

On the other hand, PMA's perspective on psychic conflicts is that actual interpersonal experiences of affectively-charged events elicit the modulation of perceptual patterns that prompt the prospective affective assimilation of resonant personal/collective material, reinforcing in the individual the assimilation of prerogatives through which this emotional charge is enacted. Thus, images are taken as psychic representations of action and affect, portrayals of behavioural patterns we keep on enacting or creating.

In this way, the first methodology of this study, Jungian amplification – based on the work of both Jung (1916/1966, 1931/1969a, 1931/1966a, 1955/1970a, 1954/1969b) and Neumann (1955/1972, 1995) – is used to analyse pictorial images as

representations of archetypal symbols, related 'not to the actual or the historical (that which is bound by time) but to the mythic or the visionary' (Davis, 1985, p. 30). By this means, the expression of unconscious content is observed in its allusion to a timeless and transpersonal reality that evokes the understanding of the numinous. Hence, this analysis circumambulates artistic (inner) images, showing how, in the development of consciousness, individuals recapitulate motifs that are fragments of the history of humanity.

The second methodology is based on a perspective that analyses PMA operations, scrutinizing images as concrete enactments of mental states and the emotional background that supports their expression. These images are thus viewed as representatives of the personal experience of the artist (who is socio-historically situated). It discusses: 1. the emotional significance of the colours utilized in their creation, 2. the meaning of actions portrayed in them, and 3. the central primary metaphor¹⁴⁸ (Grady, 1997) extracted from their observation.

The third methodology comprises a hybrid that subtly concludes the analysis made by the first and second methodologies, encompassing PMA operations, post-Jungian knowledge, and object-relations, accentuating personal (thus developmental) reasons for the activation of specific archetypal material (derived from image-schemas) in the artwork, and emphasising the psychosomatic foundation thereof. Thus, this methodology follows Robbins' guidelines for dealing with images as concrete, enacted configurations of mental states, supported by the work of Schaverien (1987, 1999, 2003, 2005), who approaches images as

¹⁴⁸ The suggestion of this primary metaphor illustrates how the affective quality of my interaction with the painting (that is, my PMA responses to it) attributed a meaning to the artist's articulation of A. his bodily, emotional experience (grounding the image-schema) and B. his conceptual response to this sensory-perceptual input, which united (A-B) sustains the symbolic meaning of the experience depicted, and also indicates the emotional attachments that may be conditioning perceptions and interpretations within his body/mind relatedness.

'embodied presences'¹⁴⁹ (1992).

4.2.1 - First methodology: Jungian symbol amplification

Amplification is a hermeneutical method developed 'during Jung's "creative illness" between 1913 and 1919' (Hobson, 1971, p. 102), which seeks conceptual parallels between an image and the meaning it carries within the heritage of humankind's imagination. To explain it, I must first discuss circumambulation: in the practice of amplification, these processes are interconnected because circumambulation guarantees that the researcher remains close to the image analysed, while amplification complexifies its understanding, accessing multiple significances of its contents (in 'to and fro' movements). For Giegerich (2015), circumambulation is an attitude that 'draws a circle around' the object it tries to define, being 'a live "act"' of the researcher, who becomes the circle which contains the image, 'establishing [a] connection on the feeling level with it' (p. 306).

Both operations combine their result in a 'synthetic-hermeneutic' method of interpretation (Jung, 1931/1982, para. 9) that assigns analogies to the symbol analysed, suggesting the information and the corresponding experiences revealed by its expression in intellectual and emotional ways. The continuous expansion of symbolic associations exerted by amplification, searching in the past and present for what in folklore, imagination, and mythology has been associated with an image, synthesizes its archetypal core; namely, the meaning of the psychological material

¹⁴⁹ Although I focus on the concrete aspect of an artistic image, this perspective does not ignore the symbolic meaning of images since they are understood as depictions of affects that emerge from the implicit memories of what was affectively unconsciously internalized (organizing the perception and emotional assimilation of the individual's interpersonal interactions) *and* from episodic memories that were *cognitively* stored, structuring the individual's personal narrative.

that surfaces in it. Thus, amplification delivers a message that, recapitulating history, contains the narrative of experiences of humankind enclosed in the image. Thus, it establishes a 'connection between a consciousness oriented to the present moment only and the historical psyche which extends over infinitely long periods of time' (Jung 1954/1970, p. 336, footnote 298). Moreover, for Jung, this hermeneutics is an illustration of similitude, not a statement of truth, for 'every interpretation necessarily remains an "as-if"' (Jung 1951/1969, para. 265).

Considering these implications, I amplified the paintings in this study by resorting to intellectual formulations *and* the felt sensations they evoked. Relying mainly on the Archive for Research in Archetypal Symbolism (ARAS), I elicited the aspects of mythology, ethnology, comparative religion, and folklore associated with the images. These analogies resulted 'in an infinitely varied picture in which certain lines of psychological development st[ood] out as possibilities' (Hobson, 1971, p. 93). Although I slightly contemplated the imaginative insights of the artist's inner life, because while creating one expresses 'that which is active within him' (Jung, 1931/1982, para. 106), I focused mainly on discussing the autonomous expression of contents from the collective unconscious¹⁵⁰.

4.2.2 - Second methodology, PMA analysis

I created this methodology by adapting Robbins' definitions of PMA, which consider artworks to be 'the product of a mature integration of PMA and thought, involving controlled induction of primary states of inspiration, and thought-disciplined development of technique' (2011, p. 120). Thus, artistic expression is seen as

¹⁵⁰ Hence, to conclude, in this methodology the extra-temporal nature of the collective unconscious is seen as penetrating the temporal life of the individual, rendering it as if a repetition of a phylogenetic pattern, reproducing a universalization in attributing meaning to the image instead of promoting a contextualization of it.

communicating affective, automatic, implicit, and procedural memories *and* symbolic thought. By this means, I identified the affects enacted on canvasses by PMA operations, rooted in emotions and metaphorical language, and assessed how the images evoked sensations in me, through a communication of meaning that was also intuitively understood. This involved the acts of:

A. discussing the emotional/psychological meaning of the colours used in the artwork;

B. imagining the emotional states experienced by the artist through the re-living of procedural memories that accompanied the creative act, possibly also expressed in body postures (when depicted on the canvas);

C. extracting the principal primary metaphor contained on the canvas (that merges sensory-perceptual to cognitive information), exposing it as a guide to the themes that should be therapeutically worked on with the artist, posteriorly. These themes can be formulated by linking the identified primary metaphor to the quality of early experiences that could have been associated with its formation; that is, searching for the individual's attachment of either positive or negative emotional significance to the literality of the physical scenes that, while subjectively felt and interpreted, had their sensory-perceptual meaning transferred into the metaphorical domain.

The Primary Metaphor Hypothesis comes from the studies of Grady (1997), which were integrated into the Contemporary Theory of Metaphor¹⁵¹. In this theory, Lakoff and Johnson (1980) posited that metaphor is not only a phenomenon of language, but a phenomenon of thought, accentuating that, since the core of metaphor is 'understanding and experiencing one kind of thing in terms of another' (p. 6), thought processes must occur by comparisons, substitutions, and allusions between the

¹⁵¹ Lakoff and Johnson (1980) formally incorporated Grady's hypothesis's input in the book *Philosophy in the Flesh* (Lakoff & Johnson, 1999).

realms of the physical and the symbolic. Grady (1997) researched¹⁵² the patterns presented in recurrent experiences (scenes) involving the relationship between two dimensions of experience in the construction of metaphors; that is, searching for metaphor mapping across conceptual domains (Lakoff & Johnson, 1980). This mapping starts from: A. the source domain – which is concrete, physical, related to sensorimotor experiences, and presents an image content (image-schema) and associates it with B. its target domain, which is abstract, without image content, and based on subjective judgements/responses to the sensorial input. In this pairing, coaligned in immediate experience, the target domain needs the source domain to be comprehended (Grady, 1997).

As an example, we can observe the bodily experience of ‘hunger’ as the source domain, which causes specific physical sensations, affects, and has an image content that could be exemplified by the image-schema of ‘containment’¹⁵³ (the human body as an empty container), grounding the conceptual target domain of a ‘desire’ for food, which shows how a target concept reflects very ‘basic cognitive operations’ (Grady, 1997, p. 28). The recurrent correlation between these two domains makes the experience of hunger stand for desire¹⁵⁴, as if they co-occur,

¹⁵² Whose doctorate was supervised by Lakoff.

¹⁵³ Remembering that the pre-linguistic image-schema/archetype-as-such refers to the mapping of patterns of relationship between general constructs such as: motion, change, space, time, emotion and other constituents of human experience.

¹⁵⁴ It is important to emphasise again that, in Robbins’ perspective, the association of affects to the sensory-perceptual and motor experience lived through recurrent scenes in childhood (which affords them a certain emotional ‘landscape’ that becomes correlated to a perceptual judgment/response which is expressed conceptually in relation to the affective impression) depends on the reality of that which occurs in the interaction between infant and caregivers. In the infant’s inner world, this is concretely – and not symbolically – manipulated by mental operations of splitting, phantasy, and projective identification, as discussed by Klein (and explained in Chapter 3), motivating the individual’s gradual attribution of meaning to events. Conversely, for Jung, symbolic archetypal expectations – which are impersonal – influence the linkage of emotion, somatic-perceptual experience, and the mental representation – image-schema/archetype-as-such – derived from a scene that enables the formation of conceptual adaptation to reality.

creating the primary metaphor 'DESIRE IS HUNGER'¹⁵⁵, in which 'the physiological experience of hunger is associated with the mental/emotional experience of wanting' (Ibid., p. 89).

Hence, the identification of the primary metaphor¹⁵⁶ in a painting could indicate the emotional configurations the individual has associated with the coupling of a concrete experience and the conceptual response thereto (described by the metaphor), which can also show her most fundamental patterns when emotionally engaging in interpersonal relationships. In this sense, taking as an example an artwork that transmits the sensation that 'power from above constrains' in the interplay of its images, this could be linked to the primary metaphor of 'control is up' (connected to the sensorimotor experience of verticality, with the variations of: 'to be at the bottom of a relationship,' 'to be highly valued,' 'to be superior') in which the early affective experience – scene – of receiving care from an adult who is higher and more powerful than oneself, hence UP – could have been linked to feeling frustrated in one's own attempts for autonomy (which would generate a negative emotional signature for the image-schema of verticality – UP-DOWN – and the conceptualization of control).

4.2.3 - Third Methodology: The hybrid – PMA, Post-Jungian knowledge, and object-relations theory

This methodology also focuses on PMA as the affective foundation of archetypes, forming the emotional signature of image-schemas/archetypes-as-

¹⁵⁵ Deriving from this primary metaphor, we encounter its extensions, that are entailed to it, as in: to be drooling over a dress, to hunger for the beloved's attention, to be starved of someone's attention, or to think that a person is yummy (Johnson, 2007, p. 862).

¹⁵⁶ Other examples are: NORMAL IS STRAIGHT, in which an object is judged flawed due to irregularities in its shape/appearance, SIGNIFICANT IS LARGE because a large object draws attention to it (Grady, 1999, pp. 80-3).

such, and leading to the constellation of specific complexes. However, it is reinforced by object-relations theory, which gives depth to the concept of PMA in articulating how the quality of infant attachment roots and develops PMA's affectively charged processes, creating the *felt knowledge* individuals hold about relationships. I argue that PMA, while internalizing the structures of object-relations and feeding the affective information of image-schemas, binds emotional data to the mental representations formed from perceptual experiences that refer to relational interactions (thus, responding to mechanisms of identifications, projections, and introjections). For the perceptual data analysis of this methodology, I utilized Joy Schaverien's ideas (1987, 1992, 1999, 2003, 2005) and her practice entitled 'Analytical Art Psychotherapy', which I used to apprehend the archetypal-affective basis of the artist's imaginal world. For the interpretative analysis of the images, inspiration came from the works of Perry (1970, 1999) on schizophrenia, emotions, and object relations.

Schaverien's analysis of artworks resonates with my data since PMA expresses through enactments and Schaverien (1999) interprets artistic doings as an 'externalization and transformation of potentially destructive impulses into creative, self-affirming enactments' (p. 506-507). For Schaverien (1992), the image that portrays an enactment is the 'embodied' image, which discloses 'the feeling world of the artist/client'¹⁵⁷ (p. 92). Hence, images depict what is felt in the experience of creating, thus (re)activating individual body impressions – emotional states and residual memories – as channels for the reproduction of the past which, accurately or distortedly, mingles with the present in the artistic event. In this way, this methodology captures images as if showing how the individual learnt to *perceive*

¹⁵⁷ Remembering that, in approaching images as enactments is involved: A. the notion that the artwork materializes cues to unconscious internalized patterns of emotional relatedness to others, and B. the observation of imagery as both a concrete enactment of emotions and a symbolic expression.

and *act* regarding emotional interrelationships, embodying/incarnating specific archetypal energies which 'reveal the inner world "theatre" of the patient' (Schaverien, 1992, p. 69). Lastly, Schaverien's embodied image is the archetypal image¹⁵⁸, thus agreeing once more with my methodological requirements.

Therefore, artworks were analysed in relation to the countertransference I experienced in response to the transference in them; that is, considering the affective reactivity I felt in absorbing the emotions transferred from the artist. My experience was systematically organized by applying Schaverien's guidelines for assimilation of archetypal material in artistic creations: through 'identification, familiarisation, acknowledgement, assimilation, and disposal' (1992, p. 106). As the last two stages listed only serve the creator of an artwork, not the researcher thereof, I only practised the first three stages. Therefore, in the stage of identification, I contemplated the artwork, establishing a 'sympathetic connection' with it (Ibid., p. 106). In sequence, I familiarised myself with the artwork, formed an initial understanding of the 'immanent articulation' contained in it (Ibid.) and finally, I acknowledged it, speculating on the core meaning of the archetypal material represented by the colouring, activity, and emotional commotion portrayed in the images, initiating their interpretation with the contributions of Perry (1970, 1999). In this sense, I transitioned from observing the canvas intuitively, to conceptually understanding and finally integratively interpreting it.

From Perry's¹⁵⁹ essay 'Emotions and Object Relations' (1970), which connects object-relations with the Jungian perspective, I structured how my observation

¹⁵⁸ In defence of this affirmation, she states that the embodied image: 'has tremendous impact' (1999, p. 500), 'communicates at a profound non-verbal level. It is an irreducible entity, [...] an "art symbol"' (Ibid., p. 494), being a 'multi-dimensional, multi-faceted, and simultaneously public and private' (1992, p. 102).

¹⁵⁹ Considering that for Perry, as for Robbins and Jung, affects possess us, being autonomous and non-consciously operated.

would, through the images, understand the artist's affective regulation of her complexes/archetypes. Thus, I attempted to identify in the 'scenes' formed by the images the responses that archetypal affects could have stimulated in the individual through real life experiences that, repeated in her development within a family nucleus (environment nexus), were unconsciously internalized as early patterns of interpersonal relationship, influencing the individual's perceptions, anticipations, reactions, and interpretations of future emotional relationships. As explained by Perry (1970), the personal unconscious (of the affect-ego), which possesses a range of inner images, procedurally/implicitly analyses an affective event, speculates on its meaning and gives a subjective judgement of it, projects its most adequate internalized image onto the external object (the affect-object) that stirred the affect, hence animating it.

Concomitantly, the personal unconscious pursues the ego to identify with the compensatory inner image that is complementary to the projected affective image; that is, its opposite. Hence, the experience of affects becomes an exchange that exists within the polarity of ego and external object, mediated by inner images. Therefore, Perry, and the perspective of PMA, support that an affective experience involves: A) the registration of the somatic affect¹⁶⁰, B) the matching of this affect with the inner image that represents the quality of relationship (self/other) aroused by it, C) the projection of the chosen aspect of the selected inner image on the outer object, and D) the alignment of the ego with the remaining (opposite) aspect of the inner image. In considering these operations, the individual 'is, in fact, relating not so much to the actual object itself as to the image it carries' (Perry, 1970, p. 3). Following that, the unconscious 'decharacterization' of the external object also

¹⁶⁰ That, in PMA's perspective, would involve the association of the evoked somatic state with its respective somatic marker, resulting in the activation of either the 'body-loop' or the 'as-if-body-loop' mechanism.

implies a momentary depersonalization of the ego, so that 'the essential emotional interaction is then not between subject and object, but between two complexes'¹⁶¹ within the psyche' (Ibid., p. 4).

4.2.4 - Limitation of the second and third methodological approaches to artworks

The limitation of these methodologies is that I was not present with the outsider artists throughout the creation of their paintings; hence, I did not observe the expressions of their somatic, embodied experiences while creating. This would have involved the observation of their body movements, postures, and facial expressions, intentionally performed to inscribe affective qualities (vigour, hesitation, hate, doubt, etc.) onto the imprint of the images on the canvases, data that would have complexified my analysis of PMA operations.

4.3 - Data collection procedures

The eight canvases – four from José Alberto de Almeida and four from Mary Bishop (also known as Martha Smith) – were collected via an online search. The criteria for their selection were that A. they portrayed archetypal material (due to its numinous character), B. they were produced within psychiatric institutions in which their creators received mental care (Art-therapy), and C. they belonged to both male and female artists, Brazilian and European (to produce gender and cultural diversity even within this small sample).

¹⁶¹ As an example of this 'bipolar complex', an authoritarian father complex (corresponding to the conceptualization of power and control and connected to the image-schema/archetype-as-such of verticality, UP-DOWN, that had assigned a negative emotional connotation to it) would be mirrored by the complex of a rebellious or an unempowered son/daughter.

Initially, I planned to select the Brazilian artist from the official website of the Museum of the Images from the Unconscious (henceforth MIU, Rio de Janeiro), but, as also confirmed by Dionisio (2001), 'there is not enough technology involved in the digitalization of the museum' (p. 34), and minimal information is available online. Hence, I needed to first conduct a keyword search via Google, selecting high-value keywords related to my interest (for example: artists, schizophrenia, Nise da Silveira, and MIU). I then filtered the resulting websites to construct a list of relevant material. In this way, I eventually reached the artworks of José, which impacted me due to the intensity of their colours.

The European outsider artist was selected from the Wellcome Collection website which has an online section featuring images from the Adamson Collection, grouped by the art-therapist Edward Adamson¹⁶². In this way, I found the prints of Mary/Martha, which were mainly selected for their emotional contents, demonstrating Mary's ability to portray her existential pain as a suffering that can be universally felt and shared.

4.3.1 - Participant Sample

¹⁶² Edward Adamson 'was one of the pioneers of art therapy in the UK' (Ostrowska, 2015, p. 196). According to O'Flynn (2011), 'from the early 1940s, Adamson was working with Adrian Hill (the artist who coined the phrase "art therapy" in 1942) and a small group of Jungian analysts who were interested in Carl Jung's ideas around art and recovery' (p. 47). Ostrowska (2013, August 15) explains that his employment at the Netherne Hospital derived from the fact that, 'after the war, Adamson worked with the British Red Cross Picture Library, bringing reproductions of famous paintings to the hospitals', giving short talks about them, based on the belief that the presence of art in hospitals was therapeutic, which eventually led him to be offered employment at Netherne. Ostrowska (2015) also explains that, while Adamson worked as a non-interventionist research assistant for the psychiatrist Dr E. Cunningham Dax (1946-1951, the doctor who gave him the job), the artworks produced in the studio 'were examined to diagnose patients' mental conditions, becoming "hard" psychiatric tools created in a scientifically controlled environment' (p. 196). With the departure of Dr Dax to Australia in 1952, Adamson could put into practice his own perspective, which viewed artistic creations not as diagnostic tools, but as resulting from an act that is 'therapeutic in and of itself' (Ibid., p. 199). Pitman (2016) summarized that Adamson, throughout his career, argued 'against the use of tranquilizers in favour of a solution originating from within, his view was that art places the central responsibility for change upon the individual, rather than making him rely exclusively upon imposed treatment from outside' (p. 54).

4.3.1.1 - The Brazilian outsider artist - José Alberto de Almeida

I collected some first-hand information on José Alberto de Almeida's biography (from his videoed words) because he was selected to comment on his treatment by the psychiatrist Dr Nise da Silveira¹⁶³, in a commemorative video-project launched to celebrate her work (Itaú Cultural, 2017). In this video, titled 'Estou sendo José, não sou José' ['I am being José, I am not José'], we discover that he was born in Rio de Janeiro in 1959, and from the age of four suffered from headaches, untreatable with painkillers, that led to him being referred for electroencephalogram (EEG) tests, and resulted in the diagnosis and medication of his psychosis. The medications helped him until adolescence, when he began to experiment with illicit drugs, culminating in episodes of substance-induced psychosis.

According to data collected from two other websites (Cinquentenário, 2004, Artame Gallery, 2009), José graduated from secondary school, but following serious arguments with both parents, he decided to live on the streets of Rio de Janeiro. In 1978, aged 19, José was admitted as an inpatient to the 'Centro Psiquiátrico Pedro II' ['Pedro II Psychiatric Centre']. In 1981, he was referred for occupational therapy workshops – Art-therapy – provided by the MIU, which has 'around 350 thousand pieces' in its collection, produced throughout the fifty years in which Nise da Silveira oversaw it (Zanchetta, 2004, p. 56). José excelled at painting and is today

¹⁶³ Dr Nise da Silveira is a world-renowned psychiatrist who, from the 1940s, fought for the humanization of the treatment of psychiatric inmates in Brazil, and was publicly and politically opposed to the more invasive methods of psychiatry applied during her times, such as lobotomy, insulin coma, and electroconvulsive therapy. She contributed enormously to the improvement of the treatment displayed to users of the country's public mental health system, mainly by offering artistic activities as a therapeutic strategy to individuals suffering from mental illnesses. In so doing, she was inspired by the Jungian perspective (Leal, 1994), and the thoughts of Spinoza (Castro & Lima, 2007) and Antonin Artaud (Frayze-Pereira, 2003). In Nise's opinion, 'it would be very difficult for a treatment to be efficient if the patient was not attended by a professional who serves like a supportive reference, in which the patient invests affect' (Silveira, 1981, p. 68).

deinstitutionalized; he lives alone, painting and authoring poetry under the pen-name 'Alienigena Alienado' ['Alienated Alien'].

4.3.1.2 - The English outsider artist - Mary Bishop/Martha Smith

Mary Bishop was admitted to Netherne Hospital, a long-stay asylum (psychiatric hospital) in Surrey, in 1946, the same year in which Edward Adamson began working and developing in that institution an approach to Art-therapy. Adamson worked there as a hospital artist until his retirement in 1981 (Aveline, 1984, p. 684). In O'Flynn's words (2014):

Mary Bishop's father had died in the First World War. She became psychotic while serving in the Women's Auxiliary Air Force during the Second World War. She was admitted to Netherne Hospital around 1946 and discharged circa 1983 [37 years]. During these years, she painted thousands of pictures in Edward Adamson's Netherne Art Studios depicting her isolation, depression, anger, and despair. About 300 works survive and are part of the recently found Adamson Collection. (p. A14)

According to the few notes of Adamson's (PP/ADA/C/1 (1945-1949)¹⁶⁴) that are publicly divulged on the Wellcome Collection website – access to the majority of the notes is restricted under the Data Protection Act (1998) (Legislation.gov.uk, 2015), and that comment on Bishop's life¹⁶⁵ and personality, 'Bishop [...] was a quiet and retiring person. The thousands of pictures she painted [...] share the horror felt by a

¹⁶⁴ Most of the general papers and images that belong to the Adamson Collection are available to the public, subject to the usual conditions of access to Archives and Manuscripts material. However, to maximize the confidentiality of Adamson's clients, access to the archive 'PP/ADA/C/1 [Early notes on patients' works] is restricted until 1 January 2034' (PP/ADA/C/1 (1945-1949). It is stated that 'the Archivist may allow access to this material on submission of an application form for access to restricted material'; however, 'material that is closed or restricted under the Data Protection Act cannot be reproduced' (Ibid.).

¹⁶⁵ I attempted to gather information on Mary Bishop through the Netherne's Mental Hospital Records, held by the Surrey History Centre, which present a series of records that would be of interest to me. These include 'patient case files, 1909-1960', and 'admission registers, 1909-1996'; however, 'any patient records less than 100 years old [were] likely to have access restrictions' (Netherne Hospital, Coulsdon, Archives, 2011). Therefore, records relating to named patients are closed to public inspection for one hundred years, making it impossible for me to access them.

persecuted person stuck in a hopeless situation' (Cri de coeur, 2015). This horror led Adamson to term 'her "cri de coeur" [a cry from the heart]: the expression of her distress so as to survive psychologically' (Ibid.). Mary Bishop continuously 'painted her relationship with her doctors, portraying her ambivalence with the doctor as huge, threatening figures, and herself as wounded or seeking his love with flowers' (O'Flynn, 2011, p. 53). On the Adamson Collection website, it states that throughout her long stay at the Netherne Hospital, Bishop made her feelings about the doctor-patient relationship gradually more explicit, culminating in images portraying the doctor 'as sadistic and untrustworthy', 'as a heartless brute, impervious to personal suffering' (The Adamson Collection, 2015).

4.4 - Data analysis

In this section, I individually explore each of the eight artworks selected for this research, starting with José's artworks, followed by Mary's. Each artwork is discussed in a sequence that first embraces the Jungian amplification, followed by an analysis that considers PMA, and lastly, applying a hybrid of both approaches.

4.4.1 - Figure 1 (Figure 1 to Figure 4 - José Alberto de Almeida)



Undated and untitled (Artame Gallery, 2009)

4.4.1.1 - Jungian Amplification

The centralizing image in Figure 1, the vessel, is, above all, a symbol of containment. Landauer and Barnes (2011) accentuate the many manifestations of this motif – ‘alembic, coffin, egg, sphere, prison, and womb’ (p. 30), all of which imply the idea of some transformation occurring. For van der Giessen (n.d.), the vessel ‘defines the nature of individual being’, representing ‘a framework for understanding our experience of identity in the body’ (p. 2). The vessel gives life to what inhabits its inside, as if the human body enables both the embodiment and spatial movement of the individual psyche. To shelter from view the substance stored within, vessels

denote the unconscious psyche, contained but capable of release from its occultation.

Emma Jung and Marie-Louise von Franz, in their book *The Grail Legend* (1960/1998), portray the vessel as a symbol of the feminine, of the maternal instinct that receives and supports¹⁶⁶. Before them, Carl Jung had assigned a feminine significance to the vessel, taking it as a straight metaphor for the 'uterus' (1912/1956b, para. 298). Thus, the viewer may conceive José as experiencing a transformation related to his inner life, which, because incubated, is unconscious to him, but that, from its gestation, will bring him an aspect of rebirth.

The star, the cross, the sun, and the crescent moon floating above the vessel, lead to the assumption that something is being (trans)formed in it, that is producing or attracting the aforementioned symbols. The sun could be identified with 'the lion, the king, [...] or the power that makes for the life and health of man' (Jung, 1951/1969, para. 267). Medvedev-Mead states that 'the sun's daily passage across the sky [...] parallels metaphorically the progress of the hero's ego across the sea of consciousness' (2005, p. 27). The sun is analogously associated with fire, and is assigned the masculine principle (father), equivalent to the brightness of consciousness, and, considering its rising and setting activities, also related to resurrection. The moon, as the sun's counterpart, has a feminine value, and evokes all the impressions ever made by the powers of emotional life, the mother. Additionally, Neumann (1963/2015) emphasises that the moon governs the inward-seeking energy, the individual's introspective tendency. In José's portrayal of the relationship between sun and moon, they are not combined in a harmonic pairing

¹⁶⁶ They write that its nourishing quality must be observed regarding early periods of history, emphasising that, to consider the vessel 'life-maintaining is readily understandable when we realize how extremely important it must have been for earliest man to possess a receptacle in which, for instance, water [...] could be transported or stored' (p. 114).

(they do not face each other). Additionally, his portrayal of the star together with the sun/moon may communicate the creation of a microcosm, or José's aspiration to guarantee his space within the collective (macrocosm).

The star and its homologous representations (the spark, or *scintilla*) may be interpreted as manifestations of the archetype of the Self (Jung, 1947/1954, para. 390), if we consider the heavenly metaphors contained in them, associated with archetypal urges that touch José, mediating negotiations between his human and divine aspirations. The Self, in its constant relatedness to the ego (that is included in it), embraces conscious and unconscious knowledge (hence, attempting to reconcile them), and was taken by Jung as 'the "God within us"' (1917/1966, para. 399), and described by Fordham (1957) – based on his observations of infants – as the original totality of the psyche prior to the emergence of the ego, constituting the central archetype and subordinating all the other archetypal structures. Thus, the star, as a focal/expanding point of illumination is associated with the Self in its regulation of the centre of the psyche, transcending the ego.

The cross stands lower than its astral counterparts (sun, moon, and star). Perhaps, with this uneven portrayal, José accentuated the limitations of the earthly-bound aspects of the destiny of man, who by erecting his crosses, as if soaring toward the sky, aspires for higher realms. According to Prochaska (1984), man, in his anatomic disposition, should be seen as the cross, because he 'lives on the cross, is the cross, [...] the experience may be degradation and torture [crucifixion as an execution], or transformation [resurrection, triumph of life over death]' (p. 108). These four elements united could refer to José's attempts to make conscious his lack of integration between thoughts and emotions, hinted by the disconnection between sun/moon, which may be hindering his experience of the Self (star), which, due to its inherent pain, '*is always a defeat for the ego*' (italics in the original, Jung,

1963/1970, para. 778). However, the presence of the cross in this context indicates awareness of the necessity to provisionally 'crucify' the ascendancy of his ego-consciousness, so that the change in personality is made real.

In the sequence, we analyse the hand that comes off the ground, risen as organically from the earth as the bleeding flower it holds, indicating an aspect of humanity that was buried alive, but resisted. The flower symbolism 'has a wealth of meanings, above all female and sexual associations' (Holm, Bencard, & Tojner, 2004, pp. 21-2). Frownfelter (2010) claims that flowers show 'either an absence [virginity, and/or chastity] or presence of sexuality' and that, through their variety and growing stages, they portray 'aspects of female sexual anatomy, such as vulvas, labia, vaginas, and wombs' (p. 21). This sexual mythology surrounding flowers bestows on them powers to arouse sexualized emotions. Nonetheless, Frownfelter explains that, in the West, the expansion of Christianity in the Middle Ages caused the flower symbolism to become associated with the suppression of sexuality.

Jung et al. (1964) see the flower as connected to Anima figures and their transformative powers. The Anima is a Jungian construct that 'is regarded as [the] feminine and chthonic part of the soul' in man (1954/1969a, para. 119), his contrasexual component, 'a figure that compensates the masculine consciousness' (para. 328), representing man's 'own unconscious femininity' (para. 297), and functioning as 'an autonomous complex' within his psyche (para. 329), hence, 'appearing as a personality' (para. 312). In considering the anima's constellation¹⁶⁷,

¹⁶⁷ I am aware of all the postmodern and gender-theoretical discussions involving the critical approach to the contrasexual archetypes, and their claims for avoiding the affirmation of rigid gender stereotypes. However, in my understanding, Jung has never denied the 'bisexuality' that characterizes the psyche; indeed, in a footnote to *Aion*, Jung expressed clearly the specifications of the complicated elements (*Animus/Anima*) with which he is dealing, writing that: 'the syzygy consists of three elements: the femininity pertaining to the man and the masculinity pertaining to the woman; the experience which man has of woman and vice versa; and, finally, the masculine and feminine archetypal image' (Jung, (1951/1959b, para. 41). The masculine and feminine archetypal images may be associated with the figure of the father or the mother in the individual's development, because these 'agents' appear to

‘the first bearer of the soul-image is always the mother [taking the form of the mother-*imago*]; later, it is borne by [transferred to] those women who arouse the man’s feeling, whether in a positive or negative sense’ (1966b, para. 314). Hence, the characteristics of one’s *Anima* figure reflect the dynamics of how a man relates to actual women – a process that is resignified as man ages and becomes more conscious of his relationship with his soul.

In José’s painting, the flower is bleeding, perhaps suffering. The symbolism of blood is extensive, but it essentially oscillates between values of life and death. Nabofa (1985) clarifies that positive or negative powers attributed to its symbology depend ‘upon its source. While its positive properties usher in peace and harmony its perils defile and destabilize’ (p. 404). According to McCarthy (1969), blood loss ‘means weakness and death’ (p. 167), because its circulation in the system of a living being means potentiality, and blood unwillingly spilled is connected to death, and rites¹⁶⁸ for the dead. In this sense, a feminine aspect of José’s psyche (the bleeding flower) is, through some sacrificing mechanism, offering its vitality to be felt by his unconscious (the interior of the vessel), also signifying that there is no coming to consciousness without pain, or that some contents may die for others to become enlivened.

It is noticeable that the feminine is important in Figure 1, for the theme of the female genitalia is depicted by the flower and by the portrayal of a vulva-like object that ‘flies’ in it. According to Wolf (2012), in the imaginary that holds and in the imagery

embody them individually; however, they are not them, and any attempt to make them one and the same would simply show the inability to differentiate signified from signifier. Hence, when Jung refers to the contrasexual archetypes, he talks mainly of symbolic representations that may carry the sexist elements attributed to them. However, these attributes are not the origin of the archetypes themselves.

¹⁶⁸ These rites are associated with the realm of the underworld, with the result that blood offered through sacrifice is utilized by its sinister entities, for the sake of them attaining ‘a semblance of life’ by drinking it (Ibid., p. 172).

that portrays representations of the female genitalia for the earliest human civilizations¹⁶⁹, 'the vagina began as sacred', representing 'a primordial state of matriarchy' (p. 69) in which the sacredness accredited to it was directly correlated to the pagan worshipping of female deities; that is, sex goddesses¹⁷⁰. Wolf also accentuates that the worshipping of the life-giving forces of the female genitalia was connected to its capacities to ward off evil, claiming that 'even into the Christian era, stoneworkers carved many Sheela-na-Gig¹⁷¹ figures on the outer walls of buildings' (p. 70).

However, Christianity transformed how the vagina symbol was interpreted by Western culture, casting it 'as being especially hateful', hence, portraying 'female sexuality [...] as a toxic lure to perdition' (p. 72). Miles (1997) clarifies that, as part of the moral regulations that Christianity imposed on its believers, the depreciation of the female sexual organ became a norm, accompanied by a fear of its dangerous powers which, according to Raitt (1980), may explain the myth of the vagina dentata, literally a toothed vagina that could, during intercourse, castrate or laugh at the manhood of the individual or even kill him. For Raitt, the vagina dentata means, 'for males, the fear of entry into the unknown' (p. 416). Neumann (1955/1972) sees it as a metaphor for the destructive side of the feminine (energies of chaos and death), personified by the archetype of the Terrible Mother. José's vulva-like image is not menacing as a vagina dentata; nevertheless, its pubic hair has a thorny quality,

¹⁶⁹ As with the Venus figurines of the period 25,000 to 15,000 BCE.

¹⁷⁰ The respect shown for the sexuality of the goddess was a guarantor of the fertility of the land, and, therefore, the certainty of harvesting.

¹⁷¹ The sheelas were figurative carvings of naked women displaying an exaggerated vulva, which were used for approximately three hundred years, beginning in the 11th century, in Spain, France, Britain, and Ireland. They were considered a 'demonic figure yielding protection against demons' (Andersen, 1977, p. 121).

making it aggressive, which could mean that it guards the vessel. Thus, this casts in the feminine a power to enable (protect) transformation to occur.

Lastly, the singing bird that observes everything from above could be connected to the messenger archetype, because it 'can move between earth, air and water – from the outer world of the senses to an inner vision' (Ronnberg, n.d., p. 3), without considering boundaries, to get across where it intends to be. José's bird reflects an ability to transcend the limitations of the earthly-bound realm because it belongs in the transition of heaven and earth, in this space of 'in-between'. Metaphorically, this in-between space in the individual's psyche could be associated with the realm of imagination, which, as seen above in the Jungian perspective, is born out of the relatedness between directed-thinking and the fantasy-thinking mind. Birds can also be associated with magical qualities of revelation since predictions were created based on the sight or hearing of particular species, aiding in the gift of prophecy for religious or spiritual practices (Cashford, 2011).

Ronnberg (n.d.) claims that the image of a singing bird compels the individual to attend to her instinctuality; that is, to listen to affects in operation within her body (as the bird *reads* the changes of seasons), communicating states that adapt her to the demands of life (learning from the bird this 'instinctive knowing' of where and when one shall go or not). Jung et al. (1964) described the bird as a symbol of 'release or liberation' (p. 157), and 'transcendence' (p. 151). Hence, José's bird could serve to announce that change in him is nigh, and that his attempts to integrate¹⁷² opposites (masculine and feminine principles), and his spiritual aspirations (the cross, the star)

¹⁷² It is important to consider that, although integration of opposites is not achieved, meaning that the reconciliation of good and bad qualities and affects within oneself and others did not occur, and that regressive splitting may have happened – as 'a lasting human propensity both in individuals and in human groups' (Plaut, 1975, p. 208) – this is not essentially pathological, nor is it indicative that individuation is not running its course (because an alternative type of individuation process is occurring and leading José to the overcoming of his limitations).

are in service to his individuation. This individuation is most likely auxiliated by his inner feminine, or Anima (the flower, the vulva-like figure), which is guiding him to bring to consciousness emotional aspects of his unconscious, for his own regeneration.

4.4.1.2 - PMA Analysis

Figure 1 evokes the impression that an important process is occurring in the vessel's interior (all the elements in the painting revolve around it), concealed from view, but publicly celebrated by the singing bird. The painting is dynamic, its actions are varied, and, overall, one can sense a tone of triumph, that reveals some victory experienced (or to be experienced) over ongoing matters.

White, the principal colour of this painting, is symbolically 'both the absence of any colour, and the sum of all colours together, so in a sense it can mean everything or nothing' (Nozedar, 2008, p. 57). Thus, it stands for 'death and rebirth, a beginning and an end' (Ibid., p. 57). White is approached as a positive colour, and Cirlot (2002) explains that it represents the 'good' aspect in the pairing of the opposites black and white. Elliot (2015) claims that white's association with positivity is reinforced by the emotional connotation of the metaphors linked to it, with 'positive emotions and experiences [...] often depicted in terms of lightness (rather than darkness), so lightness is metaphorically linked to good ("seeing the light") rather than bad ("in the dark")' (p. 2). Moreover, Cirlot (2002) affirms that intuition is the psychological function associated with white because its significance 'is derived from that of the sun: from mystic illumination [...] when it is regarded as purified yellow' (p. 58). Cirlot adds that, in the stages of alchemical transformation, white stands for ablution, 'first transmutation' (p. 6), in which whiteness indicates that the individual has 'purif[ied] his soul of all that commonly agitates it' (p. 1).

The second most prevalent colour in Figure 1 is grey, an intermediate colour achieved by the mixing of black and white. For Nozedar (2008), grey symbolically represents 'sobriety, steadiness, and modesty' (p. 51), and if we consider the idiomatic expression 'grey area', we can evaluate how grey is marked by 'indetermination, indecision' (Ibid.). According to Cirlot (2002), grey is psychologically linked with 'neutralization, egoism, depression, inertia and indifference – meanings derived from the colour of ashes' (p. 54), that signalize with their existence the formless ending of the life of everything. For him, grey also suggests the nebulosity of undefined affective states (as in stormy clouds). Lastly, the third most used colour in Figure 1 is brown, which, for Nozedar, is associated with 'humility, practicality' (2008, p. 51), and for Cirlot (2002) with the 'terrestrial energy' (p. 135), hence, to feelings of being grounded.

Thus, in Figure 1, we have the marked presence of intuition (white). For Robbins (2011), PMA, 'being driven by somatic sensation and affect creating sensations that are ominous, prescient, and intuitive' (p. 293) would be the mental activity informing José, in this painting, of his process of becoming. In this way, intuition, through its unconscious sense of capturing relationships between variables (the symbols on the canvas), grasped an a-rational insight about José, in which the elements of his immediacy (unknown to us) contributed to the elaboration of the metaphorical thinking as expressed on canvas, communicating that he feels his inner world rearranging. Although a positive atmosphere is expressed by white, Figure 1 also has a fair amount of grey, a sign of neutralization or depression. Hence, José may be oscillating between states of hope and depression, either needing hope to remove himself from depressive states, or neutralizing his excess of hope to exert a clear evaluation of reality, thus minimizing magical thinking and unreal expectations. The colour brown, with its grounding/earthly connotation could represent future

stability for the change that is to occur, demonstrating that embodied actions may follow upon the intuitive feeling of transformation, endowing it with practicality.

To conclude, Figure 1 could be connected to the primary metaphor of 'knowing is seeing' (Lakoff & Johnson, 1999, p. 53), in which the mental/emotional experience of realizing is formed by amalgamating the judgement of 'knowing' to the sensorimotor experience of 'vision'. Thus, José is capable of gathering information from the elements shown in the upper area of his painting, because he contemplates them, and is capable of 'seeing what they mean', intuitively and/or rationally, so that what is occult in the interior of the vessel – that is, his unconscious transformation – can be assumed by the symbolic analysis of what is on display to the eyes. In conclusion, this figure appears to communicate that what is not seen (the vessel's interior) is not comprehended; this highlights José's need to direct awareness to what his unconscious has to teach him.

4.4.1.3 - Hybrid analysis – PMA, Post-Jungian knowledge, and object-relations theory

When this artwork was created, José was unconsciously aware of a metamorphosis occurring within his psyche, placing at its centre a symbol of transformation of the Self (vessel). In this sense, without consciously knowing why, he intuited a way of linking sensations/feelings to symbols recruited from his imagination, as confirmed by the colour white (an exercise of intuition). The colour grey may point to the sadness/depression accumulated in the periods that antecede and/or coexist with this urge for personal change. The shades of brown in the vessel stand for unconsciously denied contents of José's psyche that are coming to consciousness, and becoming rooted in it, so that a regeneration of the personality occurs.

As a result of ongoing processes in the vessel, elements from José's inner world are released to the light of understanding (sun, moon, cross, and star), showing an asymmetric attempt at a *coniunctio* (sun/moon). This lack of harmony, which prevents the oneness of opposites, could stand for the artist's difficulty uniting polarities – mind/body, masculine/feminine, reason/emotion – which, while struggling for a resolution (integration), prevent the birth of a new consciousness. Moreover, the cross that accompanies the mismatched pair of sun/moon, reinforces the supposition that José's body is experienced 'as if' torn between two diametrically opposed desires/directions (showing a contradiction between what mind wants and body does), which is not conducive of wholeness. As the cross evokes mundane sufferings that, when borne, transmute the individual's constitution through painful experiences, leading to the triumph of the Self over the inconsistencies of life, it is possible that José dutifully confronts (not ignores) the dualities within himself. Moreover, as the star is portrayed, José may achieve the decentring of his ego because the star brings his conscious effort near to the transpersonal energy of the Self.

In interpreting the images of hand and flower, they appeal for the nuances of José's humanity whose existence has been denied. The hand, as a symbol that exercises human contact, enabling touch, may be related to the emotional connectedness that José has lost, but that now breaks through its previous concealment. As the hand brings in it the flower, namely, the healing capacities of the feminine archetype (Anima), it elicits the necessity for protection and nourishment that José will need to offer to himself, throughout his transformation – as if the cure is 'in his hands now'. Therefore, it should be considered whether José could care for his vulnerabilities, 'sacrificing' the assuredness of his ego-consciousness, stopping the bleeding of the feminine within himself, and allowing the compensatory activities of the unconscious to work on the acceptance and integration of his emotional wounds.

Because the feminine is also portrayed in the vulva-like image that guards the vessel, we observe it being depicted in two antagonistic ways: one that emphasises its receptive acceptance of the pain implied in living (through self-sacrifice), and another that shows the attacking capacities of the feminine, in case it needs to defend itself or something. These representations indicate that, at some level, there is a humanization of the Anima archetype in José's psyche; that is, he can symbolically bring together positive and negative attributes of the feminine.

Lastly, the bird in Figure 1, acting as a messenger of the forthcoming change, represents the activation of the transcendent function, 'a third thing of an irrational nature, which the conscious mind neither expects nor understands' (Jung, 1951/1969, para. 285) because it stands in a strategic position between the bright sky (consciousness) and the darkly earth (the unconscious), holding these opposites in awareness. In this sense, the presence of the bird confirms that José's transformation is coming to fruition, as the transcendent function endows José with the possibility of knowing what is unconsciously seen, and seeing what is unconsciously known. In this sense, José could experience the withdrawing of his projections and the resignification of meaning for his thoughts and actions, removing the hindrance of complexes. The bird's voice (musical notes) portrayed therein could denote his creative personal expression that can be achieved when the transformation is complete.

4.4.2 - Figure 2



Oil painting, title: 'A lenda da Pororoca', [Pororoca's legend], 1998, (Cinquentenário, 2004).

4.4.2.1 - Jungian Amplification

Figure 2 presents a garden of birds, with the bird, as stated above, symbolizing the messenger or spiritual oracle. The foreground depicts two white birds that share a loving gaze. Archetypally, their manifestation represents the *coniunctio*; that is, the union of opposites in the alchemical work, combining matter and spirit, incorporating them in a third, signifying psychic totality and wholeness (Jung, 1946/1982). In alchemy, there are two sources for the *coniunctio*, one Christian, the other pagan. The former is 'the doctrine of Christ [Sol] and the Church [Luna], *sponsus* and *sponsa* [...]. The pagan source is on the one hand the

hierosgamos, on the other the marital union of the mystic with God' (Ibid., para. 355). The archetypal image of the *hierosgamos* is historically understood as a ritual of divine union, in which occurs the sacred marriage between a goddess and a sacrificial god¹⁷³ (Farrar & Farrar, 1987, p. 14). Hence, we note that the *hierosgamos* analogically denotes a linking of the spiritual and the bodily. José's birds denote this sacred marriage in the sense that they directly engage the physicality of their bodies to the ineffability of the cosmos (of the sky in which they reign) and of spirit, bringing forth the numinous energy of both earth and heaven.

Jung describes the *hierosgamos* through its analogy to the relationship between Logos – the solar, masculine consciousness occupied with rationality and responsible for the functions of 'discrimination, judgment, [and] insight' – and Eros, Logos' counterpart, the lunar, feminine consciousness that manages 'the capacity to relate' (Jung, 1955/1970b, para. 224). The combination of these opposites, in merging structure (Logos) with the connective qualities of awareness (Eros), represents 'that symbolic ritual of a sacred marriage', in which 'the motif of sacrifice is combined' (Jung et al., 1964, p. 134). The sacrifice comprises the shift from an ego-centred personality that differentiates things to the experience of an ego that searches for connectedness between them, involving destruction (fragmentation) of the old structure. For these authors, the deeper meaning of the sacred marriage is a 'necessary, symbolic discovery of the feminine component of a man's own psyche' (Ibid., p. 136). Willeford (1996) explains this statement, commenting that:

Though Logos has a role to play in individuation, which invariably entails the distinctions necessary to differentiation, and separation, which inevitably results when one has to choose one path rather than another, the process of psychological development [...] is grounded in Eros. And Eros is nurtured by one's mother and the containing maternal

¹⁷³ Or between a king and a priestess, representing the goddess as incarnated.

environment, influences that, far from being simply cast aside in the course of development, remain necessary to it. (p. 66)

Hence, the archetypal manifestation of the *hierosgamos* in José's painting is related to his integration of the Anima archetype; that is, of the otherness that inhabits him. In this way, his acceptance of the Anima compels him to recognize: A. the flux of contradictory emotions; B. his connections with cycles, and C. his own capacities for nurturing. In short, a man needs to confront all those aspects that have led him to chase the identification of incongruences in relationships, to finally absorb the disorganized congruences that sustain them.

Continuing with this analysis, the white birds stand on a tree, which from Jung's perspective, represents a process of growth or the 'in-folding of a form in a physical and spiritual sense, growth from below upwards and from above downwards, the maternal aspect (protections, shade, shelter, nourishing fruits, source of life, solidity, permanence, [...])' (1967, para. 350). The tree could, therefore, symbolize José's individuation process, which sustains his coming to terms with his anima ('sustains' for the bird couple rests on it), in which the relationship between consciousness and the unconscious occurs rhizomatically, feeding and retro-feeding one another for their multiple combination. Additionally, there are dark birds that perch on the tree, and Ronnberg (n.d., p. 21) clarifies that these are either harbingers of death, or point to the fact that a process has reached its most difficult stage, so that a new beginning is made possible. This could signify that José's initial difficulties in integrating his anima are coming to an end.

The toucan, located in the bottom left corner of Figure 1, is the exception to this darkness. According to Taylor and Chau (1983), 'toucans suggest male beauty, seduction, faithlessness' (p. 10), meaning an unconscious self-admiration that José

could experience in reaching an integrated psyche, or perhaps portraying his faithful commitment toward attaining such. The toucan is directly faced by a lurking, shadow-like figure that resembles a crow, portrayed in a menacing attitude, as if ready to strike the loving bird couple. This is the archetype of the Shadow, which for Jung 'personifies everything that the subject refuses to acknowledge about himself and yet is always thrusting itself upon him directly or indirectly – for instance, inferior traits of character and other incompatible tendencies' (Jung, 1959/1968a, para. 513).

Thus, the shadow comprises personal and collective elements judged incompatible with the individual's conscious attitudes – repressed desires, morally inferior impulses, uncivilized fantasies – that coalesce into a partially autonomous splinter personality. Moreover, the shadow is 'unadapted, and awkward; not wholly bad' (1940/1969, para. 134), but the seriousness of social conventions and their preference for accommodating the individual's persona¹⁷⁴ in their structure inhibits the individual's conscious integration of his shadow. The fact that, in José's painting, the shadow archetype appears in the context in which the combination of opposites occurs (*hierosgamos*) may indicate that José has the true potential to integrate his anima; for as Jung suggested, 'if the encounter with the shadow is the "apprentice-piece" in a man's development, then coming to terms with the anima is the "master-piece"' (1934/1969, para. 61), and José may be about to commence [t]his mastering.

¹⁷⁴ The "social archetype" that involves 'all the compromises appropriate to living in a community' (Samuels, Shorter, & Plaut, 1986, p. 107).

4.4.2.2 - PMA Analysis

The predominant colours in this painting are white, grey, and brown, and I analyse each in sequence, without repeating their presentation in relation to Figure 1 above. Paying attention instead to the blue, red, and black in this painting, blue expresses 'truth and the intellect; wisdom, loyalty, chastity; peace, piety, and contemplation; spirituality; eternity' (Nozedar, 2008, p. 50). Cirlot points out that 'blue [...] stands for religious feeling, devotion and innocence' (2002, p. 54). In comparing blue to red, Smeesters and Liu (2011) accentuate that red is 'typically associated with danger (e.g., stop lights, warnings), whereas blue is linked with openness (e.g., ocean, sky). [...] Red enhances performance on a detail-oriented task, blue facilitates creative thinking' (p. 3). Hence, blue motivates the expansion of the mind's scope of observation, by the sober mood it triggers¹⁷⁵. For Mehta and Zhu (2009), this occurs because exposure to blue broadens the individual's attention, stimulating her to behave exploratively. However, the amplitude inspired by blue, which excites the mind to roam over past memories and wishes for the future, can also respond to the depression/melancholy associated with it (Nozedar, 2008).

In contrast, red communicates the necessity for focused attention, for concentration on one specific stimulus at a time (Smeesters & Liu, 2011). In a sense, red demands alertness, while blue invites distraction. For Hasan, Al-Sammerai, and Kadir (2011), the core meaning of red is 'love and passion' (p. 209), but in its negative connotation, red is related to anger since it is instinctively linked to fiery flames. Nozedar (2008) highlights the association of the colour red to 'sexuality, fertility, and animal urges' (p. 55) due to its psychological effect of arousal. Moreover, red is a life-affirming

¹⁷⁵ Through its pacifying quality, blue evokes eternity, facilitating the contemplation of the unstoppable time because in the sight of blue, time is not contextualized, becoming universalized, as occurs when one is absorbed in appreciation of the sky.

colour because of its association with blood (Cirlot, 2002). From a less mundane perspective, Gage (1999) affirms that red heralds the divine.

The final colour to be discussed in Figure 2 is black, which Cirlot claims to represent 'guilt, origin, and latent forces, standing for "prime matter" (a symbol of the soul in its original condition)' (2002, p. 6). Black is associated 'with the fertilized land' (Ibid., p. 53), with 'occultation and germination in darkness' (p. 58). In the stages of alchemical transformation, Cirlot states that 'black pertains to the state of fermentation, putrefaction, occultation and penitence; [...] red to that of suffering, sublimation and love' (Ibid., p. 56). Lastly, in terms of emotional states, black is associated with aggression, eliciting aggressive behaviour (Frank & Gilovich, 1988; Soldat, Sinclair, & Mark, 1997).

Hence, as indicators of the affects represented in Figure 2, in drawing the bird couple, the artist may have hoped for communion with another human, and hence, for exerting positive proximity in relation to an-other (white). However, as these white birds are surrounded by dark birds, we can suppose that unconscious anxieties and fears – as latent forces gestated in silence – also populate José's psyche, perhaps involving aggression when the artist attempts to build closeness with others. Above all of these birds is the Sun, its flaming redness communicating sublimation; thus, José may have sufficient energy/clarity to transmute these fears into conscious, symbolic creations that alter his attitude toward life. Moreover, as all the images are involved in the blue that makes the sky, we realize that they are sinking into creative impulses, reinforcing the idea of the development of broader, more inventive, possibilities in José's life. Additionally, the presence of the colour brown may serve as a reminder that all these processes of the sublimation of psychic contents will be followed by changes in José's attitudes; that is, in a shift in his behaviours.

Finally, in analysing the primary metaphor of this painting, the construct that 'similarity is closeness' (Lakoff & Johnson, 1999, p. 51) comes to mind. This metaphor allies the experience of similarity in individuals' attributes to the sensorimotor sphere of proximity in space, meaning that the bird couple share an intense bond, rendering them 'not quite the same, but close'. Their depiction might represent José and someone in whom he relationally invests affection and commitment, perhaps leading to the problematization of the emotional significances that José attributes to his attempts to merge with and individuate from those who awaken his deepest feelings in close relationships.

4.4.2.3 - Hybrid analysis – PMA, Post-Jungian knowledge, and object-relations theory

Figure 2 refers to a union of polarities between José's feminine (Anima) and masculine (Animus¹⁷⁶) principles, which lead him to withdraw his projection of or possession by the former (temporarily because the power of the contrasexual archetype is never exhausted). Thus, it represents a reintegration/resignification of the emotional experiences, implicit memories, and behaviours that José expresses in relation to women and the feminine that constitutes himself. This process is necessary since, through a man's development, actual experiences with female figures – initiated by his environmental relationship to his mother as a mediator of the Anima (through projections of his feelings into her embodiment of this archetype), contribute to the formation of many introjections about what is felt and known as the contrasexual archetype in the opposite sex and in oneself. As explained by Colman (1996), affective aspects that the boy's psyche extracts from the relationship with his mother – be they love, hate, devotion, neglect – together

¹⁷⁶ That orients his consciousness.

with her views on the Anima in others, colour the individual's attitude towards it, 'and are experienced as being the qualities of the anima' itself (p. 40).

Hence, as one individuates, it is essential to distinguish between A. the opposite sex parent and B. the contrasexual archetype projected in her, mainly because it is the individual's conscious capacity to differentiate women who carry the contrasexual archetype from the parental object (mother) that will base his capacity for symbolic thought. In this sense, the separation between 1. the carrier of a projection from 2. what is carried with the projection is what creates the 'as if' space (Ibid., p. 41) essential for individuation. This distinction enables a symbolic relationship to occur within an actual relationship, facilitating the integration of the contrasexual archetype; that is, helping in the conscious understanding of its significance in relation to personal aspects that constitute the idea of the feminine in the individual's history. In this sense, if Figure 2 represents José's integration of his anima, this indicates that he has initiated a relationship to it in which it becomes 'a psychological function of an intuitive nature' (Jung, 1966b, para. 374).

Moreover, the dark birds drawn around the bird couple represent other unconscious processes that accompany José's individuation, suggesting intense creative and destructive activities that accompany it, in which feelings and thoughts are discarded or resignified, involving detachment and creativity. José's psychic growth is confirmed by the image of the tree, which, in also representing the maternal aspect, reinforces the assumption that he has detached the Anima from the parental object (the bird couple is not in direct contact with the tree, which is behind, and hence past, it). Another confirmation of José's coming to terms with the Anima is shown by the shadow-figure constellated in Figure 2. According to Jung, the shadow is an archetype assimilated before other unconscious contents are differentiated

(1934/1969); thus, its appearance indicates that the more collective and rejected aspects of oneself are already becoming assimilated by the ego-consciousness.

4.4.3 - Figure 3



Untitled and undated (Artame Gallery, 2009).

4.4.3.1 - Jungian Amplification

The centralizing image here is a man's fragmented face, a self-portrait of José. The mutilated representation of a body part is connected to a fragmentation of body-mind relatedness. Jung (1988 [1934-1939]) wrote on the interdependent relationship between body and mind, claiming the *psychophysical* as the inseparable unit, or source of psychological experience, suggesting that 'the difference we make between the psyche and the body is artificial. [...] In reality, [...] psyche is as much a living body as body is living psyche' (p. 114). Hence, a broken head stands for a broken mind. Historically, the head-symbol represents 'the symbol of Oneness' (Cirlot, 2002, p. 141), and if oneness is broken, we approach an

experience of psychic dissociation, marked by splinter personalities. Furthermore, the disfigured face has cuts, an allegory 'for a symptom of distortions in the realm of desire' (Shahar, 2007, p. 450), and is missing one eye, preventing this man from fully seeing, a sensorial capacity that symbolizes 'understanding' (Cirlot, 2002, p. 99). Close to the man's constrained hands, the viewer observes a headless Green-man. According to Nozedar (2008), this symbol is 'interpreted as being the raw spirit of Nature' (p. 89), and the absence of the head may reinforce its purely instinctual nature¹⁷⁷.

The other image represented in Figure 3 is the heart, about to be pierced by the sword. Odorisio (2014) suggests that the heart 'becomes the womb where psychic opposites are held in a pregnant tension which births an alchemical "third": the new unforeseen attitude or expansion of consciousness', being a 'symbol of [...] differentiated wholeness, and healing' (p. 27). Hence, the heart's capacity for gestating the integration of disparities, acting as the essential seat of contradictory emotions, is threatened in José's painting by the sword that is prepared to go through it. Emma Jung and von Franz (1998) described the sword as a symbol of the strength to overcome hostile powers, accentuating that, 'as a cutting weapon it serves to separate or, metaphorically, to "differentiate", so it can also stand for the mind, especially the intellect'; hence, it signifies 'judgement' (p. 80). Additionally, Cirlot (2002) writes that 'the Western type of sword, with its straight blade, is, by virtue of its shape, a solar and masculine symbol' (p. 324). Thus, in José's painting we have the centre of love and paradox – the heart – confronted with the necessity of applying intellectual discernment to its ways, denoting that Logos – reason – aims to overpower Eros – relatedness.

¹⁷⁷ Perhaps this portrayal of the rawness (mindlessness) of Nature was emphasised by José to express the irrationally merciless side of human nature.

Finally, in the lower part of Figure 3 are two images that represent the Chinese symbol of the Yin-Yang, which derives from the Taoist tradition, and represents the fusion of the two cosmic forces; that is, the active and receptive poles of action (Nozedar, 2008). In José's adaptations of this symbol, we have 1. a blue sphere in which two pink dolphins¹⁷⁸ swim, and 2. the pairing of a black and a red teardrop. These images could be associated with the union of opposites, already discussed through the *hierosgamos*. However, a closer observation shows their asymmetry, thus revealing a battle between these forces, rather than a fluid flux that unites them. The dolphins are portrayed head to head and tail to tail. Comparatively, the eyes in each teardrop should be black and red, but the black side of José's image presents a white dot, resulting in a lack of harmony and integration in the representation of these pairings.

4.4.3.2 - PMA Analysis

The colours in Figure 3 that are yet to be discussed are yellow, orange, and green. For Nozedar (2008), yellow represents 'the Sun; power, authority; the intellect and intuition; goodness; light, life, truth, immortality; endurance; [as also] cowardice, treachery' (p. 58). Cirlot writes that yellow represents intuition because it is the Sun's colour, which brings 'light out of an inscrutable darkness only to disappear again into the darkness'; thus, its movements stimulate the grasping of 'the origins and tendencies of happenings' (2002, p. 53). Its negative meanings express sickness, weakness, envious thoughts, and lies (Kalat, 2005).

Orange, as a secondary colour, formed from red and yellow, shares qualities of both, making it dual, 'pivoting between the material and spiritual worlds' (Nozedar, 2008,

¹⁷⁸ Which are Amazon river dolphins instead of the traditional pairing of Koi fishes.

p. 53). Nozedar adds that orange signifies 'balance between spirituality and sexuality' (Ibid., p. 53). In its less desirable aspects, Cirlot states that orange manifests 'pride and ambition' (2002, p. 54), and 'is actually a symbol for flames, ferocity, cruelty and egoism' (p. 55), the 'colour of desperation' (p. 56). Finally, green, another secondary colour (an amalgam of yellow and blue), is associated with growth, regeneration, fertility, and rebirth for its connection to the stages of vegetation (Carruthers & Baab, 1996). Nozedar claims that green can stand for inexperience, naivety, and jealousy (2008), while for Cirlot, 'green, [as] the colour of earthly, tangible, immediately perceptible growing things, represents the function of sensation' (2002, p. 53), which equally grows in the body, through the stimulation it receives from the external world.

In interpreting Figure 3, we feel sadness, derived from the fragmentation of the man's face, from the restriction of the movements of his hands, or from the sword about to pierce the heart. The mutilated head may signify José's mental despair, his tornness between material and spiritual dualities that he cannot truly reconcile (orange's duality). Similarly, the yellow rays surrounding the upper body parts of the disfigured man portray the distorted thoughts that characterize his mental states. As the yellow also circulates the man's hands, this may indicate José's cowardice. The greenness of the Green-man appears to be a reminder of the indomitability of man's sensations, marked by unpredictability. Lastly, the blue in the sword and the red in the heart perhaps communicate the depression (blue) involved in wounding the centre of the animal urges (red), as the only viable alternative for the individual to transcend them. Possibly, José's heart holds excessive passions and sentimentalities, which prevent him from enjoying life with maturity, and yet it is necessary to control these life forces, even if doing so causes grief because it signifies the pain felt as a result of the excess of love that will not be distributed.

The most adequate primary metaphor for Figure 3 may be 'the mind is a brittle object' (Tendahl, 2009, p. 116), which correlates the conceptual experience of mental states to the sensorimotor domain of the experience of physical objects, allowing the artist to reason about the malleability and fragility of his mind by comprehending that the mind, as an object that is handled and operated, can be smashed and broken down by the emotional/affective pressures that are applied to it. In this sense, it would be important to discuss with José the events that can crack him up, that can make his mind snap.

4.4.3.3 - Hybrid analysis – PMA, Post-Jungian knowledge, and object-relations theory

This painting expresses the suffering derived from José's lack of ego strength, which, in trying to attain integration by attending to compensatory unconscious urges, was fragmented, rather than displaced so that the Self could occupy the centre of consciousness. In this sense, the development of consciousness from unconsciousness challenged the ego's stability, shattering the limitations of its perceptions of reality and its sense of identity. The man's constrained hands denote that aspects of José's social context (the hands are 'handcuffed' by the world) prevent him from taking the necessary actions to alleviate his suffering. The colours applied around the man's torso reaffirm that there is toxicity involved in his situation. The sword pointing toward the heart represents the attempt by José's ego effort to maintain its one-sidedness in its encounter with the unconscious because it portrays a male aspect that, standing for the Animus and its reasoning faculties, attempts to penetrate the heart, the Anima, severing the fundamental factor that 'intensifies, exaggerates, falsifies, and mythologizes all [his] emotional relations' (1954/1969a, para. 144). Thus, not having the strength to integrate what has surfaced from the archetypal urges of the Anima (its capacity to

absorb the ambiguity of emotional phenomena), the dialogue between the unconscious symbolism and consciousness could not be sustained.

Furthermore, in interpreting the two 'failed' attempts at *coniunctio* in Figure 3, we revert to the terms 'death' and/or 'lesser *coniunctio*' coined by Edward Edinger (1985), that occur when the individual is not psychologically and socially prepared to experience the *coniunctio*. Thus, it occurs prematurely, when the opposites are not differentiated; that is, not yet prepared to combine satisfactorily¹⁷⁹, because the affects they carry are too strong for the individual to handle. Kimmel (2011) explains that, in this way:

Rather than an inner marriage signifying the inner cohesion of the self, [...] the *death coniunctio* exerts an unconscious pull upon a weak ego to submit to the enthralling image of the one with whom it longs to merge. [...] This precipitates the danger of a dissolution or fragmentation of the immature ego due to the lack of cohesion and differentiation in the psyche. (p. 45)

Hence, in the lesser (death) *coniunctio*, the complexes that populate the individual's psyche guide his development in a false way that compels him to merge with external objects coloured by his own undifferentiated projections (his affect-images). This merging elicits the illusion of total mutuality between self/object, illustrated by relationships of 'immature erotic enthrallment in the oneness with the other. To compensate for the ego's inner deficiencies, such relationships often feature an incestuous engulfment or an over-identification with the maternal' (Ibid., p. 46), emphasising that the illusion of a *coniunctio* is mainly activated by a mother complex. It can be supposed that, in this case, the anima is still identified with the image of the personal mother, indistinguishable from it, and hence, is projected upon a (prospective) partner (1966b, para. 316). If José's relationship to his mother has

¹⁷⁹ In this case, feminine and masculine would merge characteristics instead of holding a conscious balance of the union of their distinctions.

unresolved incestuous traits, or if, in Jungian parlance, he fantasises about returning to the mother's womb (1956), to a state of total undifferentiation, José's libido, instead of being directed toward regeneration, could be applied into regressive forms of desiring to be a child, preserving the immaturity of his ego¹⁸⁰.

¹⁸⁰ That, as a result, would break at any attempt of the unconscious to compensate for its one-sidedness in relating to the feminine.

4.4.4 - Figure 4



Untitled and undated (Artime Gallery, 2009).

4.4.4.1 - Jungian Amplification

The foreground of Figure 4 depicts a large boat, steadily sustained atop a breaking wave. The boat symbolises an object that transports individuals, giving them mobility, and therefore creating transit, which provides possibilities for growth and expansion. Medvedev-Mead (2005) suggests that it is 'a metaphor for transcendental energy', as 'transport for the souls of the deceased over water [Soul boat]', 'as a symbol of [...] the Great Mother' (p. 26). He adds that the boat:

Rode the waves on life's 'day sea' journey and manifested a triumph of life over death. In its mortuary function, it ferried the souls of the dead on a "nocturnal passage" to the underworld [in the "night sea journey"]. In both functions it remained an enduring symbol of

transcendence and renewal. [Playing] a crucial role in the expansion of consciousness, knowledge, and changing weltanschauung (worldview) [...]. (p. 27)

Medvedev-Mead also clarifies that, for Jung, the boat's participation in the experience of the 'night sea journey' refers to the descent into the unconscious. Hence, the boat can stand for a psychic transformation undergone by José in his life's journey, in which he voyages through different stages of consciousness, integrating unconscious material, rendering him regenerated, as if also baptised by the cleansing offered by the waters that surround the boat (Edinger, 1985, p. 58). Water is the basis that sustains this expedition, and considering that 'the sea is the favourite symbol for the unconscious' (Jung, 1959/1968a, para. 298), we comprehend the willingness of the artist to travel through his unconscious¹⁸¹.

As the boat represents the ego and its size is related to the ego's strength (Raff, 2000), in contrasting the spatial proportions used to represent the boat (ego) and the sea (unconscious), the symmetry of their sizes suggests that the ego is prepared to confront¹⁸² the unconscious. The sky in this painting depicts a *coniunctio* (Sun/Moon) where the Sun projects its rays in the boat, and the Moon its own image in it, affirming that feminine/masculine intonations of José's unconscious life are actively participating in this process of self-realization. In the black flag hanging from the boat's mast, the artist has written the word 'Paz' ('peace'), altering the traditional colour that would represent this intention – white – perhaps suggesting that, even if he desires such, the journey will not be peaceful, and could involve the death of some cherished illusions.

¹⁸¹ That with its oceanic oscillations, will move him forward, backward, and sideways in José's attempts to bring it into the light of consciousness.

¹⁸² It is also important to note that the waves in this process represent influxes of information and memories, which surge into José's awareness, either helping him or hindering his progress.

Lastly, the fish, depicted in the bottom left corner of the painting as it returns to the water after a jump, 'is a psychic being, [...] symbolic of sacrifice and of the relationship between heaven and earth'. It is also 'a symbol of fecundity, imparting a certain spiritual sense' (Cirlot, 2002, pp. 106-107). Jung investigates the cultural assimilation of the fish as a Christian symbol – 'a symbol for the *Salvator mundi*' (1959/1968b, para. 94), and considering that the Christ stands for wholeness (divine and human), the fish can also represent the Self. Thus, the fish in José's painting is seen as a confirmation that the Self is orchestrating the transformation he undergoes, shifting his ego to a more peripheral role of attributing meanings to events, hence, signifying that his personal story can give way to human history¹⁸³.

4.4.4.2 - PMA Analysis

There remain two colours yet to be discussed in this painting: purple and pink. In Figure 4, we have a reddish purple, described by Cirlot as 'representing power, spirituality and sublimation' (2002, p. 54), 'expressive of active spirituality' (p. 111). According to Nozedar, the colour pink (red plus white) signifies 'universal, unconditional love' (2008, p. 54), and for Cirlot, pink can be associated with flesh colour, thus linking to 'sensuality and the emotions' (2002, p. 54), as well as being the hue 'of resurrection' (p. 56).

In comprehending Figure 4, the viewer should first observe that there is no indication as to which side of the painting the boat is moving, perhaps indicating both José's lack of direction in life or his capacity to adapt to whatever comes his way. In the lower part of the painting, a mix of white, blue, green, and orange is used for the

¹⁸³ As pointed out by Jung, this depersonalization derives from the tapping of consciousness into the collective unconscious, in which, for instance, the suffering of the individual appears 'not as [her] sorrow, but as the sorrow of the world; not a personal isolating pain, but a pain without bitterness that unites all humanity' (Jung 1931/1969b, para. 316).

sea, with the cold colours perhaps representing the unconquerable essence of the sea (of life), but also the melancholy (blue) that can be experienced in the multitude of sensations (green) that remind the individual of the purposelessness and unpredictability of life (with its low/high tides). These movements may inadvertently have resulted in decisions that led to failures, regrets, missed opportunities, mistakes, or in the fortunate turn of events. Lastly, the use of orange in the water could be related to the necessity for establishing a sense of warmth, the resistance of the artist's inner flame.

Furthermore, the earthly colours applied in the boat may communicate a stability in José's journey, confirming that his ego is prepared to recognize and accept his own limitations without desisting from itself or from life. Affirming this assumption, around the mast, on the centre-line of the boat, involving the square-rigged sails that hang from it, we see purple, which expresses an active spirituality in command of the boat's journey, guiding it with a transpersonal power. Through the rays of the sun and moon, the viewer sees that unconditional love (pink), intellect, and intuition (orange and yellow) accompany the boat's journey. In the upper part of the painting, a combination of cold and warm colours is used again for the sky, presenting a symmetry that may indicate the desire to attain a higher balance between creative thinking (blue) and intuitive ideas (yellow) – that is, allying the operations of cognitive processes to the a-rational and automatic knowledge that derives from intuition, for the progression of life's journey.

The primary metaphor that I relate to Figure 4 is 'purposes are destinations' (Lakoff & Johnson, 1999, p. 52) because implicit in combining the subjective judgement of achieving a purpose is the sensorimotor aspect of reaching a destination; that is, to 'go ahead' with one's plans and not 'become sidetracked' by obstacles, the individual combines the concept of a goal to be achieved with the destination he may follow to

reach it. Hence, these aspects could be discussed with José, observing how emotional implications are involved in his choices and how they are kept or altered through life's journey and its turbulences, aiding him in the evaluation of his capacity to 'get somewhere' regarding the directions he takes (intentions he applies) within his relationships.

4.4.4.3 - Hybrid analysis – PMA, Post-Jungian knowledge, and object-relations theory

Figure 4 is related to a journey through the unconscious, that, based on the complementary sizes in which the water (unconscious) and boat (ego) are depicted, is safe and will probably expand José's consciousness, without risking his mental health. The waters demonstrate freedom – and unpredictability – of movement, perhaps indicating that emotions, past and present, are not being constrained in this process of confrontation. That the contents of diverse emotional polarities and intensities are approached in this journey is confirmed by the expression of contrasting temperature in the colours enlivening the waters.

The contact between Sun and Moon suggests that emotionality and reason are collaborating in his development. Nonetheless, what is at the centre of the boat, surrounding its mast and sails, and thus allowing the wind to propel the ship, is the colour purple, the signifier of an active spirit. In this regard, what contributes to a sense of direction in José's journey is the *Anima* - which is integrated to his ego (the boat) – that which is not him, but is the spontaneous essence of the life within. This integration indicates both the inclusion of an intuitive perspective in José's awareness and the disengagement of his 'ego from all its [unconscious] entanglements with collectivity [its need to reinforce a persona] and the collective unconscious,' which could compromise its autonomy, if absorbed by them (1966,

para. 374). Without forgetting that all these occurrences are embedded in the sea in which the Self bathes, as confirmed by the fish portrayed in Figure 4, this may mean that the Anima has the Self in its sites, and vice-versa, into this deeper oneness characteristic of the soul realm¹⁸⁴.

¹⁸⁴ A realm that is capable of enlarging José's sense of meaning and purpose, emphasising his personal responsibility as an agent of his own life, an attitude that is accomplished while he responds to this archetypal intimation of managing, relativizing, and mediating the balance of opposites within himself.

4.4.5 - Figure 5 (Figure 5 to Figure 8 - Mary Bishop/Martha Smith)



Drowning, undated (The Adamson Collection, n.d (a))

4.4.5.1 - Jungian Amplification

As discussed, the boat symbolises the individual's transit through stages of psychic development, involving the death of the ego's certainties¹⁸⁵. The flow of life, as the uncharted sea, persuades the individual against inertia through its changing emotional demands (tides), making her adapt to fleeting and unknown circumstances. Since in Mary's boat we can identify its direction, namely that it goes toward the painting's left margin (hence, backwards), we may assume that she is looking into the unconscious material of her (perhaps traumatic) past. Because the

¹⁸⁵ An ego that becomes peripheric, so that the personality can be governed by the complex perspective on reality held by the Self.

boat also symbolises the feminine, as it is 'an analogy of the womb' (Jung, 1974/2002, para. 311), we should consider that Mary, drowning in the sea, has no control over her femininity (or does not intend to have), as if expelled from her contact with it. The sea, already portrayed as a representation of the unconscious and of the emotional life, is marked by tormented, aggressive, and unstable waters; thus, we assume that Mary is overwhelmed by this quality of emotions, which challenges her ability to manage them. Jung et al. (1964) write that:

The rising waters represent the risk that one may drown in the unconscious and get lost in one's own emotions. In order to understand the symbolic indications of the unconscious, one must be careful not to get outside oneself or 'beside oneself', but to stay emotionally within oneself. (p. 217)

The woman in the image, Mary's self-representation, struggles with the numinous powers of the unconscious, showing that her ego is not strong enough to cope with its depths. As the symbol of drowning is understood by Jung as 'an inward drowning' (1954/1970, para. 360), we can comprehend that, in her willingness to individuate¹⁸⁶, Mary succumbed to the inner pressures of the Self for her ego's surrendering, instead of navigating through these influences. Hence, that which, in the Self's terms, aimed at the expansion of consciousness¹⁸⁷, resulted in a loss of boundaries of Mary's self-control, resulting in a crisis and perhaps an experience of the Self as a destructive tyrant. This occurred because 'the assimilation of unconscious contents leads [...] to a condition in which conscious intention is excluded and is supplanted by a process of development that seems to us irrational' (Jung, 1916/1966, para. 505). If Mary's ego could have dealt with this 'irrationality' (with PMA's expressions in Robbins' perspective), the transcendent function, which unites

¹⁸⁶ To experience 'the self-realization of the unconscious' (Jung & Jaffé, 1989, p.3).

¹⁸⁷ As for example, questioning the ego in how it registers data, contemplates events, responds to stimuli, feels, expresses, and contains emotions; acts, reasons, intends, plans.

conscious and unconscious contents, would have emerged, irradiating therewith the core of her individuality.

4.4.5.2 - PMA Analysis

The three colours used in this painting are red, white, and green. In the context of a dramatic sky embracing the risk of an individual drowning in the sea, red refers to aggression, failure, and mistakes. Thus, Mary may be confronting feelings of guilt and inferiority, and is tormented by psychic pressures of death and destruction. Hence, this uncertainty in wishing to continue life – or desiring its extinction – may serve to demonstrate the artist's emotional suffering. Furthermore, the colour white, used in the seafoam, alleviates the negative connotation of this painting because, as a colour alchemically related to the initial stages of transformation, its use may signify Mary's first attempts at purifying (refining) the distorted perceptions she extracts from reality, which led her to fall off the boat. Moreover, as the symbolic death (red) experienced in the individual's psychological purification demands a surrendering to time (past and present) in order to purge the traumatic changes/losses that mark her development, white in this context could indicate the reaching of illumination and self-forgiveness.

Lastly, the colour green in this Figure has a negative connotation because it is used to depict what is directly menacing the woman's life (the rough waves). In this sense, green stands for anxiety derived from inexperience and jealousy, which likely contribute to the onset of the affective states that trigger Mary's feelings of guilt and inferiority. She may be unconsciously blaming herself for not knowing (or living) what she suspects everyone else knows (lives). As green can also stand for sensation, the agitated and turbulent green waters in the painting could be a direct representation of these states in Mary, who is as if drowning in a sea of grief.

The primary metaphor that I link to this image would be 'difficulties are burdens' (Lakoff & Johnson, 1999, p. 50), which associates the subjective attribution of high levels of difficulty to situations pertaining to the muscular exertion of the sensory-motor domain of suffering in extenuating events, originating in sensations of discomfort in carrying something heavy that brings one down. I chose this construct for Figure 5 because the woman gives the impression of being 'weighed down' by existence, by the heaviness of her problems, dragged to the bottom of the sea by the burden they place on her, hence, 'bearing down' on her. Thus, we may enquire how Mary associates very negative emotions with her confrontation of difficulties, instead of facing them with courage and hope, which could lead her to rise above her problems.

4.4.5.3 - Hybrid analysis – PMA, Post-Jungian knowledge, and object-relations theory

This painting shows the despair experienced if the deed of the heroine, who journeys the sea in her ship, is overwhelmed by the powers of the unconscious (the waters). Mary is about to be swallowed up by the regressive forces of the unconscious which threaten to destroy her individuating ego. She likely encountered her Shadow on this journey, but instead of profiting from it by integrating repressed material, she was overpowered by it (Henderson, 1964, p. 112). Thus, while attempting to advance in life, she has confronted her proximity to death, revealing that this painting also refers to cycles of death and rebirth. Figure 5 confirms a lack of strength in Mary's ego¹⁸⁸, which attempted to find preservation against dissociation.

¹⁸⁸ That, in accordance with Raff's assumption (2000), already shown, is demonstrated by the small size of the boat when compared to the volume of the waters that carry it across.

Therefore, most likely having an unrealistically high opinion about herself, Mary's ego was inflated by the Hero archetype, whereby the archetypal imagery 'seizes hold of the psyche with a kind of primeval force and compels it to transgress the bounds of humanity. It causes exaggeration, a puffed-up attitude (inflation), loss of free will, delusion, and enthusiasm in good and evil alike' (Jung 1943/1966, para. 110). Her use of the colour green for the waves may reiterate this lack of a global assessment of reality, characteristic of ego inflation, which 'magnifies the blind spot in the eye' (1951/1959a para. 44), for green stands for naivety, permitting the ego's unmediated identification with elements of the collective psyche. This inflation may be what stimulated her to go on a quest without having been 'initiated'¹⁸⁹, which would have afforded her the previous experience of a 'process of dissolving, transcending, or transmuting the infantile images of [the] personal past' (Campbell, 1987, p. 84). If this process had occurred, she would, most likely, have come to terms with the destructive powers of the Shadow with ease since she would have been forearmed to cope with the unknowingness that lay within herself.

¹⁸⁹ Contemporary initiation rites in the Western world have almost ceased to exist, and where they are practised, the depth of their meaning fails to ingrain life and the existence of the individual who experiences them with a sense of sacredness. This view is supported by Eliade (1975), who defines an initiation as 'a body of rites and oral teachings whose purpose is to produce a decisive alteration in the religious and social status of the person to be initiated. In philosophical terms, initiation is equivalent to a basic change in existential condition; the novice emerges from his ordeal endowed with a totally different being from that which he possessed before his initiation; he has become another' (p. x).

4.4.6 - Figure 6



Swan, undated (Maudsley Hospital, 2014)

4.4.6.1 - Jungian Amplification

The swan 'is a liminal bird, able to live in water and on land, spirit and matter' (Werness, 2006, p. 396), which endows it with dualistic capacities. Werness explains that, in Greek mythology, the swan was believed to sing a last song of unimaginable beauty as it died, connecting its image with 'death, love, heartbreaking loss and poetry' (Ibid., p. 396). In Hindu mythology, the swan is considered sacred based on the creed that, 'if offered a mixture of milk and water, [it] is said to be able to drink milk alone' symbolizing 'discrimination between the good from the bad' (Burham, 2015, p. 230). Cirlot (2002) explains that the swan represents 'hermaphroditism, since [...] in its long phallic neck it is masculine yet in its rounded, silky body it is

feminine', an ambivalence that led alchemists to compare it with 'the union of opposites' (Ibid., p. 322). Hence, the swan symbolises 'a primordial unity in which male and female are unconsciously conjoined' (Samuels, Shorter, & Plaut, 1986, p. 65), thus not consciously differentiated. Jung et al. interpret the swan as a symbol of transcendence because of its combination of underwater activities with a terrestrial life (1964, p. 154).

Close to the swan there is a smartly dressed man who is about to throw a net over it. By capturing the swan from behind, the man is acting furtively, taking advantage of its vulnerability. Cirlot (2002) notes that the net 'is closely bound up with the symbolisms of Entanglement and Devouring. A symbol of magic authority' (Ibid., p. 228). Hence, this imprisonment portrays an act of trickery, born out of deception or derived from the application of occult skills. Moreover, the net captures that which the eye cannot observe because it is cast into the unknown waters (the realms of the unconscious), and is directly connected to the fish, a symbol of the Self *par excellence*.

Clearly, the man in this Figure is a symbol of the *Animus*, the masculine aspect of the female psyche (Jung, 1966b). The *Animus*, like the *Anima*, belongs to the most archaic level of the unconscious psyche (Jung, 1954/1969b), hence being 'the deposit [...] of all woman's ancestral experiences of man' (Jung, 1966b, para. 336); however, its individual characterization becomes associated with the personal experiences the woman had with the significant men of/in her life. As any archetype, the *Animus* has a bipolarity that encompasses the meshing of the idea of masculinity to images of violence and power, and also of protection, and guidance. Every father hated man, or lover will potentially carry the *Animus*, projected by a woman who is still unable to develop a conscious relationship to the energies that it symbolizes for her (1951/1959b, para. 34).

A positive integration of the *Animus* offers to women deliberation, reflection, and self-knowledge¹⁹⁰ (Ibid., para. 33), particularly because she learns to criticize her more conventional opinions, searching for understanding of the most personal aspect that gave origin to them. However, if the woman becomes overly identified with the intellectual perspective of the *Animus*, this 'will make violent attacks on the feeling standpoint', preventing 'a *coniunctio oppositorum*' (Ibid., para. 58) between *Logos* and *Eros*. Moreover, when a woman does not consciously relate to her *Animus*, its projection 'gives rise to fantasied relations of love and hatred for "heroes" and demons' (1959/1969, para. 350), leading to illusions that make relationship with the opposite sex inauthentic because there is no relationship with a real man, only with the fantasy of him.

Considering all these explanations, Mary's *Animus* is marked by a negative connotation, for its deceitful attitude and mildly aggressive behaviour, making of him a type of villain. We could say that Mary unconsciously mourns (the swansong) the lack of integration of her male/female aspects (the swan), aspects that, by the power of discernment attached to the symbol of the swan, would, when conjoined, try to preserve their distinctions. As the swan is equally a symbol of the Self, we could say that, as her *Animus* is not integrated, Mary still feels as if her ego is being disintegrated by the power of the a-rationality involved in the process of development stimulated by the Self. She likely yearns to be free from the conditioning of her ego, but is also afraid of the risks and responsibilities that accompany this freedom.

¹⁹⁰ However, it is important to say that Jung's view on the *animus*, written in a period of unchallenged patriarchal values, marked by a lack of male-female equality, has attracted criticism for implying that women's consciousness is inferior to men's, in what refers to the thinking function. Goldenberg (1976) affirms that 'the anima-animus model is clearly more beneficial to men than to women' (p. 447), which she considers to lead to more separatism between the sexes. Conversely, Stupak and Stupak (1990) observe, in Jung's treatment of gender (in the same aspects used by his critics to justify their dissatisfaction with his perspective) a glorification of the 'feminine as a godsend – as the answer [...] to many of the problems encountered in relationships, workplaces, religions, and Western society at large [in which] he promotes the feminine as the savior of our culture' (p. 275). For an in-depth discussion of this subject see Rowland (2002).

Finally, in portraying the fishing net used to capture the swan, we can observe the numinosity – the net as having magic powers – that is attributed to the dangerous actions of the Animus in her life, which threatens her with its devouring power.

4.4.6.2 - PMA Analysis

Figure 6 is composed of four main colours: black, brown, green, and white. Black represents the night sky that surrounds the swan's capture; thus, the colour of 'the unknown' is used to demarcate its uncertain destiny. According to Singh (2006), black has a negative connotation because, where it occurs, sight cannot accurately evaluate what is happening. Thus, black in this figure may represent the unconscious negative beliefs that engender Mary's observations of anxiety-laden events – as in the swan's capture – because the luminosity of consciousness cannot decisively influence their interpretation. In this sense, Mary's unconscious expectations define the pessimistic and defeatist outcomes she derives from difficult situations, without challenging herself to fight back against attacks on her freedom. Moreover, black is associated with death, acquiring 'qualities related to the state of bereavement' (Philip, 2006, p. 74). In this sense, the black sky may also signify Mary's grieving for some non-rational aspect of her personality that is about to vanish (as the swan is an irrational animal).

The man in Figure 6 wears a brown suit that assigns to him a terrestrial energy, demonstrating that he is cognizant of his environment and performs actions strategically, without being swayed by emotions in his decisions (he is grounded). This could be a reminder for Mary that she has these capacities within herself (even if she denies them); that is, she has the ability to act firmly in relation to the gentle aspects of her personality that must be eliminated (the swan). The faded green that colours the ground is considered in its negative connotation because it is therein

that the swan loses its freedom. In this aspect, Philip (2006) describes green as ‘an expression of envy, adhering to the [...] concept as green with envy, i.e. to feel so envious that the bile makes you feel physically unwell’ (pp. 82-83). In this way, the man’s attitude could signify his jealousy of the responsibility-free existence of the swan. Thus, his action could also be related to a difficulty that Mary may have in experiencing her spontaneity, preferring to sequester it from expression. To conclude, the colour white may represent the relativization that is needed in the judgment of all circumstances¹⁹¹ – in this case, freedom/imprisonment – because all events are uncertain as to their duration and effect, hence, affirming the transitoriness of everything, good or bad.

The primary metaphor I associate with this figure is ‘relationships are enclosures’ (Lakoff & Johnson, 1999, p. 53) because the subjective experience of the relationship between man and swan will literally lead the latter to confinement, to live through the sensory-motor experience of being in an enclosure. Thus, it should be considered how, for Mary, her emotional closeness to individuals is understood in terms of sharing and co-existing in a close physical space (as occurs in family and marital configurations), which can become unbearably incarcerating for her.

4.4.6.3 - Hybrid analysis - PMA, Post-Jungian knowledge, and object-relations theory

Figure 6 is related to a negative projection of Mary’s *Animus*, in which her inner image of the masculine is portrayed aggressively, if we consider the man’s cunning approach to the unsuspecting bird. As the *Animus* figure is about to hold the swan prisoner, we observe Mary’s perception of men as embodiments of danger,

¹⁹¹ The colour white is the up *and* the down in the painting’s frame, the in *and* the out in the fishing net, the accumulation in the swan’s torso *and* the expansion in its wings.

causing harm to others and restricting freedom. Moreover, we must recall that Mary's portrayal of this man is a *projection* of her *Animus*, and the expression of the *Animus* figure that *possesses* her by her identification to it – the masculinity within – 'because in practice both states occur together, linked together by projective identification' (Colman, 1996, p. 40). Therefore, Mary's *Animus* is, internally and externally, a source of moderate cruelty, based on its capacity to dissimulate another for the sake of his confinement.

Thus, it should be investigated whether, as a child, Mary felt vulnerable in the face of her father's threatening attitudes, or felt unprotected or attacked by him. Her view of the masculine may be derived from a sudden, or traumatic, change in her comprehension of her father's character, which provoked an extreme shift in her opinion of him¹⁹². In this sense, we appreciate that her father and the beloved men who relate(d) to her took on the aura of betrayers of her naivety or trust¹⁹³.

Furthermore, the *Animus* captures the swan, which symbolises transcendence and hermaphroditism; hence, the potential resolution between opposites, representing the transcendent function. This may indicate that the *Animus* is sequestering Mary's ego capacity to experience wholeness; that is, preventing it from embodying a new attitude toward herself and the world, even after it had endured the suffering generated in bearing the tension between opposites, and that resulted in their mediatory synthesis.

In this way, the wider perspective of comprehension enabled by the transcendent function, which generates a solution to the operations of conscious reasoning and

¹⁹² For example, from considering him a devoted parent to unexpectedly believing him manipulative.

¹⁹³ As a final observation in relation to Mary's *Animus*, it is important to accentuate that the nature of her mother's *Animus* should also be scrutinized, since it also influenced Mary's development of hers.

the unconscious compensations, is most likely distrusted by Mary's Animus, which, with its 'opinions [that] are invariably collective, and override [...] individual judgments' (1966b, para. 334), could be harshly judging Mary's openness to the contents of the unconscious, wrongly perceiving them as sheer insanity. Therefore, it should be observed in Mary both A. the projections upon men that result in her allowing their actions to discourage her from expressing a 'new attitude to the world', 'a renewal of life" (1971, para. 427) aided by the transcendent function, and B. her identification with her inner masculine that imposes a censorious attitude toward her own growth, preventing the enlarging of her experience of herself and the world.

4.4.7 - Figure 7



The cross I love to bear, undated (Maudsley Hospital, n.d.)

4.4.7.1 - Jungian Amplification

In Figure 7, Mary's self-portrait depicts her stabbed by a cross, which penetrates her body. The cross appears to reach her heart – a symbol that, as discussed above, stands as the centre of emotions – thus numbing it. The painting's title demonstrates that there is love in the bearing of this cross, indicating: Mary's affective attachment to it, a sense of control in relation to this painful situation, and her need to exteriorize this inner split (pain/love). As analyzed in Figure 1, the cross is a symbol for the human body, the experience of torture, or of transcendence. Thus, we may expect that Mary believes that, through pain, she will experience rebirth. Moreover, Jung states that the cross symbolises the warding off of evil (Jung,

1984 [1928-1930]), leading us to consider that Mary seeks to protect herself against profane feelings, but in avoiding the experience of challenging emotional states, she also avoids their counterpart, since corrupt emotions would be meaningless to the heart were they not compensated by enlightened ones (and vice-versa).

This duality of all phenomena is especially reaffirmed by the union of opposites expressed by the cross. Cirlot (2002) emphasises that, in its shape occurs the 'wedding [of] the spiritual (or vertical) principle with the principle of the world of phenomena' (pp. 69-70). Thus, we could say that Mary may feel as if penetrated in her emotions by aspects of reality that involve both mundane needs and transpersonal aspirations that she carries within her imaginal world. Her torment, in which the cross acquires an aggressive function, could be linked to a process of martyrdom, requiring the archetype of the Martyr to be observed as that which 'learns to give, to commit, and to sacrifice for others' (Pearson, 1989, p. 3). Clearly, the martyrdom represented in Mary's painting could be associated with the process of crucifixion, in which occurs the experience of 'antagonism, [...] life's agonizing pain, its cross-roads of possibilities and impossibilities' (Cirlot, 2002, p. 71). Hence, Figure 7 may also speak of the agonies in the process of sacrificing oneself, which occur in all close relationships, either increasing happiness, commitment, and trust, or causing resentment, suffering, and an imbalance of power.

Lastly, Figure 7 also depicts dark clouds, which, for Jung et al. (1964), being irregularly shaped, serve as a stimulus for free associations. Cirlot (2002) claims that clouds 'are related to the symbolism of mist, signifying the intermediate world between the formal and the non-formal', and hence, 'symbolic of forms as phenomena and appearance, always in a state of metamorphosis, which obscure the immutable quality of higher truth' (Cirlot, pp. 50-51). Their positioning in the sky, where individuals since ancient times have turned for direction and meaning

because sunrise, sunset, and the moon's phases occur there, means that clouds can either veil or reveal the repetition of cycles. Hence, Mary's unilluminated clouds could refer to her inability to contextualize and situate the perceptions/judgements she extracts from phenomena, since the shapelessness of clouds allows for varied projections upon them.

4.4.7.2 - PMA Analysis

Mary's face is marked by a sense of despair and she raises her arms as if in surrender, imploring the heavens to have mercy upon her suffering, in what could be seen as a religious attitude. Black, grey, yellow, and blue compose the scene. As black generally has negative connotations, the clouds may communicate the passing of troubled times, in which Mary is grieving for something within her that is wounded and unable to heal (the cross remains in her chest). As she faces the left side of the painting, we could say that Mary is looking toward the past, investing energy in something that prevents her from moving ahead unscathed. The grey background denotes uncertainty in relation to the future since 'a grey area is something that is unclear and open to a variety of interpretations' (Philip, 2006, p. 77).

The colour blue worn by Mary is related to depression and fear (Philip, 2006), but as blue also signifies transcendence, she may eventually achieve release from her pain through the realization of its positive function in the development of the potential unity (of good and bad) that sustains her personality. Lastly, the yellow in her hair may indicate that intellect and intuition are not entirely compromised by the emotional turmoil she experiences. Therefore, the rational understanding and unconscious perceptions she gathers from her current situation will most likely propel her to react, perhaps removing her from apathy.

Lastly, the primary metaphor I link to this figure is 'change is motion' (Lakoff & Johnson, 1999, p. 52) because the physical movement involved in Mary's bearing of her cross (sensorimotor domain of moving) – that is, entitling her to change locations – is associated with the subjective experience of change in the individual's emotional states. In this sense, there is an idea that movement (progression or regression) also transforms emotional states, putting them in transit. Hence, we should analyse what aspects emotionally condition Mary to this rigidity in which although she moves around, she is unable to 'enter' into another state of consciousness that would free her from her cross.

4.4.7.3 - Hybrid analysis – PMA, Post-Jungian knowledge, and object-relations theory

Mary's devitalized attitude communicates a loss of interconnectedness between her ego and the unconscious centre of the Self, a loss of soul that is somehow associated with her religious attitude (her quasi-death is inflicted by the cross). According to Jung et al. (1964), there are two main reasons for such a loss: A. when the inner balance and continuity in one's flow of consciousness is disturbed because of attachment to 'some single instinctive drive or emotional image¹⁹⁴' or because of indulgence in 'excessive daydreaming, which [...] usually circles around particular complexes', and B. due to an over-consolidation of ego-consciousness' that 'block[s] the reception of [...] messages coming from the center [the Self]' (pp. 228-9).

Both these reasons cause a dissociation within the individual, with the former deriving from a detachment from a rigid orientation of consciousness, and the latter

¹⁹⁴ For example, allowing one's sexual drive to override all other instinctual urges.

from exactly its opposite. I cannot define which of these motifs led to Mary's suffering; however, I can discern that Mary's loss of soul is connected to an 'essential component of the psyche', its 'religious function' (Jung, 1921/1960, para. 529), which is an innate capacity of the human psyche to have and to contemplate religious experiences – through archetypal symbols, visions, myths – and to produce religious imagery, a function that challenges the psyche's cognitive functions (see Corbett, 1996).

In considering the religious function, it is necessary to analyse whether it promotes wholeness or deceitful understanding in the individual. In this sense, while Mary depicts herself as a lost wandering soul wounded by the cross, this could signify that she either comprehends that a future healing will derive from developing a transpersonal perspective on her life, as afforded by a religious attitude, or that her past and present attachment to religious idealizations prevented her from dealing with unresolved psychological needs, aiding her retreat into defence mechanisms that self-sabotaged her own growth. If this painting represents Mary's redemption toward a genuine religious attitude, it will eventually lead her to 'a spontaneous encounter with the living symbols of the unconscious psyche' (Aziz, 1990, p. 10). For Palmer (1997), this encounter, when mediated by the religious experience, is described as 'a numinous experience of the archetypal [...] foundations of humanity itself, and to that extent it enables the individual to lift himself above his personal problems, and to relate instead to the [...] primordial dimension of his own psychic being' (p. 143).

Thus, Mary could find relief in becoming consciously detached from her own difficulties, observing them as unavoidable constituents of a collective suffering, in which cycles of pain and disillusionment are seen impacting the whole of humanity. But if, on the other hand, Mary has portrayed her realization that religious/spiritual

insights and practices were actually jeopardizing her development, she has probably become aware that she exercises *spiritual bypassing*. This term was coined by John Welwood (1983), and refers to 'a tendency to use spiritual practice to try to rise above our emotional and personal issues, [...] a tendency to avoid or prematurely transcend basic human needs, feelings, and developmental tasks' (Welwood, 2000, p. 11). In this way, the individual who indulges in it tries to heal psychological difficulties at a spiritual level only, avoiding confronting these issues on the cognitive, psychosocial, physiological, and interpersonal levels.

Hence, life's challenges are not faced and integrated; they are deludedly transcended out of certain 'enlightened' rationalizations that avoid the analysis of the individual's dysfunctional psychological issues. According to Cashwell, Bentley, and Yarborough (2007), difficulties that derive from spiritual bypass 'include compulsive goodness, repression of undesirable or painful emotions, spiritual narcissism, extreme external locus of control, spiritual obsession or addiction, blind faith in charismatic leaders, abdication of personal responsibility, and social isolation' (p. 140). Therefore, these are the attitudes that should be analyzed in relation to Mary's search for wholeness, mediated by religiosity/spirituality.

4.4.8 - Figure 8



The demonstration, undated (The Adamson Collection, n.d. (b))

4.4.8.1 - Jungian Amplification

In this painting, Mary stands 'as if' naked¹⁹⁵, and her body is used as a demonstration model by her *Animus*, which appears as a collective body of men, with one of them occupying an authoritarian position, explaining something (unknowable to us) to his audience of twelve men. Hence, Mary deals with different aspects of her *Animus* simultaneously, aspects that, overall, acquire the behavioural qualities of judgment, surprise, and horror in observing the feminine. The audience is distributed in the auditorium of a medical school, and the man closest to Mary sits

¹⁹⁵ There are no graphic images for areolas or vulvae.

in a throne-like chair, holding a teaching pointer that is aimed at her heart, as if he has the power to judge what feelings it is acceptable for her to keep there. In this sense, the Animus explores, without being trusted or preserving privacy, what is most intimate in Mary.

The throne affirms the existence of power relations between the Animus and Mary. For Cirlot (2002), thrones symbolize ‘the “Centre”’, expressing ‘synthesis, stability and unity’ (p. 341). This meaning is also emphasised by the throne’s cubic design, which ‘stands for earth [...]. Denis the Carthusian pointed out that cubic objects are not capable of rotation as are spheres, and that they therefore represent stability’ (Ibid., p. 74). Hence, the man who sits on the throne, a lofty position historically related to divine or royal powers, is a steady figure who centralizes power, and is someone whom it is difficult to question or oppose.

Twelve men attend to the exhibition of Mary’s body, a number that Jung associates with the apostles, the months of the year, and the signs of the Zodiac (1963/1989, p. 172). In Nozedar’s (2008) understanding, this number represents perfection because ‘12 is the result of the number 4 (four elements, four cardinal points, four corners of the Earth) being multiplied by the number 3 (three levels of the Universe, three aspects of any God)’, resulting in ‘the multiplication of the number of the Earth with the number of the Heavens’ (p. 431). If we consider this collective of Animus to be critics capable of observing Mary’s shortcomings, making her feel inadequate and at fault, we may comprehend that their portrayal in a group of twelve may indeed stand for this unattainable (and false) perfection that Mary attributes to them, and withdraws from her.

4.4.8.2 - PMA Analysis

In this painting, there is a combination of neutral colours – white, black, and grey – that diffuse the attention dedicated to its observation. Figure 8 provokes an uncomfortable feeling, related to the shame that derives from Mary's exposition to evaluation and judgement, without being granted an equal standpoint of argumentation (she is naked) from which to challenge the opinions that come her way¹⁹⁶. From the black expressed therein, and its association with what is occult, we may deduce that Mary unconsciously believes herself incapable of resisting the negative influence of the masculine upon her life, or that she grieves for the powerlessness shown in her attitude. Similarly, the grey brings out the painting's depression and inertia – seen in Mary's passive gesture, and in the men's faces in the audience, who look shocked by the sight of her, but do not stop the main gentleman from exerting his condescending analysis of her. Lastly, we have the white, which gives a certain clarity to the dark atmosphere that dominates Figure 8, as if showing that, although no action is taken against the harassment suffered by Mary, neither by her nor by those who witness it, she is conscious of it (disclosing it in her art).

The metaphor I associate most with this painting is 'control is up' (p. 53) because although it is the woman who is standing in this figure, all the men are depicted from a higher position than her (observe their feet in comparison to hers). In this way, as the subjective experience of having control is associated with the sensorimotor domain of being higher than something/someone, Mary feels that these authorities that shame her are 'on top of her', and this feeling should be scrutinized in relation

¹⁹⁶ This painting communicates the unfairness to which she is submitted without having immediate opportunities to release herself from it.

to what, how, and who triggers in her the notion of being lower or standing below in life circumstances.

4.4.8.3 - Hybrid analysis – PMA, Post-Jungian knowledge, and object-relations theory

In Figure 8 – as in Figure 6 – we see Mary's projection of negative *Animus* figures, which, through the shame they elicit in her, push her to face her Shadow. The main *Animus* figure appears judgemental and analyses Mary independently of her vulnerability. This projection of her *Animus* makes her feel ashamed, talked over, and probably controlled. Thus, it is recommended to assess whether Mary holds a parental contour in her contrasexual archetype; that is, whether her animus is conjoined to her father imago and the Oedipal conflicts associated to him¹⁹⁷. Hence, supposing that Figure 8 re-enacts Mary's father imago, we could assume that it portrays her memories of having his beliefs about her personality forcefully imposed on her, showing the loss of his approval, causing feelings of shame, inadequacy, inferiority, and resentment.

Mary cannot hide those parts of herself of which she is ashamed, nor can she hide her shame; that is, what she considers the badness within herself is undeniably exposed, acting as an impediment to her feeling good about herself. In this sense, Fossum and Mason (1986) explain that shame is generated in diminishing the personhood of the individual, who learns to devalue herself, and suggest the necessity of addressing this within the context of underlying family dynamics. Jung (1961), drawing from Freud's teachings, explains that shame is a defence

¹⁹⁷ The lack of separation between these inner images would make it difficult for Mary to form adult relationships with sexual maturity, which can only be fully pursued if the woman has managed to perform the symbolic renouncement and rejection of the oedipally loved father (Colman, 1996).

mechanism that participates in the individual's psychosexual development, especially during puberty, when fantasy activity is increased and the individual desires to be loved by other people besides the parental figures (para. 58). In this way, shame is activated as an obstruction to pleasure, to repress perverse fantasies that modulate the content from the sexual excitements experienced in childhood¹⁹⁸. In observing the Jungian perspective differentiated from its associations to Freud's influences, shame is understood less as a defence and approached as an affective experience deeply connected to the Shadow, 'the "negative" side of the personality, the sum of all those unpleasant qualities we like to hide' (Jung, 1943/1966, para. 103, supra note 5), representing our disowned aspects. Thus, the Animus figures in this painting not only see in Mary what she does not want others to see, but they force her to see it. Moreover, Mary may feel not good-enough to be part of the group that scrutinizes her; hence, portrayed as an outsider, she senses her constitutional incapacity. The shame that is born out of comparison can be turned into envy or rage, since she can feel humiliated. These Animus figures, which are part of the audience, may represent the inner masculine that scrutinizes Mary's appearance and behaviours. Mary's relationship to them suggests her anxiety about intrusive attention, which penetrates her without giving her an opportunity to hide from analysis¹⁹⁹.

Lastly, in understanding Mary's shame, its counterpart should also be analysed; that is, the narcissism attached to it, which, according to Morrison (1989), first originated the shame when, in the mother-child relationship, the infant did not feel admired by the mother, leaving her to wonder what kind of individual she should be in order to

¹⁹⁸ Jung accentuates that, depending on the censorship applied to these fantasies and the seriousness of the psychic conflicts they encompass, shame can be a pathological symptom (1961, para. 59).

¹⁹⁹ In this way, it cannot be denied that sexual aspects should also be discussed with Mary in relation to this painting, for in it there is a sense of *voyeurism/exhibitionism* in the way she is observed by the *Animus* elements.

receive her mother's approval and love. This led the infant to doubt its perception of being 'good-enough', triggering shame, because she believed that her urges for acceptance were not met due to a lack in herself (inferiority, worthlessness). This may cause pathological narcissism to develop as a means to compensate and masquerade the anxiety felt by the experience of this original shame.

4.5 - Findings

This study explored, in artistic expressions of schizophrenic individuals, the embodied foundation of the emotionality (with its positive or negative valence) which, managed by PMA, is connected to the most basic attributions of meaning to the relations of self and others, unconsciously rooting the symbolic significance that will derive from and persist through the perceptions and interpretations the individual has of affective relationships. The following section offers the findings elaborated in the consideration of the three methodologies applied to my data.

4.5.1 - José's inner world

José's paintings demonstrate that his need to integrate his Anima is central to the strengthening of his ego, and hence, to his individuation. In the sequence, I present the meanings linked to his Anima, and how Jung's and Robbins' perspectives would explain the psychic reasons and mechanisms that support these multiple manifestations of it.

4.5.1.1 - Figure 1

1. The Anima shown has an aspect that, through altruistic self-sacrifice (the bleeding flower) and capacity for aggressive protection (the vulva-like image), participates in the process of self-realization undergone by José.

In a Jungian approach, this duality of the archetypal affects connected to the Anima is an indication of its humanization, or what diminishes its numinosity. According to Williams (1963), this humanization occurs through the conscious integration of unconscious contents related to a specific theme (in this case, the feminine), in which the object/person who inspired the affectively overcharged internalization of certain qualities of relationship (the mother) 'becomes a suffering human being, a mixture of loving and hating propensities, instead of a one-sided monster [or an absolute angel]' (p. 48). Therefore, the bipolarity of the psychic image is restored; that is, the maternal transferences that led to the splitting of the mother's imago (and to consequent one-sided projections thereof) are elaborated, altering the emotional and socio-historic narrative of the individual's relationship to it. In this way, goodness and badness become features of the Anima, of those in whom she is projected, and of the feminine within José, maturing his attitude and thus helping him to form stable adult relationships, and, if desired, to create his own nuclear family.

In considering that PMA is responsible for the bonding behaviour of infant/caregiver, which somatically assimilates and enacts the affective relational patterns of responding within this dyad during the attachment phase (Robbins, 2011), we may affirm that the one-sided and negative approach of the mother imago derives from 'frustration of basic need, hostile non-synchronized caregiver responses to infant need signals, [and] distorted, inappropriate responses' (p. 208) experienced by the infant. These support the generation of a psychosocial attachment template (also

internalized as structural changes in the brain, causing a physiological imprint – a standpoint supported by Schore, 1994, 1997), which, rooting the individual's procedural knowledge, is used by PMA to anticipate and model subsequent relationships.

The reconfiguration of the bipolarity of the Anima, or, in other words, of the affective duality linked to irretrievable memories (because implicit, non-episodic) of early relationships with the mother is not dependent on cognitive operations, namely, on shifts of ideational contents that structured this interaction. The restoring of the affective duality connected to specific emotional themes of the individual's life depends on the change in his pattern of unconsciously – and behaviourally – reproducing the affective charge that was associated with this relationship in early infancy. According to PMA's view, this change, which restores the bipolarity of his Anima, can only occur through José's experience of long-term, positive, reliable, and authentic relationships to other women, in which they show him acceptance, patience, empathy, and wisdom in a timely manner, relating to him through honest behavioural attitudes, and exposing their ideas in ways that are graspable by him.

4.5.1.2 - Figure 2

2. The Anima as the feminine aspect of José's personality that finds a conjunction to its masculine counterpart, in the syzygy.

In this way, the pairing of Anima/Animus refers to the integration of José's: 1. inner otherness, which may be wholly unmasculine, 2. inner images of actual relationships to women, and 3. imago of the feminine (formed by how unconscious fantasies and

their archetypal expectations coloured his experiences thereof)²⁰⁰. Thus, his rendering of the syzygy implies the accommodation of aspects of the feminine and masculine, which concretely and transpersonally influence the individual's bodily senses, moods, perceptions, and fantasies, impacting his relationship to sex, love, and the world.

In PMA's understanding, this combination of masculine and feminine principles corresponds to a harmonic connection between thought and PMA. In it, PMA operations stand for the relatedness exerted by the Anima (Eros), since PMA organizes automatic, implicit patterns of expressing and responding somatic-affectively to emotional situations that compel to action. While operating outside focal attention, abstracting and converting intuitive information from sensoriperceptual data to mediate environmental variables, and grounding mental representations, PMA necessitates exchanges with thought. This is essential because the non-symbolic and immediate relatedness afforded by PMA requires the differentiation enabled by thought, which, as an equivalent to the Animus, engenders a contextualized process that 'involves self-reference and recursion, i.e. integration of experience with a continuous [...] psyche that differentiates inner personal mind from outer reality and self from other' (Robbins, 2011, p. 87).

In Robbins' parlance, the three coinciding integrations that in the Jungian perspective afford the syzygy, would, in PMA terms, be achieved by: 1. an acceptance of the a-rational within oneself, as the origin and maintenance of the individual's conceptual adaptation to reality, 2. the experience of in-depth relationships to women who, allowing José to enact the unresolved affectivity

²⁰⁰ For, as stated by Jung, there are three components in the syzygy's occurrence: 'the femininity pertaining to the man and the masculinity pertaining to the woman; the experience man has had of woman and vice versa (here early childhood events are of prime importance); and the masculine and feminine archetypal image' (1951/1959b, para. 41).

unconsciously connected to the embodied/symbolic representation of his early relationship to his mother, could comprehend his unaware repetition of it, and somehow respond to it in a different manner than his mother would²⁰¹; and 3. the practice of continuous self-awareness that embraces that positive *and* negative emotionality can be simultaneously associated with one specific image-schema/archetype-as-such, making fluid the emotional signature attached to it by PMA, namely, adaptive to ever-changing contexts.

4.5.1.3 - Figure 3

3. The Anima serves as a reminder to José of his unresolved mother complex, which, being too affectively-charged to allow integration, fragments his ego in his attempts to elaborate it.

This painting exposes José's lack of differentiation of his Anima figure from his mother; however, through the information available in the analysed paintings, we cannot guess what characteristics of the mother, transferred to the Anima, form the core of his drama in relation to the feminine. For example, if we could affirm that José was overpowered by his mother's attitudes, we would analyse the dynamics of his response to these in his dealings with her and other women. Thus, we could consider whether he became identified with his mother's assertive role or projected it upon those women who, for some reason, can be associated with this attitude, and hence, himself became the counterpoint to it; that is, enacting the role of a disempowered man²⁰².

²⁰¹ Hence, aiding him in the creation of new implicit memories of his relationship to the feminine.

²⁰² In addition, the influences played by the attitudes of his father as both his mother's partner and his parent should also be scrutinized, for the discussion of the father's Anima figure, which also impacted José in the development of his.

In considering PMA's comprehension of José's mother complex, we must first observe that Robbins understands that 'psychosis develops within a particular pathological family constellation that has distorted the infant's initial implicit learning by failure to meet basic psychological needs and by malignant admixtures of hostility, rejection, and distortion of meaning' (2011, p. 295). Hence, the actual conditions met by José through his early development – together with other factors – have contributed to his psychosis, mainly due to the lack of psychobiological synchrony between mother/infant, during critical periods of the organization of his attachment style (Ibid., 2011).

This synchrony depends on the harmonious automatic handling of non-verbal affective cues that communicate meaning between PMA in the mother and PMA in the infant²⁰³. These aspects participate in the modulation of PMA's internal model of regulating affection and, when involving the sensing of distress, fear, and rage, are not only imprinted in the individual's unconscious psychological interpretation of perceived affective cues, but are computed as neurological pathways in the individual's brain, influencing José's relationship to his mother and any other woman who awakens in him an affective interest.

4.5.1.4 - Figure 4

4. The Anima as an integrated feature of the ego, which conduces it to the experience of the Self.

In Figure 4, José's Anima acts to bring his ego back into connection with the Self, as the centre of the psyche which, being greater than the ego, partakes of the

²⁰³ Encompassing facial responses of the mother to the infant's needs, her tones of voice, body postures when attending to him, eye-contact, attention displayed, and tactile information exchanged.

transpersonal, and is not confined to time and space. Thus, the Anima, comprehending the language of intuition, activates its sensitivity within José to access the surplus meaning contained in symbolic imagery and nonverbal experience, which probably impacts the ego to refrain from only *thinking* about feelings. In this sense, a-rational and rational processes can be united, and the suffering that results from the ego-centred impression of being separated from others is diminished, for the Self elicits an extension of the personality not only beyond the personal into the collective, but beyond humanity itself into nature, animal, and cosmos.

This experience creates a feeling of oneness in which all the facets of existence are intimately connected. Thus, the individual may sense that it is integrated to the unitary reality which, from Jung's perspective, backs up our empirical world, representing the *Unus Mundus*, 'the original, non-differentiated unity of the world or Being [...] the primordial consciousness' (1963/1970, para. 660), an overarching unified energy that 'shapes all things' (Jung, 1952/1972, para. 931), and that can be interpreted as an undifferentiated consciousness that precedes the discrimination of phenomena presupposed by consciousness, where all the opposites are still unified.

In considering PMA, the Self's experience would refer to the empathetic interrelationship of self and others stimulated by its operations, in which occurs an undifferentiation between inner and outer realities, since for PMA the centre of experience is 'in the absence of [a] separate cohesive sense of self' (Robbins, 2011, p. 53). PMA is responsible for experiences of reality that are 'holistic or syncretic, combining elements of self and world into isomorphic entities [in which] laws of contradiction, contrast and difference do not apply so that entire identities shift and one person or one thing can be isomorphic with another' (Ibid., pp. 53-54); thus, we conceive that when it has preponderance over thought, it 'acts as to blur the

distinction of external (consensual) reality and intrapsychic (subjective) reality' (Robbins, 2013, p. 155). However, as discussed previously, PMA draws its model of empathy – of feeling together – from the early relationship of the infant to its mother, which means that, depending on its healthy or unhealthy modulation, an adaptive or a maladaptive experience will result from this merging with other individuals, which can result in joyful sensations of collective communion, or in paranoid impressions of being invaded by alien contents (which were unconsciously projected).

4.5.2 - Mary's inner world

Similarly to José, Mary showed difficulties referring to the integration of the contrasexual archetype, the Animus; additionally, however, she also demonstrated that a religious attitude could either propel or prevent her transcendence over the suffering involved in her personal history. I discuss these aspects in sequence.

4.5.2.1 - Figure 5

1. The Animus principle led Mary to become inflated with the Hero archetype, which, in terms of her individuation, aimed at assimilating unconscious contents before she was prepared to consciously deal with their affective depth.

In Figure 5, we see Mary's willingness to enlarge her ego-consciousness, to conquer the opposites within herself, as if to reconnect with her unconscious. Through her inflation with the Hero motif, supported by an identification with the subjugating power she nests within her Animus figure, Mary searches for 'a genuine claim to self-confidence', to be achieved through this archetype, which represents the psychic image who 'has faced the dark ground of his self and thereby has gained

himself' (Jung, 1963/1970, para. 756). In this sense, Mary's inflation²⁰⁴ has diminished her capacity to assess her own limitations. Lastly, we must contemplate that, as the activation of the hero archetype in a man is associated with his need to separate from an overpowering mother (1912/1956a), I would suggest an analysis of the style of mothering experienced by Mary, and how it may have thwarted – or not – her sense of independence.

In Robbins' view, this painting could be interpreted as Mary's attempt to utilize rational thinking to assimilate emotionally charged topics (waters), trying to differentiate herself from the belief system afforded by PMA, and its concrete and somatic attachment to events and people, which leads one to act and feel instead of thinking. In this sense, we observe Mary's willingness to develop abilities to identify and discriminate her feelings; that is, avoiding performing unmediated enactments of the mental states that involve them; as if becoming possessed by their concrete actualization.

However, to be successful in her intention to regulate her emotions, Mary needed to prioritize their affective aspects (particularly the sensations in her body), hence trying to build empathetic interpersonal relationships in which she could introject – affectively and not cognitively – the non-judgemental attitudes of the individuals who relate to her as good objects. These objects, through her trust, would have become internalized and could gradually alter the template of relational interactions of PMA, initially settled by her primary objects. In this way, by having new experiences with new objects, Mary may develop her capacity to conceptualize and contextualize the reality of the world around her, thus allowing her to observe the connection between perceptions, affects, sensorimotor experiences, things, and people in terms of 'as

²⁰⁴ Identification with a collective ideal.

if', or 'as though', hence speculating a connection between them, rather than the sameness between them. This would allow her to sustain her own thoughts and feelings as separated from the implicit memories that work on her (demanding an unmediated relationship between herself and others), and allowing her instead to reflect and learn to think about her feelings.

4.5.2.2 - Figure 6

2. The Animus as a dissimulating energy that imprisoned Mary's ego, preventing the compensatory attitude of the transcendent function to rectify her one-sided perspective on reality.

Mary's Animus is shown acting within her to maintain the directedness of her consciousness, an action that, although fundamental in regulating her ego's functions, may be preventing Mary from assuming a new attitude to the world, made possible by the intervention of the transcendent function (Jung, 1971, para. 427). The ego is capable of reaching insights that encompass conscious and unconscious knowledge through the transcendent function (Jung, 1958/1969, para. 145), which supplements the conscious attitude because it interprets the apparently non-contextualized expression of highly charged affects that accompany unconscious material (Ibid., para. 167). Hence the transcendent function, if allowed to spontaneously occur or if deliberately practised, is what makes the individual associate the arousal of an affect with the experience of a mood, and in turn with the meaning they globally carry for her, by allowing the association of unconscious fantasies with these commotions (affect/mood) and showing the core reasons for their connected manifestation.

From the perspective of PMA, the lack of expression of the transcendent function

would mean that the operations of thought are not grasping the symbolic meaning that is not in the constitution of enactments, but that can be derived from them when they become the focus of interpretive awareness. Thus, Mary's thought process is failing to perform an integrative, cognitive-affective approach to the expression of her relational behaviours, which would analyse them in terms of expressing: A. the procedural knowledge acquired by the individual through her learning processes, and B. the patterns of the attachment substrate from which PMA draws information. The result is that 'the mental work of self-object differentiation, mental representation, integration, recognition and control of emotions', that are operated by the cognitive functions are not fully exerted in Mary's self-observation of her unconscious behaviour (Robbins, 2011, p. 209), solidifying her affective attitude to life.

4.5.2.3 - Figure 8

3. The Animus as a principle that diminishes Mary's potency, making her ashamed of herself and forcing her to contemplate her Shadow without preparation for its integration.

Mary is incapable of confronting and making conscious her Shadow, which would initiate the further possibility of becoming aware of the projection of/identification with her Animus. Mary's nakedness in Figure 8 shows how innumerable features of her Shadow are consolidated and attached to her body, to its sensual and sexual needs, to its odours that testify for its vitality (or lack thereof), to its expressions of pleasure and pain, and to its concentration of somatic memories. In this sense, by mainly living her life in the realm of thoughts and ideas, Mary has rejected the materiality and symbology of her body. This also prevents her from psychologically individuating because she ignores A. her responses to her body's needs and B. the

way she experiences it in relation to other bodies, intermediating relationships, are sources of the generation of meaning between interacting individuals, and formulate the emotionality attached to these encounters.

In considering PMA, this aspect in Mary's psyche would mean that, although PMA – the body's mind (Robbins, 2011, p. 24) – is the mental activity prevalent in her adaptation to reality because she is a psychotic individual, she does not direct awareness and focal attention to the knowledge that her body unconsciously manifests. In this sense, Mary is not consciously in contact with the ways her body *feels* and *responds* to the sensory-perceptual and motor impressions that receive and communicate meaning in her interactions with people and things.

4.5.2.4 - Figure 7

In Figure 7, Mary links a religious symbol (the cross) with her inner dissociation between pain and love, which leaves the viewer pondering whether the religious attitude, which mediates her encounter with the collective, is the source of or the healing for this fragmentation. Hence, the religious attitude is marked by this duality that can either conduct the individual toward A. the 'experience of the numinosum' (Jung, 1938/1969, para. 9), which occurs independently from her will, and 'causes a peculiar alteration of consciousness' (para. 6), or B. the experience of inflation, namely, the unconscious identification with images of the collective.

If we consider that Mary will integrate unconscious contents with the aid of religious/spiritual practices, these would act as 'great psychic healing systems' (Jung, 1945/1970, para. 478), based mainly on their use of metaphors that extend the individual's way of thinking about the unknowable – not only conceptually, but experientially – by alluding to divine explanations for human experiences of

suffering, in which the opportunity to find a symbolic meaning in the acceptance of pain is accentuated. This is accomplished when one confronts psychic suffering not only from a personal perspective, but through a universal lens, which sacrifices the ego-centred analysis of reality, and makes loss and illusion sacred through the acknowledgment of an ordering principle supraordinate to the individual's ego-consciousness, reachable through the Self²⁰⁵.

From Robbins' perspective, the duality offered to individuals by religion elicits discussion as to whether the experience of a lack of separation between self and others afforded by PMA speaks of a genuine empathetic connection to the collective, or of the manifestation of unconscious and infantile introjective and projective identifications, provoking experiences that are in service to the ego, and not the collective.

4.6 - Analysis of design

The design of this study analysed the representation of embodied experiences of affects and emotions – and the attitudes ignited by them – through their embedded expression in symbolic images, rather than focusing on these images as sole carriers of metaphorical meaning. My methodologies were created during the writing of this thesis, and require further testing to guarantee their efficacy.

4.6.1 - Evaluation of the data analysis

It must be emphasised that, in the development of the second and third methodologies of this study, no codified system for the analysis of the psychosocial

²⁰⁵ That finds meaning rooted upon something other than logic, and associations of cause and effect.

themes/emotions expressed by the images in the paintings was used. In this sense, different researchers could reach observations that differ from mine, based on their own intellectual judgment and intuitive understanding of the mental enactments externalized on the canvases analysed, showing therewith an unavoidable bias in my and in any person's intervention that would apply these methodologies. Hence, to minimize the analytical bias of these methodologies, I would suggest that more researchers, preferably analytical psychologists with expertise in comprehending body language (nonverbal communication), analyse these paintings, using the same categories of analysis that I have deployed. I believe that a strategy of testing and criticising these two devised methodologies, reliant on the evaluative intervention of this group of qualified professionals, could provide verification as to the validity of the observations I have proposed in this study²⁰⁶.

I also consider that a better discussion of the cultural intricacies portrayed differently in the artworks of José and of Mary should be explored, to reinforce the aspect of cultural situatedness that is involved in PMA's modulation. This would claim for an in-depth analysis of the local, and not global, compound or complex metaphors used in a specific culture – that derive from the combination of primary metaphors – which are less connected to a direct experiential basis (Grady, 1997, p. 47) and less universalized²⁰⁷, thus representing the culturally contextualized ways that different

²⁰⁶ These professionals would need to consider in these replications of my methodological interventions the total observation of the use of colours, the depiction of postures, facial expressions, and behaviours, the association of primary metaphors to the artworks, and the suggestion of emotional issues that could be basing the mental states that are possibly enacted in the artworks. These emotional issues, in turn, must be taken as 1. motion that became e[x]ternalized – for the sensory-perceptual motor basis that cannot be seen but enabled their creation and permanence through time, 2. emotions that were incarnated in the artist – through the affective charges contained in her memories and experiences, and 3. symbolic expression – representing all the metaphorical and conceptual meaning born out of their experiential origin.

²⁰⁷ Grady (1997) exemplifies this issue by presenting two primitives - ORGANIZATION IS PHYSICAL STRUCTURE and PERSISTING IS REMAINING ERECT, that is, rooted in (more or less) universal associations practised by infants around the world in relation to the environment that surrounds them, that mentally represent relationships in time and space, and that are included within the complex conceptual metaphor of THEORIES ARE BUILDINGS, which manifests in certain cultures.

populations use to deal with their associations of the doings of the body with the conceptualization of language.

Moreover, although research in colour psychology is still at an early stage of development (Elliot, 2015), the same attitude I suggested in the above paragraph regarding the theoretical exploration of the local uses of *physical metaphors* could also be applied to the culturally-specific ways in which colour-meaning associations are constructed through metaphors that speak of *semantic colour associations*. These associations show the connotative meanings of specific colours that derive from social and emotional experiences shared by individuals of the same culture, linking the bodily, emotional, and psychological experiences of perceiving them to their cognitive representation in a manner that also observes their cultural underpinning (see Löffler, 2017).

Still in relation to colours, as we have seen in my analysis of data, most have a dual meaning, representing both positive or negative aspects of the experience linked thereto²⁰⁸; therefore, it is important to improve the ways in which colours are analysed in an artwork. Hence, I support the development of research in colour psychology in a way that approaches the biological predisposition and experience-based knowledge individuals have for intuitively making use of *couplings* between the colours applied in their artworks and the suggestion of the emotional meanings the artist may want to transmit by this means²⁰⁹. Furthermore, when the title of the

²⁰⁸ For example, orange can denote the healing capacities of spirituality but also the toxicity in situations.

²⁰⁹ For example, researching how colour associations to emotions are intrinsically interdependent on sensory-perceptual experiences, i.e. as red becomes linked to anger because, in physiology, the emotion of anger results in facial flushing (Changizi, Zhang, & Shimojo, 2006).

painting can be accessed, it must be utilized in the overall analysis of the artwork because it helps the researcher to understand the context of its creation²¹⁰.

Lastly, I argue that the revelation of the personalization of the archetypal material afforded by my third methodology – which connects archetypal energies manifested on canvas to the actual experiences possibly lived with the parental figures that anchor them – which points to specific psychological dramas experienced by the artist²¹¹ can stimulate in the patient a more reliable differentiation of reality from fantasy, of inner world from outer world, as the numinosity of archetypes recedes. In Robbins' parlance, this humanization could be understood as the process by which the emotionally charged data gathered and expressed by PMA through the experience of bodily states that became intrapsychically attached to a given image-schema/archetype-as-such – and then to primary and complex conceptual metaphors derived from it – are non-verbally *and* verbally worked through. This contributes to a metabolized linkage of affect and its related mental representation, guaranteeing that the bodily states and emotionality connected to this linkage are truly translated into images and words (image-schemas), and not discharged in enactments. This results in the elaboration of symbolic thoughts that mediate the possibility for the individual to navigate through sensory-perceptual and motor experiences psychically, naming and understanding the mentally represented emotions to which they are connected.

²¹⁰ Auxiliating in the interpretation of feelings and unconscious psychological conflicts that may be depicted therein.

²¹¹ To be discussed with her, with the aim of checking if the researcher's supposition coincides with the individual's story, with her vivid relationship with the artwork.

CHAPTER 5 - PMA OPERATIONS AND THE ACTIVATION OF ARCHETYPES IN SHAMANIC PRACTICES

This chapter analyses PMA operations and the activation of archetypes that occur through participation in shamanic rituals where Ayahuasca, a mind-altering brew that elicits altered states of consciousness (ASCs), is ingested. To examine their mystical/spiritual experiences, I interviewed five Brazilians associated with the rituals of the Santo Daime doctrine and five Europeans who had participate in neo-shamanic rituals connected to the Brazilian doctrine. Before I present my methodological approach to these populations, which was based on Ricoeur's theory of interpretation, I discuss the socio-historic particularities that demonstrate how the spirituality of these populations is meshed with their cultural identities. I also outline the neuropharmacology of Ayahuasca that causes the behavioural and psychological effects to which it is linked.

5.1 - The Brazilian Santo Daime doctrine

In this section, I describe the socio-historic and cultural characteristics of the official establishment of the Santo Daime doctrine in Brazil, founded by Mestre (Master) Raimundo Irineu in 1931. I also describe the rituals performed in the doctrine, to acquaint the reader with what is experienced during the ceremonies by the Brazilian participants in this research. In its defining nomenclature, the adjective 'Santo' means 'blessed' while 'Daime' comes from the imperative grammatical mood of the verb 'to give' (*dar*), which, in the conjugated form 'dai-me' (give it to me) requests something to be given to oneself²¹². This doctrine has its foundations in a

²¹² Hence, when involved with the doctrine, the individual is asking to be given insights from the entheogen qualities of the brew. According to MacRae (1992), in the original spiritual revelations of Mestre Raimundo Irineu, these insights should be related to the claim for love, light, and strength.

hybrid religious background, with its beliefs and practices based on knowledge derived from the different cultural groups that contributed to its establishment during the 19th century – indigenous peoples of South America, African descendants, South-American *mestizos*²¹³, and Europeans. According to Labate and Pacheco (2004), in its formation: 1) the indigenous/Amazonic culture contributed to the Ayahuasca brew recipe and conveyed to *mestizos* their native ritualistic ceremonies, 2) the European culture contributed their notions on Catholicism and esoteric knowledge²¹⁴, and 3) the African-Brazilian culture introduced the African spiritual deities – Orishas²¹⁵.

In Labate's and Pacheco's perspective (2004), the rubber-tapper culture and beliefs of Kardecist spiritism²¹⁶ should also be included as foundational aspects of the doctrine. As stated by Vieiralves-Castro and Araújo (2008), indigenous Ayahuasca shamanism was practiced in the Upper Amazon, Peru, Colombia, and Bolivia, where

²¹³ Mixed race individuals of miscegenated Amerindian, African, or European descent.

²¹⁴ In referring to esoteric or occult knowledge ingrained in the doctrine, Oliveira (2011) clarifies that Mestre Irineu was affiliated to the Esoteric Circle of the Communion of Thought (*Círculo Esotérico da Comunhão do Pensamento* - CECP), an institute created in 1909 by a Portuguese expatriate, in São Paulo. Bomfim (2015, October 29) affirms that the CECP was responsible for the divulgation in Brazil of esoteric ideas and beliefs that were disseminated during the 19th century in Europe and the USA. Bomfim also states that one of the symbolic patrons of the CECP was Swami Vivekananda, a Hindu religious teacher who was amongst the first to bring Yoga teachings to Western societies. The knowledge acquired from Swami Vivekananda's philosophical ideas may also have contributed to the belief of the doctrine that the soul reincarnates after death. Moura da Silva (2006) adds that the esotericism present in the religio-moral preoccupations of the Santo Daime doctrine reflects the aspirations of the European traditions of Anthroposophy, Rosicrucianism, and Theosophy.

²¹⁵ Adepts of the Santo Daime doctrine believe that they may experience spirit possession (*incorporação*) by these Orishas. These deities and their specific characteristics derive from the cosmology held by Yoruba, Fon, and Bantu beliefs brought from West Africa by enslaved captives during the time of the Portuguese Empire (Labate & Pacheco, 2004).

²¹⁶ Camurça (2000) defines Kardecist spiritism as a neo-Christian religion, because it shares many of the beliefs propagated by the Christian faith, with the principal exception of its inclusion of the concept of soul reincarnation, for the individual's continuous progress of her personal capacity for perception, insight, and understanding. Lewgoy (2008) explains that this religion, which was founded in France during the 19th century by Allan Kardec, aimed to bring rationality to the religious pursuit, and is based on the precepts of: revelation; repetition of family bonds that are carried from a previous to a subsequent life, since family ties are not destroyed by reincarnation; and the proximity of the living individuals to the spirit of those whom they loved and who have departed to the afterlife (and who may even be contacted via mediumistic seances). Lewgoy (2008) also affirms that Brazil has the largest number of Kardecist spiritism adepts.

'tribes like the Tukano, the Kaxinawá and the Siona [...] used [...] Ayahuasca (which in the Quechua idiom means 'vine from the spirits)'), since the times of the 'Incan Empire'²¹⁷ (p. 30). These tribes used Ayahuasca in community rituals, and, over time and through migratory movements, their shamans, who happened to be *mestizos*, began to apply their native knowledge to the more 'civilized' scenarios they accessed, offering healing to outsiders to their communities (Ibid.).

Thus, during the peak of the rubber-tapping business at the beginning of the 20th century, these shamans increased their contact with non-indigenous Brazilians and newcomers who had moved to the Amazonic areas in search of employment²¹⁸ (Groisman, 1991). According to Labate, Cavnar, and Freedman (2014), during the years of formation of the Santo Daime doctrine, 'both displaced indigenous people and *mestizo* rubber tappers²¹⁹ [became] engaged in a syncretic creation of rituals that help[ed] build ethnic alliances and political strategies for their marginalized positions' (p. 4). In this context, in 1913, Raimundo Irineu Serra took Ayahuasca for the first time from the Kaxinawá tribe (Monteiro da Silva, 1983). When Mestre Raimundo²²⁰ moved to Acre²²¹, the economic crisis in the rubber-tapper industry²²²

²¹⁷ Which started developing ca. AD 1100-1400, and expanded its influence from the Cuzco area of highland Peru to produce the largest empire in the New World ca. AD 1400–1532 (Chepstow-Lusty et al., 2009).

²¹⁸ Losonczy and Mesturini (2010) explain that what occurred was a generalized movement of individuals, for the indigenous tribes of the western side of the Amazon had also been migrating since the 16th century due to the exploitative occupation and appropriation of their territory. For these populations, the excesses committed by the exploitation colonialism became unbearable with the rise of the rubber-tapper industry, which was mostly ruled by North-American and European capital.

²¹⁹ Who, as revealed by Losonczy and Mesturini (2010), used Ayahuasca as 'an accessible medicine for [their] ailments' because they 'had no other ways of receiving medical treatment' and Ayahuasca helped them 'to cope with the climate conditions and the exhaustion derived from the working routine' (p. 170).

²²⁰ According to Moreira and MacRae (2011), he was the grandson of African slaves who worked in the exploitation of vegetable oil (coconut), in São Vicente Férrer, a town in the north-eastern state of Maranhão, Brazil, and that was originally occupied by two main indigenous tribes, the *Tapuias* and the *Guajajaras*.

²²¹ A northern state of Brazil that is bordered clockwise by Amazonas to the north and northeast, Bolivia to the southeast, and Peru to the south and west.

²²² Moreira and MacRae (2011) also explain that the situation in the rubber-tapping communities has never been fair regarding the relationship between employers and workers, who were kept in a

had already commenced²²³. During this time, he had many Ayahuasca sessions with his friends Antonio and Andre Costa, and the three ultimately created ‘the “Circle of Regeneration and Faith” (CRF), an esoteric ayahuasca-drinking group that predated Santo Daime’, in which Mestre Irineu started having visions of ‘an old woman named Clara’ (Labate & Pacheco, 2004, p. 306).

This female spirit, a representation of the Virgin Mary in the form of the Queen of the Forest²²⁴, revealed to him that he would create a religious doctrine based on her²²⁵ guidance, expressed mainly by the ideas that form the lyrics of the hymns²²⁶ that Mestre Irineu would ‘receive’ from the astral plane. Traditionally, members of the Santo Daime doctrine firmly believe that the structure of their rituals derives from the commands of this feminine entity²²⁷. Moreover, this Marian apparition explained

situation of near slavery, working very hard and receiving little in return. These workers also had to cope with malaria, fierce animals, and the hostile reception from indigenous Indians, who strongly resisted the invasion of their lands. All these variables may support the fact that for these initial users of Ayahuasca, the brew was seen as the ‘medicine of the poor people’ (Losonczy & Mesturini, 2010, p. 171), and not as a way to reach higher states of consciousness.

²²³ Because the English investment in this business had decided to abandon the Brazilian territory and invest in the Malaysian instead (Moreira & MacRae, 2011).

²²⁴ In the syncretism generated from the combination of the local indigenous animism to the elements of Catholicism, this is equivalent to the figure of Our Lady of Conceição, the patron saint of the Amazon State.

²²⁵ In addition to this female apparition, Goulart (1996) also emphasizes that there is a mythological narrative that affirms that Mestre Irineu was in contact with a masculine entity, Dom Pizango or Dom Pizzon, during these first instances of ingesting Ayahuasca. This male character was interpreted as the guardian of the healing properties of Ayahuasca. In this sense, in this mythical report of the beginning of the doctrine, it has been divulged that this elemental being (Dom Pizango or Dom Pizzon) manifested to Mestre Irineu in his visions in the figure of a Peruvian *mestizo*, who accepted Irineu as a suitable candidate for initiation in the powers and mysteries of Ayahuasca consumption. However, Bercê’s (2007) research affirms that Dom Crescêncio Pizango was in reality an embodied man, a Peruvian *mestizo* who mundanely initiated Mestre Irineu in the drinking of Ayahuasca.

²²⁶ Goulart (2004) writes that Master Irineu wrote 132 hymns, which together are called his ‘hinário’. Many other personalities who became important for the development and divulgation of the Santo Daime doctrine, and are therefore considered spiritual leaders for the communities and known as Godfathers (Padrinhos) or Godmothers (Madrinhas), were also authorized to write and sing their own hymns at rituals. (Goulart, 2004). Pereira de Queiroz (1973) explains that the terms Padrinho and Madrinha are derived from characters that were typical to Brazil’s rural past, and that the individuals who had these denominations bestowed upon them were seen by the communities as miracle makers. These were pious, saintly people, who could offer, by the godlike presence of their figures, a certain protection to impoverished and disempowered communities.

²²⁷ Goulart (1996) explains that the contrast between the anecdotal reports that approximate the origin of the Santo Daime doctrine to the masculine entity aim at associating Ayahuasca to a more shamanistic (hence, less Catholic) current, that situates in the guardian of the vegetable the power to

to him how the visions (mirações²²⁸) of the Ayahuasca experience should be refined through sexual abstinence (in the period before the ritual) and partaking of the correct diet (Goulart, 2004). Mestre Irineu spent approximately 20 years developing the uses of Ayahuasca before institutionalizing his doctrine in 1931²²⁹ (Monteiro da Silva, 1983). After his death (1971), many schisms occurred within the CICLU²³⁰, the most important of which culminated in the creation of the CEFLURIS²³¹, which, for MacRae (2004), was central to Santo Daime's subsequent (inter)national expansion²³² (Both the Brazilian and European participants in this research participate in ceremonies affiliated to the CEFLURIS).

teach the individual. This context, of being connected to the knowledge held by indigenous Indians, was interpreted as related to black magic or demonic pursuits by some initial adepts of the Santo Daime, who considered themselves more 'civilized' than their indigenous acquaintances, and therefore, more enlightened. On the other hand, the reports that emphasize the guidance offered by the Virgin Mary to the Santo Daime doctrine aimed at claiming that the Santo Daime doctrine connects the individual to the sacred, the religious; namely, to a more transcendental realm of existence, that is not mundane, in which dwells the purity and goodness of the Mother of the Christ, and that, on special occasions, can be accessed by mortals.

²²⁸ Alverga (2008) clarifies that the term 'miração' was coined by Mestre Irineu to designate the visionary state that Ayahuasca is capable of stimulating when used in the Santo Daime doctrine. The verb 'mirar' means to look at, to contemplate. From this verb is derived the substantive 'mirante', which signifies a high and isolated place from which one can have a panoramic view over a vast landscape. The noun 'miração' combines the nouns 'contemplation' and 'action' (mira+ação), an attitude that demonstrates that the coiner of this term was fully conscious of the power of the journey of the ego within the visionary experience, which is characteristic of the shamanic ecstasy' (online).

²²⁹ Monteiro da Silva (1983) states that the Santo Daime doctrine began in Alto Santo (March 26th, 1931), in the municipality of Rio Branco, capital of the state of Acre, which was popularly known as the capital of the western Amazon basin. This community had started with Irineu Serra, José Neves, and some individuals from Brasiléia. Monteiro da Silva (1983) clarifies that on May 21st, 1962 this community was officialised as an esoteric centre, and that on December 23rd, 1971, it disengaged itself from the Esoteric Circle for the Communion of Thought in Sao Paulo, and became known as the Centre of Christian Enlightenment of the Universal Light (CICLU).

²³⁰ Regarding the existence of other parallel religious movements that offered Ayahuasca as a sacramental beverage to stimulate healing, it is important to consider that there were a further two such movements, which existed independently from the Santo Daime doctrine, albeit being inspired by it. These are the União do Vegetal - UDV (Union of the Vegetable), founded in 1961 by José Gabriel da Costa, and the Barquinha (Little Boat), an organization formed by a group that split from Mestre Irineu's guidance in 1945 (Albuquerque, 2011).

²³¹ 'Centro Eclético da Fluente Luz Universal Raimundo Irineu Serra' ('Eclectic Center of the Flowing Universal Light – Raimundo Irineu Serra').

²³² A schism that occurred due to the actions of Padrinho Sebastião Mota de Melo, who created his own community registered under the denomination of CEFLURIS. Although this 'branch' of the Santo Daime doctrine is not recognized by CICLU as an official 'heir' to the principles and teachings of Mestre Irineu, it is the most influential community in Brazil. CEFLURIS is considered a more eclectic Santo Daime group, when compared to the traditionalistic CICLU.

Regarding the characteristics of the rituals of the Santo Daime doctrine²³³, Albuquerque (2011) notes that for *daimistas*²³⁴ the sung hymns are an educational tool which teaches them to master their processes of self-knowledge²³⁵. CICLU or CEFLURIS communities and groups generally have eight types of official ritual that begin after sunset and occur mostly indoors, in the premises of the 'church'. Groisman (1991) lists these rituals, involving both men and women, as follows: baptism, wedding, mass, prayer meeting, 'concentração' (concentration), 'hinário' (singing of the hymns), healing, and 'feitio' (Ayahuasca preparation). The first three rituals – baptism, wedding, and mass – are inspired by the Catholic liturgy and, together with prayer meetings, do not involve Ayahuasca (Ibid.).

The 'concentração' (concentration) or 'cura' (healing) involves the ingestion of Ayahuasca (drunk twice) through periods in which the participants are kept sitting in meditation²³⁶. According to the doctrine's official website, the ritual of 'concentração' involves two main stages; that is, 1. the concentration proper, an 'attempt to abolish thoughts in the mind, avoiding the free association of ideas' in which 'attention and introspection are trained', and 2. the 'meditation', 'a stage above the capacity for concentration' with the purpose of 'reaching a state of contemplation, [...] free of thoughts' (Santo Daime, a doutrina da Floresta, 2000, online).

²³³ Celebrated in rural communities or urban groups, be they connected to CICLU or CEFLURIS.

²³⁴ A daimista is an adept of the Santo Daime doctrine.

²³⁵ Regarding the contents of these hymns, Vieiralves-Castro and Araújo (2008) clarify that 'they make reference to the Christ and to the Virgin Mary, invoking and praising *mestizos*, elemental beings from the forest and from the waters, communicating with their singing elements from spiritualism and from Allan Kardec spiritism, as the belief in the reincarnation of the spirit after death, and notions on the concept of Karma' (p. 31).

²³⁶ The meeting classified as a work of 'concentração' occurs twice per month on specific dates, the 15th and 30th, and may involve the initial playing of some ambient music, generally without accompanying song.

The 'hinário' or 'bailado', which could be translated as a 'danced ritual', occurs on the 27th of each month, and can last for up to 14 hours. In it, the entire 'hinário' (the conjunct of many hymns) of a specific Mestre, Padrinho, or Madrinha is sung, accompanied by the playing of instruments and the coordinated dancing of all individuals present on the premises²³⁷. According to the regimented rules²³⁸, *daimistas* face inward towards a central table nearest to which the most senior members are located. When everyone has been served Ayahuasca, the dancing commences²³⁹. It is important to note that the instruments played during the 'bailado' simulate the sounds of military troops moving through a battle (Groisman, 1991), an allusion to the spiritual battles one confronts on Earth.

Regarding the ritual of 'feitio', Dawson (2013) affirms that *daimistas* hold two perspectives, which are 'the belief that one's psychological and physical disposition during the *feitio* has a direct impact upon the character of the Daime produced; and second, the conviction that ritual participation produces a qualitatively new kind of self' (p. 230). According to Guimarães (2012), this ritual is tied to the lunar cycle and during its execution all involved drink Ayahuasca and sing hymns, with women²⁴⁰

²³⁷ According to Groisman (1991), the ritual of the 'hinário' is connected to the dates for celebration of the most significant Christian festivities, and to the dates of birth and death of the most important personalities of the Santo Daime doctrine.

²³⁸ There are many rules that control the way in which individuals should behave at these rituals, including how they dress, and their physical distribution within the building structure of the 'church'; that is, men and women are separated and placed in lines according to their age, relationship status, and height. *Fardados* (a term that refers to a formal initiate as a member of the doctrine, and hence, not merely a participant in its rituals) are the individuals responsible for applying the rules and for aiding other members or participants if they need help during the ritual.

²³⁹ Groisman (1991) writes that: 'the "bailado" consists of a rhythmic and repetitive body movement, in which the individual has to accompany the synchronistic collective movement, according to the rhythm of each hymn and to the speed of the grooving of the group. There are three genres of "bailado": the waltz, in which the upper body parts move, while the feet remain almost unmovable in the ground; the march, in which the whole body is in movement, following the guidance of the feet; and the mazurka, in which the individual performs a 180 degrees movement, swinging first to the left, and then to the right' (p. 148).

²⁴⁰ Women cannot participate in the ritual of 'feitio' during their menstrual period, because native indigenous peoples believe that the blood coming out of a woman's body is cleansing her entire organism, and is therefore an impure substance that should be kept away from the sacred Ayahuasca (Guimarães, 2012).

being responsible for the gathering of the leaves from the shrub ‘*Psychotria viridis*’ (also called *Rainha*, namely, ‘queen’), and men for the collection of the vine²⁴¹, that is, the ‘*Banisteriopsis caapi*’. After the harvesting, women clean the leaves, while twelve men pound the vines with wooden hammers²⁴². After the pounding, they are combined in layers inside large pans, together with water, and brewed in the furnace under the supervision of a senior *fardado*, who knows the cooking time of the Ayahuasca, which may lose its psychedelic properties if overcooked²⁴³ (Guimarães, 2012).

5.2 - European Neo-shamanism and its interface with Ayahuasca

In this section, I discuss how Neo-shamanism – practised by the European participants in this research – is a diverse, socio-historic, spiritual, and psychological phenomenon, a product of the Western imagination, and the combination of universal and culturally-specific knowledge on shamanism. Influenced by the search for healing, Neo-shamanism can also establish itself as a political spirituality. The term ‘Neo-shamanism’ was coined by Rothenberg (1985, cited in Wallis, 2003, p. 30) and utilised to differentiate indigenous shamanism from the Western approach. Neo-shamanism²⁴⁴ is a global spiritual practice, a re-emergence of a religiosity that,

²⁴¹ This rigid gender separation is based on the indigenous tradition that attributes to the shrub the feminine essence of Ayahuasca; therefore, in respect to the plant, it is recommended that it be handled by women. On the other hand, the phallic-shaped vine represents the masculine element of the brew and is cared for by men (Ibid.).

²⁴² These men must be gentle in the beating of the plant, and are advised to hold positive and elevated thoughts while in action, because it is believed that their mental state during this activity has a crucial effect on the quality of the visionary properties of the Ayahuasca they have produced.

²⁴³ When the brew is finally ready, the senior *fardado* uses a wooden trident to poke the pan three times, to evoke the Sun, Moon, and Stars, so that these elements will bless the content that has just been prepared, and that will be drained and stored for future rituals (Ibid.).

²⁴⁴ Sanson (2009) notes that many other terms are used interchangeably to refer to Neo-shamanism, including “core shamanism,” “Harner shamanism,” “urban shamanism,” “modern shamanism,” “contemporary shamanism,” “modern Western/European shamanism” (p. 435). Kürti (2005) also contributes to this list the following terms: ‘shamanic trancing, cross-cultural shamanism, shamanic spirituality, world shamanism, and even techno or cyber-Shamanism’ (p. 1529).

albeit transformed, preserves a universal residue from its indigenous origins and stimulates the transformation of consciousness.

For DuBois (2011), it refers to 'provisional shamanic rituals and experiences often born within workshop settings and informed by past (or recent) ethnographic literature' (p. 111). It appeared in Western societies in the 1970's, as a result of a complex interplay of factors, centred around collective psychological needs for experiences that could deepen non-institutionalised spiritual perspectives in the process of living. Vitbesky (2001) notes the following four factors as triggering events for the shamanic renaissance:

A) the drug culture of the Sixties, which aimed to reach non-ordinary states of consciousness;

B) the increased interest in non-Western religions, which offered to Western audiences 'personalised' access to divinities;

C) the ecological movement, and its preoccupation with the sustainable yield of natural resources; and

D) the popularization of anthropological studies that described shamanism not only as a religious tradition, belonging to specific places and populations, but that promoted it as a global call for the development of a new holistic worldview, which, although originating in ancient mystical traditions, could be practised by any individual, independently of her socio-historic background.

In relation to category 'D' above, Wallis (2003) – supported by Noel (1997), Kürti (2005), Gredig (2009), and Sanson (2009) – highlights the work of the following three main scholars:

- A. Mircea Eliade and his book 'Shamanism: Archaic techniques of ecstasy', published in 1951²⁴⁵, was criticised for its universalised way of describing shamans, and its portrayal of an unvarying shamanism (Kehoe, 2000, Pentikäinen, 1995, Hutton, 2001). Nevertheless, it was praised for its removal of the psychopathological character attributed to shamans, who reappeared as powerful healers.
- B. Carlos Castañeda's series of fifteen books, starting with 'The Teachings of Don Juan' (1968), which narrate his training into pharmacologically-induced visions with a Yaqui 'Man of Knowledge'. Castañeda portrays shamanism as a systematic philosophy, occupied with the co-existence of separate but equal phenomenological realities – empirical and spiritual. Many inaccuracies²⁴⁶ related to his writings led to the accusation that they were a hoax (De Mille, 1976) or an allegory that portrays only the imaginal²⁴⁷ (De Mille, 1980), and hence is not ethnographic.
- C. Michael James Harner (1973a, 1973b, 1980, 2013), an anthropologist and practitioner of shamanism²⁴⁸, who wrote books on 'core shamanism', which accentuated the sameness of the basic shamanic practices encountered in a variety of traditional settings. In the words of Boekhoven (2011), Harner romanticised the shaman as 'the most authentic charismatic figure, who [...] had acquired perennial knowledge as he experienced life and the world in all their wholeness' (p. 219).

²⁴⁵ English translation released in 1964.

²⁴⁶ For example, the fact that the psychoactive mushrooms used in his induced trances under the guidance of Don Juan are not native to the geographical area in which Castañeda reported all their encounters to have occurred. There is also the issue regarding his lack of field notes.

²⁴⁷ Independently of its scholarly veracity, this created a social phenomenon of adherence to a new form of spirituality, which, although originating in imaginary exercises that were 'ethnographically inauthentic, the narrative they present – in terms of experiential methodology – is certainly anthropologically valuable' (Wallis, 2003, p. 44).

²⁴⁸ He was introduced to shamanic rituals via Ayahuasca ingestion in the Peruvian Amazonic region, with the Conibo tribe.

These authors propelled the search for new forms of spirituality²⁴⁹ to diminish the sense of disenchantment with reality that plagued modern social interactions. They referred to myths, ancient ceremonies, and rituals, permeated by symbolic richness, and captivated individuals who were in need of an imaginative consciousness. In this sense, as stated by Noel, through Neo-shamanism there occurred in Western minds 'a bookish initiation, however, an initiation in imagination' (1997, p. 82). Generally, the global culture of modern times suffered from a spiritual crisis, a collective soul loss (Allen & Sabini, 1997), a rampant dissociation between individuals and Nature, experienced as a consequence of urbanization; moreover, the expression of human relationships that replicated characteristics of capitalism, led individuals toward depression.

Moreover, structurally speaking, in attempting to revive the sacredness in Nature and in human nature, Neo-shamanism 'overlap[s] with both contemporary Western paganism and New Age currents' (Stuckrad, 2002, p. 776). In referring to contemporary Western paganism and its uses of neo-shamanic knowledge, Wallis (2003) observes the emergence of 'nature-based²⁵⁰ spiritualities or religions' (p. 32), with contemporary paganism more permeated by neo-shamanistic influences than vice-versa. For Lindquist (1997), the main distinctions between them are Neo-shamanism's lack of adherence to one major symbolic system and its higher level of flexibility in the practising of its rituals.

²⁴⁹ To these three main authors on Neo-shamanism (Eliade, Castañeda, and Harner), Stuckrad (2002) adds the writings of Carl Gustav Jung and Joseph Campbell as connected to the modern appreciation of the topic of shamanism.

²⁵⁰ Contemporary paganism and Neo-shamanism are both classified as 'nature religions', being 'distinguished from other religion[s] on the basis of [their] understanding of transcendence. [They are a type of religion] in which nature is the milieu of the sacred, and within which the idea of transcendence of nature is unimportant or irrelevant to religious practice' (Davy, 2005, p. 1175). Thus, by emphasizing the "this-worldly" character of nature religions, there is a sense of turning to God in nature, and finding this presence therein, or of reaching out to a nature that is the representation of God because for these religions divinity is immanent to the physical world.

In defining how the 'New Age' movement²⁵¹ is distinct from Neo-shamanism, Hanegraaff (1996) explains that a simple characterization of it is impossible²⁵², since it is not contained in a single organization, nor does it present standard religious practices²⁵³. However, he posits its development in the 1960's and its maturation in the 1980's when it became less straightforwardly political, and more focused on propagating spiritual techniques that aimed at expanding consciousness. It is in New Agers' abandonment of political interest that Lindquist (2004) sees the main difference between them and Neo-shamanism practitioners because the latter seek an egalitarian social order, an ecological lifestyle, and gender equality.

According to Kürti (2005):

The neo-shamanic world borrows elements from European folkways, mysticism, Buddhism, Judeo-Christian beliefs, Yoga, Wicca, Daoism, the occult and Paganism. [...] To Neo-shamanists [...] all current evils – breakdown of societal values, unbridled capitalism, industrialization and modernization, pollution and the degradation of the natural environment, consumerism, Westernization, poverty, crime, and loss of morals as well as peaceful existence – must be fought with new spiritual strength and vigour. (p. 1530)

This eclectic background that supports the variegated emergence of forms of Neo-shamanism also contributes to the criticisms aimed at these forms. Neo-shamanists

²⁵¹ Melton (2007) clarifies that the use of the term 'movement' to refer to the expression of the New Age is connected to 'its likeness to broad social movements such as the Civil Rights movement or the Peace movement. These movements include a bewildering array of people devoted to the cause but very diverse in their institutional affiliations, definition of particular goals, and adherence to variant strategies on reaching common ends' (p. 79).

²⁵² The very broad scope of the New Age outlook is illustrated by Wilber as 'used to refer to everyone and everything from so-called channeled material (like *Seth speaks* or *A course in miracles*) to healing by quartz crystals, to pyramid power, to mysticism, Zen, yoga, est, gestalt, Bach flower remedies, Shirley MacLaine, *The Tao of Physics*, *The Aquarian Conspiracy*, psychedelics, designer drugs, East/West studies, new paradigms, the Findhorn community, Lindesfarne, Edgar Cayce, holistic medicine, belief in Atlantis, acupuncture, Ramtha, Lazaris, ESP, Windstar, paranormal realities, altered states of consciousness, and – this might seem incongruous, but it really isn't - high tech anything, computers, lasers, and so on' (Wilber, 1988, p. 46).

²⁵³ Argument supported by Heelas (1996), Chryssides (2007), and Sutcliffe (2007).

are frequently accused of cultural appropriation²⁵⁴. In this sense, their practices could comprise psychologising and individualising shamanism, accentuating self-healing and personal growth, and neglecting the importance of the community in the development of individuals²⁵⁵.

In relation to Neo-shamanism and the ingestion of the 'psychedelic', 'hallucinogenic', and 'entheogenic' substance Ayahuasca²⁵⁶, the internationalization of the Santo Daime doctrine was initiated through workshops during the end of the 1980's (Balzer, 2004), in a globalization that began within the USA (1987/1988) before spreading to Belgium, Spain, Portugal, Holland, Italy, Germany, Ireland, and Canada²⁵⁷ (Assis & Labate, 2014). Mantere (2013) describes that since its origins in 1858, with the anthropological study of Villavicencio, Ayahuasca became romanticised in the Western mind, with its 'magic' properties glamorised. Mantere (2013) maintains that its popularization spread with the divulgence of A. an article in Life Magazine ('Seeking the Magic Mushroom') in 1957, which narrated the psychedelic experiences of a banker in Mexico, guided by a shamaness; and B. a

²⁵⁴ The process whereby a dominant culture 'takes for itself' knowledge or traditions from minority peoples, hence maintaining or exacerbating power imbalances (Sered & Barnes, 2005).

²⁵⁵ However, it could also be argued that, in the sophisticated complexities present in the structures of Western societies, a change in the configuration of individuality leads to a simultaneous change in the nature of the interpersonal relationships experienced by those who surround this individual. The main argument would be that social transformation, the renewal of community links, is only possible once individual transformation of consciousness is accomplished.

²⁵⁶ These terms are used interchangeably and, according to Metzner (1998), have the following origin and application: "Psychedelic", the term coined by Humphrey Osmond and Aldous Huxley and popularized by Leary and the Harvard group, means "mind-manifesting". "Hallucinogenic" is the term most often used in the psychiatric research literature for these substances. The main objection to the term "hallucinogenic" is that these drugs and plants do not in fact induce hallucinations, in the sense of "illusory perceptions". However, the term "hallucinogen" deserves to be rehabilitated. The original meaning of the Latin *alucinare* is to "wander in one's mind"; and travelling or journeying in inner space are actually quite appropriate descriptive metaphors for such experiences, which are referred to colloquially as "trips". The term "entheogen", proposed by R. Gordon Wasson and Jonathan Ott, has the same root as "enthusiasm", and means "releasing or expressing the divine within" (Ott, 1995) (p. 334).

²⁵⁷ Nowadays, the Santo Daime is present in 43 countries worldwide, in the European, Asian, African, and North American continents and the regions of Oceania and the Middle East (Assis & Labate, 2014).

novel based on the correspondence between Richard Burroughs and Allen Ginsberg (The Yage Letters, 1963), which openly discussed their search for Ayahuasca.

Additionally, Ayahuasca tourism was greatly stimulated by the journey of the brothers Terence and Dennis McKenna to the Amazon in the 1970's to engage in Ayahuasca rituals, an experience that became the book 'The Invisible Landscape' (Homan, 2011, Grunwell, 1998). Finally, Tupper (2009) accentuates the impact of the Internet during the 1990's in internationalizing Ayahuasca, with its 'online narratives' (p. 123) of rebirth. Furthermore, the internationalization of Ayahuasca for Westerners involves their travelling to South America to experiment with it or finding gatherings that legally or illegally offer Ayahuasca in their local areas. Both movements to access Ayahuasca are classified by Tupper (2009) as a 'cross-cultural vegetalism'²⁵⁸, with three main contemporary manifestations:

1) the participation in gatherings that are ramifications of Brazilian Ayahuasca religions, or of syncretistic churches derived therefrom²⁵⁹, which use the brew as a ritualistic sacrament,

2) the psychonautic uses of Ayahuasca in non-structured contexts by cosmopolitan consumers who may buy the dried plant material by mail order over the Internet to consume at home, and

3) the attendance of cross-cultural, yet indigenous, Ayahuasca healing ceremonies which are commodified.

Tupper (2011) also states that some individuals access Ayahuasca via hybrid ritual forms, or through psychotherapists that clandestinely use the brew in clinical contexts.

²⁵⁸ Which demands the observation of 'serious philosophical and political questions about traditional indigenous knowledge, intellectual property, and bio-conservation' (Tupper, 2009, p. 132).

²⁵⁹ The five Europeans who responded to my interview experienced Ayahuasca as derived from this type of manifestation.

5.3 - The neuropharmacology of Ayahuasca

According to Tupper (2009), Ayahuasca use increased around the world mainly due to the anecdotal belief that the ASCs induced by it promote psychotherapeutic benefits. The Ayahuasca brew is of indigenous origin, and Albuquerque (2011) cites the application of many terms to it: 'natema, yagé, nepe, kahi, caapi, nixi pae, shori, kamarampi, cipó, [...] daime, vegetal' (p. 149-150). Ayahuasca can be broadly described as:

a tea prepared as a decoction of a bush (*Psychotria viridis*) and a liana (*Banisteriopsis caapi*). *Psychotria viridis* is a rich source of the psychedelic substance N,N-dimethyltryptamine (DMT), whereas *Banisteriopsis caapi* contains b-carbolines such as harmine, harmaline, and tetrahydroharmine, which are potent monoamine oxidase inhibitors (MAOi). The synergistic interaction of these alkaloids determines the psychotropic action of Ayahuasca [Buckholtz and Boggan 1977]. DMT is a serotonergic agonist that acts mainly on 5-HT_{2A} and 5-HT_{2C} receptors [Smith et al., 1998], but in itself it is not orally active, since it is inactivated by MAO. However, the inhibition of MAO by b-carbolines allows DMT to be psychoactive when ingested. MAOi also contribute directly to the neuropharmacological effects of Ayahuasca by increasing extracellular levels of 5-HT [serotonin]. (De Araujo et al., 2012, p. 2551)

It is remarkable that ancient indigenous populations managed to achieve a functional ethnopharmacological result that renders Ayahuasca psychoactive. Much speculation surrounds how they achieved this successful combination of two different plants that are an exact match to allow for the oral activity of DMT²⁶⁰, and consequently to the inhibition of monoamine oxidase (MAO²⁶¹). DMT is a common

²⁶⁰ In an attempt to find an explanation for the origins of Ayahuasca, Beischel, Rock, and Krippner (2011) merged some ethnographic reports that state that natives had the practice of chewing *B. caapi* stems (which contain the MAOi), either for a mild serotonergic buzz or for hygienic purposes, for the absorbed harmala alkaloids played a part in dental care and/or in intestinal worm removal. In this context, Beischel et al. (2011) suggest that, 'if a DMT-containing leaf was simultaneously chewed or even consumed in a simple tea of just leaves around the same time, a coincidental modulation of the psychoactive effects may have been noticed and the matter further investigated' (p. 111). Without the adequate mixing of these two plants (*Psychotria viridis* and *Banisteriopsis caapi*), on their own, the harmala alkaloids from the *B. caapi* would have only weak psychoactive effects (Callaway, 1994).

²⁶¹ MAO are monoamine oxidases, a group of enzymes that catalyse the oxidation of monoamines, which are found bound to the outer membranes of mitochondria in most cell types in the body. Regarding its function, 'MAO naturally degrades endogenous neurotransmitters and potentially

alkaloid, naturally encountered in certain plants, and present in over fifty species (Ott, 1993), and in all animals and humans; therefore, it is endogenously produced by them. DMT acts as a synaptic neuromodulator, and studies attempting to measure its quantitative regular presence in the human body failed due to its rapid metabolism (Burchett & Hicks, 2006; Barker, McIlhenny, & Strassman, 2012).

Carbonaro and Gatch (2016) suggest that the endogenous DMT may play a role in normal mental operations and/or psychopathology. Jacob and Presti (2005) argue against the hypothesis much investigated in the 1960's and 1970's, known as the 'transmethylation hypothesis', which proposed the correlation between increased levels of endogenous DMT in fluids and the onset or worsening of psychosis and schizophrenia²⁶². Hence, these authors defend the hypothesis that endogenous DMT might actually act in schizophrenics as 'a homeostatic response to calm or suppress psychotic activity, rather than exacerbate it' (p. 935).

In relation to the human tolerance for DMT's hallucinogenic behavioural effects, whereby reduced responses should gradually occur with repeated administration, tolerance for DMT in the individual does not develop its behavioural effects (Strassman, Clifford, & Berg, 1996). DMT is classified as a tryptamine, one of the three structural groups that categorise hallucinogens (tryptamines, phenethylamines, and ergolines), and it shares some characteristics with psilocybin and psilocin (Beischel et al., 2011). The psychedelic agents of botanical or synthetic DMT are serotonergic hallucinogens that have a potent capacity to modify perception, emotion, and cognitive processes. These agents mediate the

dangerous exogenous amines that could be accidentally consumed in the diet' (Domínguez-Clave et al., 2016, p. 2).

²⁶² Jacob and Presti (2005) state that 'in more recent years, the transmethylation hypothesis has been eclipsed by the dopamine hypothesis of schizophrenia, wherein psychotic symptoms are related to excessive activity in certain dopaminergic circuits in the brain' (p. 931).

occurrence of intense visual hallucinations and are structurally related to serotonin²⁶³ (the DMT molecule resembles²⁶⁴ this natural neurotransmitter; hence, it functionally mimics it). It therefore has an affinity with the 5-HT_{2A} receptor²⁶⁵, displaying agonistic activity with it (González-Maeso & Sealfon, 2009).

Regarding the use of antidepressants to target the association of serotonin to its 5-HT_{2A} receptor, or the administering of DMT for the binding of tryptamine to the same receptor, we must observe that these substances act differently in these settings. Decreased serotonergic activity is implicated in anxiety and major depression, and antidepressants directly or indirectly increase the long-term activity of the serotonin system. These medications achieve this via the use of selective serotonin reuptake inhibitors (SSRIs), which rapidly block serotonin (5-HT) reuptake from the synaptic cleft, after this neurotransmitter has been released from its vesicles for the utilization of the postsynaptic receptor. This results in transduction of the signal that initially stimulated the serotonin neuron (Aan het Rot, Mathew, & Charney, 2009).

In this way, serotonin that was released to capture the postsynaptic receptors, is neither bound to presynaptic serotonin receptors on the neuron from which it was

²⁶³ Serotonin is a monoamine neurotransmitter which mediates particular behaviours (e.g., feeding, sex, sleep, and learning) and is involved in particular brain disorders (e.g., depression, Alzheimer's disease, and autism). Loss of serotonin in the human brain is a major factor in suicides, and means loss of synapses, and retraction of dendrites and spines (Azmitia, 2010).

²⁶⁴ Miller (2013) suggests that for this similarity, the synthetic and botanical DMT crosses the blood-brain barrier and bonds to the same synaptic sites as serotonin (p. 216).

²⁶⁵ Firstly, serotonin receptors 'are the essential proteins that "translate" the extracellular serotonin signal into intracellular signals' (Müller & Jacobs, 2010, p. xi). Raote, Bhattacharya, and Panicker (2007) discuss that the serotonin 2A receptor (5-HT_{2A}) participates in the regulatory process of serotonin levels by acting as a receptor binding to it, a usual operation that has been implicated in mental disorders with complex aetiologies that are still not clearly understood, in processes such as learning and memory, and also in neurogenesis. These authors cite that: 'Given the extensive localization of this receptor to brain areas that mediate cognitive functions and social interaction, it suggests that the 5-HT_{2A} receptor might be involved in diseases in which these functions are impaired. Disorders in which the 5-HT_{2A} receptor seems to be involved range from schizophrenia, depression, obsessive compulsive disorder (OCD), and attention deficit-hyperactivity disorder (ADHD), to eating disorders such as anorexia nervosa, to autism spectrum disorders. Evidence to support such connections varies from genetic screens to binding and protein expression data and some molecular data' (Raote, Bhattacharya, & Panicker, 2007, para. 8).

released, and to which it should give feedback, nor is it restored to the presynaptic serotonin neuron by the serotonin transporter, where it would be recycled for future use or broken down and eliminated (Aan het Rot, Mathew, & Charney, 2009). By blocking these two forms of serotonin reuptake, SSRIs boost the extracellular serotonin levels in the brain; however, when used for long periods, they may decrease the number of serotonin receptors (desensitizing them), thus demanding more release of serotonin to achieve the intended responses (Gomez-Gil et al., 2004).

In contrast, DMT does not act in the operations of the serotonin presynaptic neuron, nor does it act in the activities that occur in the synaptic clefts, which rely on serotonin transporters. DMT intervenes in the serotonin receptors, increasing their density through its long-term administration. Thus, the Central Nervous System (CNS) becomes more receptive to the available serotonin, demanding a lower concentration of serotonin to stimulate the serotonergic flux in a regulatory manner. Callaway, Airaksinen, McKenna, Brito, and Grob (1994) conducted a study that collected the blood of thirteen healthy volunteers who had consumed Ayahuasca for 10 years or more, compared it to a group of healthy male controls, and found an increased number of binding sites (Bmax) to the platelet serotonin transporter of Ayahuasca drinkers. Considering Celada, Puig, Amargós-Bosch, Adell, and Artigas' research (2004), this aspect of activity demonstrated by DMT in relation to serotonin receptors corroborates their assumption that 'ideally, new antidepressant drugs should be targeted at the postsynaptic receptor(s)' (p. 253). These data suggest that psychedelics could potentially induce structural changes in brain tissue. Frecska, Bokor, and Winkelman (2016) agree with this perspective, stating that DMT should be 'better understood not as a hallucinogenic drug of abuse, but rather an agent of significant adaptive mechanisms like neuroprotection, neuroregeneration, and immunity' (p. 4).

5.4 - Methodological approach and research design

This section demonstrates how the data collection, its analysis, and the development of results were guided and concluded. First, I discuss Ricoeur's theory of interpretation and his hermeneutic methodology (1969/1974, 1976, 1981), followed by a description of how data were collected from my two populations through a semi-structured interview schedule (Appendix A) that facilitated the in-depth interviews. In sequence, I explain how I applied Ricoeur's methodology to my intervention, and how I coded the interviews to draw my conclusions.

5.4.1 - Ricoeur's hermeneutic methodology

The application of Ricoeur's hermeneutic approach to understand the Ayahuasca experience focuses on the comprehension of meaning, not as the communication of personal intentions intimately lived by individuals through their religious/mystical process, but as the expression of a 'world' in which this experience has a sense, a world that their words build and describe through this experience. Thus, meaning is not interpreted in an individual's centred framework, but in embracing the text (in this case, the interview transcripts) as a referential instrument, prioritizing the observation of the authorship as speaking of human action, and narrating the individuals' 'ways of being in the world', thus disclosing human possibilities of living and giving meaning to life that can be interpreted by the researcher.

As proposed by Ricoeur (1969/1974), interpretation, defined as 'the work of thought that involves deciphering the hidden meaning in the apparent meaning, developing the levels of signification implied by the literal signification' (p. 13), points to the existence of complementary and symbolic levels of significance that indicate the

latent meaning in a text. In this sense, interpretation becomes the process of decoding symbols, which, through Ricoeur's key concepts of distanciation, appropriation, explanation, and understanding, licenses the hermeneutic activity to be an ongoing dialectic relationship between the parts and the whole of the text.

Below, I present Ricoeur's main concepts that describe the hermeneutic movements between researcher and text, in its analysis, and that pave the way for a constructive understanding of oneself and otherness. When such understanding occurs, the symbolic representations contained in the text are deciphered, and the worldview that is exposed as a possibility by the text's narratives is revealed, demonstrating the common and rare conditions of human life that connect or dissociate individuals – participants and researcher – in their somehow shared existence.

5.4.1.1 - Distanciation

The practice of distanciation helps the researcher to deal with her pre-understandings, and involves decontextualizing and recontextualizing aspects of the text to achieve their meaning, in a process that dialectically guarantees the objectification of its contents. In so doing, the researcher 'takes distance' from the immediacy of her assumptions regarding the meanings of a text, provisionally suspending them and relinquishing her position of certainty in knowing, so that new perspectives of understanding are formed. Distanciation must be consciously controlled to avoid cultural distance and historical alienation. For Ricoeur, the text is a privileged instrument for the exercise of distanciation because it displays a 'communication in and through distance' (1981, p. 93), in which occur: A. the fixity of the spoken word into the written word, and B. a communication that is atemporal, for the spatio-temporal reality in which interlocutors of a dialogue interacted (their now past here-now) is gone.

In addition, the text is emancipated from its authorial intent, reaching mobility from the socio-historic context that created it; hence, its meaning becomes plural in accordance with the audience it reaches. Thus, distanciation also involves interpreting a text objectively, without considering the author's intentions in writing it²⁶⁶. It is in this sense that, for Ricoeur, to find distanciation from a text and to extract from it an objective and historic meaning are attitudes that depend on the ability of the research to capture the 'proposed world' (Ibid., p. 104) contained in it. Thus, in interpretation is involved the researcher's capacity for understanding herself in relation to the possibility of that world described via the text. It is via this self-understanding in relation to a proposed world mediated in a text, that its content is appropriated by the researcher, and the interpretations that are drawn from it are linked back to the empirical context that initiated its analysis; that is, the world of shared history, language, and culture which prefigures understanding. In this respect, the researcher must think in accordance with the world expressed in the text and with the kind of 'beingness' (the otherness exposed by the text and within her) that would inhabit this world.

5.4.1.2 - Appropriation

For Ricoeur, appropriation is the concluding counterpart of distanciation, and one practice is not possible without the other. As a follow-up to distanciation, there might occur a specific form of absorbing the text, attuning to it with thoughts and feelings. Ricoeur (1981) writes that:

To appropriate is to make what was alien become one's own. What is appropriated is indeed the matter of the text. But the matter of the text becomes my own only if I disappropriate myself, in order to let the matter of the text be. So I exchange the *me*, master of itself, for the *self*, disciple of the text. (Italics in original, p. 73)

²⁶⁶ In this case study, the text that was transcribed.

Hence, the researcher abandons the pursuit of interpreting based on her belief of knowing, and allows the text to infuse her in the proposed world narrated before her eyes. It is with this attitude that one can appropriate oneself of the text, with eager humbleness to learn, so that, as Ricoeur states, 'the ego divests itself of itself' (Ibid., p. 154). In this sense, in the appropriation of a text, the researcher's theoretical posture is more passive because she needs to contemplate that 'to understand is not to project oneself into the text, but to expose oneself to it; it is to receive a self enlarged by the appropriation of the proposed worlds which interpretation unfolds' (Ricoeur, 1981, p. 54). In this way, the researcher's consciousness is expanded through 'self-understanding by means of understanding others' (Ricoeur, 1969/1974, p. 17). In this paradox, the knowledge previously held by the researcher given her encounter with the text, more than being reiterated, can be renewed by the input of information that is also generated by an interpreting individual (the text's author), who, via the text, expresses how history and time have embraced her existence.

5.4.1.3 - Explanation and understanding in interpretation

For Ricoeur, although explanation as a methodological strategy derives from the natural sciences, and understanding is linked to the psychological attempts at comprehending individuals, these concepts are not to be approached as contradictory. For him, explanatory techniques are what secure the fact that interpretations, when based on understanding, are valid mechanisms to remain faithful to the meaning of a text, because these techniques honour its structure. In Ricoeur's words:

If [...] we regard structural analysis as a stage [...] between a naive and a critical interpretation, between a surface and a depth interpretation, then it seems possible to situate explanation and interpretation along a unique *hermeneutical arc* and to integrate the

opposed attitudes of explanation and understanding within an overall conception of reading as the recovery of meaning. (1981, p. 123)

Explanation allows the analysis of the internal relations that compose a text; that is, it considers how the parts of a narrative are developed, allowing for an initial apprehension of the text's meaning. Explanation is not occupied with comprehending the context of the text's production, nor with the idiosyncrasies of its author: it permits the falsification of interpretations (while confronting the perspectives of different ones), making possible the occurrence of critical discussions. As Ricoeur affirms:

To explain is to bring out the structure, that is, the internal relations of dependence which constitute the statics of the text; to interpret is to follow the path of thought opened up by the text, to place oneself *en route* towards the *orient* of the text. (Ibid., italics in original, p. 123)

Hence, the functions of explanation objectively remove the interpreter from a position of naive understanding. As the interpretation proceeds, pre-understandings, misunderstandings, and understandings will construe various interpretive schemas, which may be refused or confirmed in the deepening of the hermeneutic analysis supported by explanation. Thus, the attitude of understanding aims at reaching the text's reference, which could be defined as 'the intentional orientation towards a world and the reflexive orientation towards a self' (Ibid., p. 133). The text carries both these orientations, and to understand them is to disclose the world narrated via the text and to reflect on how the elements of that world affect the human condition.

It is in this sense that 'understanding has nothing to do with an *immediate* grasping of a foreign psychic life or with an *emotional* identification with a mental intention' (Italics in original, Ibid., p. 182). These would imply either projections of the researcher onto the subjectivity of the text's author, or the researcher's unreflected

assimilation/introjection of the other that she imagines from the reading of the text. To avoid these excesses, Ricoeur argues that 'understanding is entirely *mediated* by the whole of explanatory procedures which precede it and accompany it' (Italics in original, Ibid., p. 182). In this sense, this occurs especially in 'the correlation between explanation and understanding, between understanding and explanation, [that] is the "hermeneutical circle"' (Ibid., p. 183). To conclude, a critical understanding of the text can only be reached when the fluidity of this circle is maintained, and when the 'understanding ceases to appear as a simple *mode of knowing* in order to become a *way of being* and a way of relating to beings and to being' (Italics in original, Ibid., p. 44).

5.4.2 - Reasons for applying Ricoeur's theory of interpretation to the mystical theme of this research

The two principal aspects that support my use of Ricoeur's hermeneutical approach in this research are 1. his suspicion of the ego's capacity to consciously attribute meaning to a phenomenon, and 2. his mistrust of the content superficially revealed in discourse. These aspects agree with an analysis of themes in research that encompasses the concept of the unconscious and of the manifestation of procedural and implicit knowledge. The third aspect that stimulated my use of Ricoeur is his suggestion that, when the researcher engages with a text, there occurs a temporary disappropriation of herself in relation to the understanding she had of her own ego, provoking the exploration of an imaginative variation thereof (2016), where it gives way to the self.

The self²⁶⁷ (which Ricoeur uses in a different sense to Jung) is capable of divesting itself of the conditioned ego-centred position that dictates knowledge without suspecting it. According to Ricoeur, the self is more flexible in its encounter with the alterity of another and of itself, and, therefore, does not look for sameness in expression as the ego would; hence, it understands more of a narrative. To conclude, it is in encouraging the researcher to exercise a deliberate detachment from the certainties held by her ego, diminishing unconscious processes of identifications and projections of psychic contents, that Ricoeur's hermeneutical practice is taken as a methodological system that serves psychoanalytic techniques of inquiry.

In this sense, the use of Ricoeur's methodology on which to base a Jungian discussion of archetypal phenomena is adequate because the Jungian perspective also suggests that knowledge must derive from seeking parallels for the symbols that are enunciated (as in a meaning that was not consciously intended). Jung suggests that:

We must interpret, we must find meanings in things, otherwise we would be quite unable to think about them. We have to break down life and events, which are self-contained processes, into meanings, images, concepts. (1931/1966b, para. 121)

In his discussions of the Self, Jung also recommended the decentring of the rigidity of ego-consciousness. Hence, Ricoeur's interpretative methods, like the Jungian approach, are occupied with finding meaning within meaning, characterizing interpretation as an approximation, and never the complete exhaustion of a single meaning that may be portrayed in the understanding of a text (or of a person's

²⁶⁷ O'Dwyer summarizes Ricoeur's thesis of the self as 'never a completed possession, it is never a fixed entity, it is never a self-sufficient cogito; rather it is a living, and therefore a growing, changing, and responding "becoming" which is in the process of interpreting and reinterpreting itself and its world. This understanding of the self implies an exposure to life's unceasing questions and challenges, a plurality of interpretations and answers, and an ongoing tension between what it is and what it is becoming' (2009, p. 10).

psyche). In this sense, in its epistemological contribution, Ricoeur's assumptions dignify the incomplete character of interpretations (as Jung's also do), accentuating that neither the hermeneutic nor the scientific attitude are capable of delivering definite knowledge. Even when both these attitudes are combined in the attempt to interpret a text, the final result, although pervaded by credibility, is admittedly marked by partiality and transitoriness.

Regarding the use of Ricoeur to methodologically approach an object in which there is an interest in understanding PMA operations, I associate its applicability to the aspect of PMA that demonstrates it as the body's mind. Ricoeur's views on the theme of the body have nuances that enrich the findings proposed in this research, during the analytical work that follows upon the text interpretation. In this sense, we must observe that the phenomenon of language, 'fixated' into the text, is psychophysiologicaly tied to the fact that individuals have bodies that enable them to be meaningful, signaling or voicing their intentions. All phenomena are bodily experienced, causing emotional responses which ground the individual's attribution of meaning to experience, mediating, thereby, interpretation. For Ricoeur, individuals enter the world 'in the mode of incarnation' (1992, p. 55); hence, the body is essential for the experience of 'beingness' in the world (for exposure to it and to the others in it), for the individual's relatedness to an environment (because thinking and feeling are processed within and transmitted through the body). In this sense, the body entitles the individual to engage in intersubjectivity with others in a shared world, being both an 'object of' and 'for' the world – simultaneously being perceived and perceiving – from which functions a worldview can unfold.

Thus, we have in Ricoeur the individual's understanding of the world occurring according to her body, a world that is formed from a correlation of bodily sensory-perceptual and motor intentionality. This feature of Ricoeur's comprehension of

corporeality can be associated with the notions of embodiment and embodied cognition, argued and defended in this research, because, in both, experience is lived primarily through a physically determined perspective. For Ricoeur, this makes of the body a structure that is interpreted simultaneously as an object that endows individuals with the possibility of acting, and as an entity that anchors subjectivity. In his view, subjectivity becomes not only an effect of language (as resulting only from mental, symbolic operations), but is also supported in the individual's corporeal form and behavioural expressions. All these aspects of Ricoeur's approach to the topic of the body approximate him to the contemporary notion of embodiment not as an opposition to *cogito*, but that which enables *cogito* to occur, giving to the subjectivity a substance/dwelling from which to be, and hence, to know, in time, space, and relationship, which positively accords with many of the findings concerning PMA as related earlier in this thesis.

5.4.3 - Research participants and instrument of data collection

5.4.3.1 - Brazilian sample

The five Brazilian individuals who participated in this research were recruited through my contact with one of the founders of the 'Céu do Patriarca' community, who has been involved in the activities of the Santo Daime Doctrine for the past thirty years, and who, for the purpose of confidentiality of this research, will be called Regina. As my key-informant, she asked to be fully responsible for liaising between me and the community, coordinating the process of selection and recruitment of participants. This was because, as reported by Regina, her community continues to suffer persecution from those who oppose its practices²⁶⁸, who retaliate against its

²⁶⁸ Because of these persecutions and of alleged cases in which members of the community had given interviews that were edited in such a way that their practices were sensationalised (mainly by

existence. Therefore, my sample was not purposive, and the age, gender, and length of involvement of the participants in Ayahuasca rituals were not pre-observed in its composition.

To fend off any risk that I might present, Regina asked to be interviewed first, so that she could give me her final evaluation about the continuity – or not – of my research within her community. As she considered my questions opportune for the development of studies about the Santo Daime doctrine, she then permitted me to interview the remaining four individuals. Hence, my data were obtained from audio recordings of the individual interviews, which occurred in the interior of the ‘church’ of the doctrine, on two different dates. The total sample comprises five members of the community, four women and one man, aged 65, 67, 46, 36, and 50 years-old, who have been members of the Santo Daime doctrine for 30, 30, 28, 26, and 16 years, respectively. These participants are briefly described in Table 1.

Name*	Gender	Age	Profession	Interview (minutes)	Contact with Santo Daime doctrine (years)	Main activity in relation to the rituals of the community
Regina	F	65	Former photographer, currently a herbalist. She promotes workshops related to phytotherapy.	80	30	Former controller of the feminine section during ceremonies, and currently in charge of the ‘feitio’, orienting female

journalists), I had to have the formal support of an ‘elder’ to access other members of the collective; that is, for my presence to be trusted.

						members of the community
Agnes	F	67	Not disclosed	81	30	Interviewer of individuals who approach the doctrine for the first time, helper during rituals
Jorge	M	50	Music teacher and music therapist	67	28	Music director/coordinator of the hymns performed during ceremonies. He also composes hymns.
Jacira	F	36	Full-time mother	34	26	Formerly helper in the 'feitio', now a participant
Pietra	F	46	Formerly working in the retail industry, current occupation not disclosed	57	16	Interviewer of individuals who approach the doctrine for the first time
Sum	5	M=5 2.8		5 hours and 19 minutes	M=26 years	

Table 1: Demographic characteristics of the Brazilian sample

* All names are pseudonyms to protect the real identity of the participants.

5.4.3.2 - European sample

The five European participants were also recruited through a central, willing person who was involved with a group who used to attend Ayahuasca ceremonies in the United Kingdom, and served as a bridge between me and them²⁶⁹. In this sense, through an acquaintance, I was referred to Mark, who had participated in some of the rituals of the Church of the Eternal Heart in Devon, which has been in operation since 2007 under the leadership of Adrian Freedman²⁷⁰, and is officially connected to the Brazilian CEFLURIS (Harvey, 2014). Thus, after inviting Mark to participate in the research (Appendix B), and interviewing him, he put me in contact with the other four individuals who also agreed to be interviewed.

Therefore, similarly to the Brazilian sample, the selection of European individuals relied on the attitude of an insider of the group of 'ayahuasqueros', who, following his interview in London, decided to aid me. Thus, in September 2016, I went to Wiltshire to interview a couple who are active supporters of the Church of the Eternal Heart, and in October of that same year, I individually interviewed another two individuals in London. The total sample comprises four men and one woman, aged

²⁶⁹ Recruiting this group of participants was more difficult than expected because Ayahuasca is illegal in the UK, but legal in Brazil, a country where 'in 1986 there was a temporary suspension of the plant species used to make Ayahuasca tea from the list of banned substances contained in Decree n° 02/85 of DIMED becoming permanent in 1987, and again confirmed in 1992' (Boiteux, 2011, p. 267). The illegal status of Ayahuasca in the UK is best explained in the words of Darryl Bickler, solicitor and founder member of the Drug Equality Alliance, who explains that 'there are no current legal justifications whatsoever for individuals to produce or supply DMT in the UK, except for licensed activities of approved scientific and medical researchers stringently administered via the Home Office. These categories of potentially exempt groups, as a matter of policy (not primary law), do not extend to any personal research or self-experimentation. Religious rights have not to my knowledge yet been acknowledged as bona fide grounds for exemption, though the Home Office has the power to issue a licence for sacramental ceremonial use' (Bickler, 2011, online).

²⁷⁰ Who was arrested on suspicion of importing Ayahuasca from Brazil between January and September 2010 (accused by Customs and Excise of 'fraudulent evasion of a prohibition on the importation of a class A substance – DMT'), and was found not guilty of the allegation by default because, in 2012, the trial was dropped. For this reason, his church, which has never been registered as a formal charity (as churches should be in the UK), ceased its activities in 2012 (Harvey, 2014). It is important to add that two of my interviewees continue to attend his ceremonies which now occur mainly in Portugal.

63, 38, 37, 34, and 43 years-old, who have been participants in the rituals of the Eternal Heart church for 13, 4, 10, 0.58, and 10 years, respectively. These participants are briefly described in Table 2.

Name*	Gender	Age	Profession	Interview (minutes)	Contact with Santo Daime doctrine (years)	Main activity in relation to the rituals of the community
Ayan	M	63	Primary School Teacher	92	13	Helper in the organization of hymns performed during ceremonies. He also composes new hymns and sings them at the ceremonies.
Sybil	F	43	Social worker	63	10	Interviewer of individuals who approach the doctrine for the first time, generally a helper/healer during the celebration of the rituals
Orwell	M	38	Builder	35	4	Participant
Mark	M	37	Gardener and landscaper	48	10	Participant

Joseph	M	34	Adventure Company Owner	35	07 months (0.58 year)	Participant
Sum	5	M= 42.6		4 hours and 33 minutes.	M= 7.51 years.	

Table 2: Demographic characteristics of the European sample

* All names used are pseudonyms to protect the real identity of the participants.

5.4.4 - Ethical considerations

The rights of all individuals who participated in this study were respected in the totality of this research. Their participation was voluntary, not paid, and they were advised at the beginning of the interview that if any of my questions made them uncomfortable, they could interrupt the process, without consequences. I asked them for permission to audio record the interview and commenced the process with a detailed presentation of my research objectives. If any participant showed doubts in relation to my explanations, they were encouraged to clarify these with me. Two copies of the consent form were signed (Appendix C), by me and by the participant.

I guaranteed to protect the confidentiality of participants' identities, mainly by changing their names in the presentation of data. This study was ethically approved by the departmental Research Director of the Centre for Psychoanalytic Studies, Jochem Willemsen, in April 2016. For individuals who demonstrated interest in seeing the Ethical Approval form, the same was produced and translated by me, in case the participant could not read English.

5.4.5 - Data collection

5.4.5.1 - Instrument: the interview

The aim of my inquiry was to explore how psychic images (of biographical and mythological origin) experienced in the ASCs undergone by the participants impacted their personalities, physically, emotionally, and psychologically. My semi-structured interview schedule²⁷¹ was composed of sixteen primary questions²⁷². This gave me a somewhat predetermined order of themes for inquiry, but I also maintained flexibility according to how my interviewees responded. The interviews were performed in such a way that the 'natural' flow of conversation was preserved, and only when necessary did I intervene to redirect the discussion toward the scope of my interview.

To establish a rapport between me and the interviewee, I began the process of inquiry with general questions, so that the individual would feel comfortable with my intervention; thus, they were given the opportunity to speak on non-threatening subjects, before reaching a more reflective state, which accompanied the narration of their experiences with Ayahuasca. Not all the participants were asked the same questions because, on occasion, individuals covered the topic of certain questions while replying to a previous question.

The topics approached in the interview schedule encompassed: A. reasons that compelled the individual to seek out Ayahuasca rituals, B. level of involvement in

²⁷¹ The original interview schedule was created in English, and I translated it into Portuguese for the Brazilian participants, without significant alterations to the original version.

²⁷² Some of these primary questions were followed by one or two descriptive prompts, that aimed at illustrating to the participant the empirical assumptions that particularly based my interest in that question.

the organization of rituals, C. length of use of Ayahuasca, D. description of the experiences lived through ceremonies, including physical sensations felt in their duration; E. nature of the images envisioned in the rituals, and whether the nature of their content had changed from personal (biographical) to collective (mythological) issues throughout the length of the individual's engagement with the doctrine; F. effects of the Ayahuasca intake on the individual's relationship with reality; and G. major personal transformations that could be attributed to the use of Ayahuasca.

The participants were quite open in responding to my questions, and some interviews paused for a while, so that the individuals could recompose themselves after discussing issues of a very personal nature²⁷³. I intended to offer time for the participants to reflect before giving answers; hence, apart from asking questions, I remained silent, and listened attentively to the information provided.

5.4.5.2 - Data specific to Brazil

On the second day of collecting Brazilian data, my first interviewee for the day – Agnes – informally shared with the 'president' of the association of tenants of the community that she was going to be interviewed by a journalist. Agnes was en route to see me when she randomly passed by the president, who asked her where she was going so excitedly on a Saturday morning. Agnes replied: to give an interview to a journalist who is interested in the Santo Daime. The president felt betrayed that she had not been informed of my presence in the community. She discussed with Agnes the many occasions on which media professionals had been

²⁷³ For example, when they covered topics related to the overcoming of serious trauma, the pain involved in the grieving process for beloved relatives, or the sharing of memories of physical ailments that threatened the individual's life.

dishonest when they had been openly received by the Céu do Patriarca community. The president then went to talk to Regina, knowing that she had permitted me access to the community's territory.

Regina patiently explained to her that I was a doctoral student, and that she had previously checked all my identification documents and academic credentials. After a long discussion that occurred unbeknownst to me, they both agreed that Regina should request from me the complete transcript of the interviews, and the results gathered from their subsequent use in the data analysis.

5.4.6 - Methodology of interpretation

As discussed above (in section 5.4.1), the interpretative methodology of this study was inspired by Ricoeur's hermeneutic arc/circle, and comprised a dialectic relationship between the explanation of the structure of the text, matched by its understanding, through movements of distanciation and appropriation. These movements occurred back and forth, and became intertwined in a 'final' critical reflection upon the worldview that was disclosed via the narratives accessed (presented in 'findings').

Hence, I began my interpretation with a naive reading, as an entrance to the world of the text, observing it in its *wholeness*, exercising both distanciation and appropriation. This was followed by a stage of critical approach to the text, focusing my attention on its *parts*, prioritizing the explanation of its thematic structures; that is, performing a structural (explanatory) analysis. Via this analysis, I reached meaning units that combined single sentences or entire paragraphs that were related in content and meaning, and organised them into main themes (Appendices E and F). Lastly, I performed a critical reflection of the findings of both populations

(derived from their structural analysis), reinforcing my interpretations using the Jungian perspective and the explanations provided by Robbins' concept of PMA.

5.4.6.1 - The naive reading

I commenced my approach to both the Brazilian and European transcripts individually, and elaborated my pre-understanding on their meaning, forming general categories of comprehension of the information communicated by these populations. This attitude would have been classified by Ricoeur as the 'naive reading' of the text, in which the reader is occupied with highlighting her first assumptions upon it, pre-critically. For Ricoeur (1988), this naive reading produces in the reader a spontaneous understanding of the text, indicating aspects to be analysed in the following levels of interpretation. During this stage of the interpretation, I arbitrarily (and conscious of this arbitrariness) projected my pre-understandings on what I read, and felt my identification with the excerpts of the text that sounded familiar to me, and my surprise by the narratives that were contrary to my own interpretive expectations on the phenomenon of Ayahuasca drinking. Thus, I accessed experiences of sameness and otherness with the authors of the narratives, as individualities, and with the texts, as discursive objects.

This exercise continuously demanded from me the practices of distancing from and approximation with the totality of the material. Therefore, my response to the texts was to allow the unavoidable precondition of my status as a researcher to naively direct me in the initial route of interpretation. I always had in mind that, in my next interpretative movement - the structural analysis -, these conceptions, derived from my own socio-historic identity, would be met by a constructive questioning. Along these lines, I created the following texts from these naive readings:

5.4.6.1.1 - Naive reading of the Brazilian interviews

The participants have had long-term contact with Ayahuasca drinking and a strong attachment to the organization of the Santo Daime doctrine. They demonstrated understanding of the benefits of Ayahuasca on their lives, in a psychophysical sense. Three of the five participants had become acquainted with Ayahuasca because they needed some sort of healing. The other two were curious about the narratives they had heard in relation to it, and had found ways to participate in ceremonies. All of them consider Ayahuasca a 'medicine', which shows to those who consume it their inner lives. Thus, they conclude that its ingestion does not educe that which is not already hosted in the personality of the drinker. In their opinion, Ayahuasca, as an entheogen, provokes a meeting with the 'God within', without intermediation from authorities encountered in religious/spiritual paths.

The nature of the images experienced during the Ayahuasca trance was explained by four individuals as originating in the compilation of personal issues that randomly present during trance, and shift one's understanding of them from an emotional perspective. These images comprised: traumatic memories, long- and short-term memories of addiction, 'flashbacks' of challenging experiences, and 'portrayals' of patterns of behaviour practised by these individuals. After some period of drinking Ayahuasca, generally years, these images acquire a more mythological form, and begin to relate to the communion of these individuals with the cycles of human history, and their connection to the universe. Only one individual claimed an inverse order to the nature of contents of these images²⁷⁴.

²⁷⁴ Thus, she experienced them first through mythological allegories, and then, by seeing personal aspects of her life.

Ayahuasca ingestion was viewed as an exceptional opportunity that made them more creative and responsive to the reality they experience. Hence, Ayahuasca is not considered to remove these individuals from the acceptance of consensual reality, placing them in a phantasy or mystical dimension, but as something that acts as a professor, teaching them to live a more grounded life. This lifestyle involves collaboration with the ecological aspect of reality, and the learning of ethical and empathetic attitudes that situate the individual as a co-creator of the reality in which she finds herself. All participants believe that individuals suffer from strong ego-attachments, and that this aspect of life makes humanity 'sick', because lives are ruled solely from the stance of rationality, by a will to power. They agree that these are illusions that must be broken, and that Ayahuasca drinking works in this sense, to stimulate a temporary introverted journey in which the individual can observe herself from a detached perspective, expanding her consciousness to a more 'emotional', yet reasonable, understanding of the duality of all the things of the world and of oneself.

None of them would classify Ayahuasca as a drug. They also emphasise that to drink Ayahuasca and to drink Ayahuasca in an affiliated 'church' of the Santo Daime doctrine are entirely different phenomena, and that the structure of the rituals as they have been set by the doctrine guarantee safety to the daimistas²⁷⁵. The hymns channelled by adepts of the Santo Daime are thus viewed as essential during the process of receiving the unconscious images and understanding their true meaning. For these participants, the Santo Daime is not a religion, but an initiation school, in which each individual will always be a pupil. In their opinion, the personality improvement aided by the Ayahuasca intake results from self-knowledge and

²⁷⁵ An adept of the doctrine.

acceptance of oneself and of reality as they are, with few opportunities for delusions that misread the qualities of the association formed by the individual/the world.

5.4.6.1.2 - Naive reading of the European interviews

The length of experience of European participants with Ayahuasca varied from a short- to long-term association and they did not demonstrate, as the Brazilians did, a strong attachment to the rules or hierarchical organization of the Santo Daime doctrine. However, in demonstrating their respect for the doctrine, they accentuated that its collective rituals, which involve both singing and dancing, are very beneficial for diminishing the ingrained characteristics of self-centeredness and self-absorption of Westerners, which could be emphasised in instances of Ayahuasca intake without the presence of the group and the guidance it stipulates. Two of these five individuals had sought out the Ayahuasca experience because they were wounded by personal issues that had begun in infancy and continued into their adult lives. Of the other three individuals, one had sought out Ayahuasca as a recreational drug, another was curious about the transformative effects that it had caused in her friends' lives, and the other had united his knowledge of the brew to its availability by the time he associated himself with it.

Differently to the Brazilians, two European individuals (Mark and Sybil) considered that, besides manifesting the individual's inner life for her own observation, there is also a wise 'plant consciousness' in the Ayahuasca brew that communicates to the drinker that which would be unthinkable for her, considering her psychosocial constitution. Furthermore, instead of considering that Ayahuasca merely manifests the truth about situations that permeate the individual's mind (as Brazilians assume), two European individuals considered that the visions stimulated and amplified by Ayahuasca consumption may be critically approached because, in their opinion,

they can be just fantasies, or as empty and distorted as any other thought or perception experienced by the individual. This aspect is also connected to a theme that is not present in the Brazilian data, but was evoked by two European individuals, and that speaks of the shadow aspect of Ayahuasca; thus, it should not be recommended to all, nor is it seen as a neutral or merely helpful substance.

Regarding the images experienced in the visions/mirações stimulated by Ayahuasca, the five Europeans also explained that they mainly refer to personal issues that at some point in their lives had caused them pain. Two of the five individuals described their encounters with archetypal characters during Ayahuasca rituals. One individual very clearly described how the thoughts that precede Ayahuasca visions become the experience of reality during the Ayahuasca ritual; hence, they are lived through – sensorily, perceptually, and emotionally – as if in a dream-state but one that occurs during the individual’s waking state, and that must be reconciled with the collective aspects of the ritual (its dancing and singing). This then becomes the background that enables and sustains the individual’s personal experience in the ritual.

In referring to the healing obtained from Ayahuasca ingestion, one individual was unsure if he had been healed. Another individual preferred to refer to his personal healing as a ‘remembering’ that was made possible by Ayahuasca. The three remaining individuals were sure that Ayahuasca had healed them: one by emphasising the sense of oneness, of rootedness, with everything and everyone that exists which was restored in his beingness by his involvement with Ayahuasca; the other affirmed that she has received personal healing from Ayahuasca, but that she feels as if she heals more fully when she is at the service of Ayahuasca in the ritual, that is, participating in the construction of the collective healing of global issues. The third individual expressed that most of his healing does not happen in

the ritual, but afterwards, when he can see in ordinary reality the unconscious aspects that, by the experience lived through the Ayahuasca intake, become visible to him.

Four of the five European individuals believed that Ayahuasca intake enables people to access ASCs that cannot be easily explained by the theoretical and methodological capacities of the scientific approach as they currently stand. They justified that these effects should be understood in terms of energy. For one individual, this leads consciousness to be comprehended as a sense of presence, of 'I am-ness', in which there is no rationalization. Another individual portrayed consciousness as the energy that is a way to God, and God itself, which is also depicted as the individual's senses, the air, and the earth, which are present in humans and nature, in everything and everywhere. Furthermore, a third individual described consciousness as the current that electrifies the individual's experiences from birth to death, which for signifying events must be aided by the intervention of awareness; this then makes the individual conscious of that to which she must attribute meaning. Lastly, for one individual, consciousness is comprised of the knowable and the unknowable; 'it is a flick' that has no description nor does it allow for analysis, and this is seen by individuals as what gives core to the *felt* meaning of their experiences, their beingness, or isness.

5.4.7 - Structural analysis

The structural analysis performed in this research comprised a 'thematic analysis', which aimed at explicating the participants' narratives. This intervention was also supported by the guidance of the hermeneutical phenomenological approach of van Manen (1984, 1990), who, inspired by the writings of Ricoeur, points to analytical strategies of capturing the structural analysis of narratives,

examining the themes and patterns of meaning contained within them. I used two approaches to work with the text, the 'highlighting' and 'line-by-line' approaches (Van Manen, 1984, p. 60). Hence, after elaborating the naive reading (derived from six consecutive readings of the material), I read and re-read the totality of the transcriptions once more, immersing myself in the Brazilian and European data individually, and identifying statements that I judged to be significant, highlighting and excerpting them from the texts. In this sense, I considered each sentence of the narratives, and strived to discern what exactly they meant in relation to the major topic of the narrative.

In sequence, I began the coding, and attributed to these sentences the main theme that I associated with their meaning, considering, therefore, what the narratives were saying. These themes attempted to disclose the meanings of the phenomena I captured, creating thereby a notion with which ultimately to describe their content in order to reach an interpretation (Van Manen, 1990). I exercised continuous questioning and reflection upon the emerging themes. After developing the main codes, I looked for and grouped all paragraphs and single sentences that demonstrated general commonalities with the themes elected. The results are as follows:

5.4.7.1 - Structural analysis of the Brazilian data

The members of the Santo Daime doctrine emphasised their extreme faith in the 'truth' of their Ayahuasca visions, described as formed by sequences of images and narratives, experienced psychophysically. Hence, they believed in the veracity of the resignification of past experiences that the visions bring, while they undergo a 'shift of consciousness' provoked by the brew. This shift enables them to perceive 'new' meanings (described as thought and felt) in their memories because,

through Ayahuasca intake, repetitive patterns of thought and mental conditionings are temporarily suspended. In attempting to explain how this suspension occurs, they claimed that the visions 'happen' to them as if exposing that which was unthought, sometimes only in a nonverbal manner. Thus, they reflectively observe the 'plot' of these images, as if they are the audience to the screening of a cinematographic production that reveals broader perspectives of analysing reality.

Although this process occurs in an isolated manner, that is, each individual 'watches' privately the peculiarities of her own vision, two participants stated that they had collectively witnessed one and the same vision, happening simultaneously, together with other unrelated peers. In these cases, the visions did not relate to personal material. Participants noted that the difficulty or pleasantness derived from visions act as stimuli for personal change. They believe that healing depends on personal deservingness and self-responsibility towards the interpretation of the contents that are shown. Participants also emphasised that whatever is brought up to consciousness during the trance is an intrinsic manifestation of psychic material that directly or indirectly composes their own inner world. In this sense, members of the Santo Daime do not conceive that information can be forcefully 'implanted' in their psyches by the Ayahuasca consumption if there is not prior correspondence between the information 'received' during the trance and their personal characteristics and interests. Furthermore, in the participants' opinions, the material of visions is mainly expressed in a symbolic manner, and hence has no straightforward meaning; thus, it needs to be interpreted.

In this way, psychic contents that surface into consciousness are taken as: A) modified personal or collective memories (modified in the sense that they do not retain the meaning they had in the individual's 'usual' state of consciousness) or B) dream-like ideas. Both categories of vision demonstrate how the patterns of thought

and emotions – cultivated since early childhood – act consciously and unconsciously on the way individuals manage their ‘immediate’ living. Hence, when Ayahuasca is ingested, there is a confirmation that the way in which the individual generally thinks and feels intensively conditions the experience that she exchanges with the physical environment. Therefore, the Santo Daime adepts claimed that Ayahuasca clarifies the minimal differentiations among perception, emotion, cognition, interpretation, and action. Last but not least, comparable to this indivisibility that the Santo Daime members attributed to inner and outer reality, the same inseparability of opposites is believed to pertain to the relationship between the body and mind of an individual.

5.4.7.2 - Structural analysis of the European data

The Europeans who participate[d] in neo-shamanic rituals inspired by the Santo Daime doctrine were a less homogeneous group in terms of the resonance of their beliefs in relation to the effects of Ayahuasca drinking. Unlike the Brazilians, they demonstrated that doubt and uncertainty are to be held in all the individual’s associations with visions, interpretations, and conclusions under the influence of Ayahuasca because, for them, there are no guarantees that these are not pure fantasy. However, they all agreed that a shift of consciousness occurs through these experiences, which allows for a new perceptual perspective to be held on the evaluation of past or present psychic contents that grasp the individual’s awareness. However, this perspective is not necessarily based on truth. They also agreed that ASCs undergone with Ayahuasca make them feel more ‘natural’, more connected to their bodies and to the Nature that surrounds them, and provoke the experience of something that is bigger than themselves. This experience demonstrates the interconnection of everything, and reinforces an inner feeling of the common rootedness of everything that exists, which liberates them from the obsessive need to know and affirm the importance of their personal stories.

In this sense, three individuals noted that the provisional detachment from the importance of the story of self is mainly aided by the presence of the group, the collective that performs the ritual, and not only or mainly by the ingestion of Ayahuasca. Hence, the group in a neo-shamanistic ceremony is viewed by the Europeans as: A. a helpful sustainer of the experiences of newcomers, who can find support in the attitudes of the more experienced drinkers, avoiding their emotional overwhelm by the toxic and challenging memories and thoughts that emerge during the ritual, B. an entity that heals and allows for the creation of a space in which healing can be offered by individuals for personal and collective issues, and C. for one individual, the group also offers the possibility for disenchantment, when one is able to more closely observe the dynamics that sustain it, and that involve the dispute over financial gains and the gossips and enmities that lie dormant within that which appears to be just 'perfect' and altruistic.

However, although the Europeans affirmed their understanding of the importance of the group in a therapeutic ceremony, they all assumed that while the group is a facilitator of the healing, the real healing work must be exerted individually. Thus, one individual claimed that each person is responsible for her own cure, but that more experienced participants can serve as role models that orient one's process toward such a cure. Another individual considered that healing comes from the acknowledgement born within oneself of one's own connection to the whole of existence, but he admitted that one can only achieve this by one's own means; that is, someone external to the individual can try to help one feel one's way into it. Finally, for one individual, healing comes from the possibility of questioning one's sense of psychosocial individuality and of being a physical body, which allows the individual to access the collective aspect of consciousness where all things have possibly happened to everyone. This aspect of consciousness is taken as

demonstrative of the resonances of what has occurred to us as humans, in our shared pleasurable and painful conditions.

Considering the structural explanation of the Brazilian and European data, I found in the analysis of the interviews of these populations an overall total of fourteen categories of meaning, six of which are common to both populations, and four categories unique to each of the Brazilian and European populations' involvement with Ayahuasca. In sequence, I first present the six categories that were common to both populations, followed by the categories that appeared solely in the Brazilian data, and finally, those solely in the European data.

5.4.7.3 - Categories of meaning common to the Brazilian and European populations

The following themes were equally extracted from both populations interviewed:

5.4.7.3.1 - Background to the interviewees' involvement with the Santo Daime doctrine

A - Brazilian population

The informants believed that there were previous aspects of their personal characteristics that actively determined their affiliation to the doctrine. Four of the five stated that, before joining the doctrine, they had been emotionally stirred by the literature of Carlos Castañeda. None of them was an atheist and all of them were already acquainted with different religious searches; that is, they had held certain

religious beliefs that carried metaphysical notions of reality before being introduced to the spirituality of the doctrine.

Three of the five informants stated that they had approached the doctrine to receive personal healing, two for emotional crises that affected them directly (Regina) or indirectly (Jacira's mother), and the third to be cured of tumours (Jorge). The other two individuals did not affirm that they had approached the doctrine for healing; however, during the interview, they admitted that when they had commenced their involvement they were 'sick', without being consciously aware of it (Agnes and Pietra). This sickness was derived from holding the wrong ideas in relation to themselves and the world, which they 'corrected' through Ayahuasca ingestion, which offered them a less illusory perception of everything.

One individual claimed to have previously consumed mind-altering substances that she classified as drugs, searching for more significant meanings to life which she only found when she became an adept of the doctrine. Three individuals reported that the doctrine had 'come' into their lives as if they were not looking for it, despite them previously hearing about it. In this sense, they gave the impression that there was a 'divine' intervention in operation that caused the doctrine to 'choose' them.

B - European population

Four of the interviewees had had previous experiences with mind-altering substances, be it cannabis, psilocybin mushrooms, LSD, or DMT. None of them expressed previous religious affiliation to creeds, nor did they comment on their participation in neo-shamanistic ceremonies as being strictly a religious activity. Three of the five were seekers for healing; that is, they were acquainted with and had actively sought psychological, philosophical, or alternative ways of healing for

the personal themes that had caused them fear and anxiety. One individual had sought out the Ayahuasca experience for recreational reasons, as if seeking enjoyment in the company of a friend, while experiencing altered states of consciousness (Orwell). Another individual grabbed the opportunity of having it available and affordable in his surroundings (Joseph). The other three individuals became involved as a means to heal personal aspects that were preventing them from finding a sense of connection and belongingness to reality, be this a lack of relatedness in relation to aspects of their own stories or between them and the world (Ayan, Mark, and Sybil).

One individual was invited by his daughter to participate in an Eternal Heart Santo Daime encounter (Ayan), while Sybil, Orwell, Joseph, and Mark were all invited to participate by friends who had previously been involved with the Ayahuasca experience.

5.4.7.3.2 - Experiencing oneness with everything there is

A - Brazilian population

Three of the five participants reported as common incidents the unusual experiences of feeling one with other people's thoughts or physical sensations, and with the physicality of the place in which the ritual occurs. Two of the individuals (Jacira and Jorge) described events in which they were as if mediating other individuals' physical discomfort (faintness, vomiting), and were sure that the onset of physical indisposition in themselves was the expression of someone else's need. Jacira attributed this phenomenon to the ambience of the church during the ritual, which, charged by the mix of collective emotions released, increases the possibility of the individual being affected by the 'heaviness' of psychic content carried by

another participant. Jacira believes that she sometimes physically enacts the suffering and psychic 'cleansing' that are owned by other individuals in the church. She stated that it is not possible to rationally explain how this extreme identification between individuals occurs, but she believes she is capable of 'feeling' when it happens. She associates the length of her Daime consumption with her capacity to notice when such a phenomenon occurs, believing that the longer the individual is part of it, the better the possibilities of her comprehending this fusion with another.

Similarly, Jorge clarified that after a certain length of Ayahuasca consumption, the individual's physical reactions to it are less uncomfortable. For him, this occurs because the individual's consciousness gradually becomes occupied with less painful contents, which have been elaborated through the process of self-scrutiny previously undergone. In his view, with the psyche made 'cleaner', the body is consequently less harmed by the side effects of the ritual. Hence, when the drinker reaches this 'resistance' in relation to the effects of the brew, he acquires the opportunity to practise a charitable action within the group, described as the power to act as a 'psychic sponge'. In this role, an experienced Ayahuasca drinker can feel for another participant those sensations that would be overwhelmingly strong for her to bear alone, hence acting like a 'martyr'.

Pietra shared another aspect of the experience of psychic oneness in a ritual, describing events in which she saw the same visions as another individual, as if the images were being 'broadcast' to them both. Hence, some drinkers experience consciousness as a non-individuated phenomenon that surpasses the sense that they have of owning the contents of consciousness within their bodies (as private sources of it) because its locality is temporarily lost. Pietra discussed the concept of oneness, emphasising that, in practice, it does not happen as an absolute merging of individuals to individuals and things. For her, both the individuality and the

characteristics of the objects to which the drinker feels an identification are preserved in all stages of the process.

In this respect, for Pietra, oneness can be defined as the capacity to experience an extreme emotional proximity to someone/something external to oneself. Consequently, she claimed that it is possible to 'feel' that the traits which define her idea of that person are also constituent of one's own personality, as a potentiality, but not in the sense of establishing a sameness between both individuals. Hence, Pietra argued that there is only oneness between individuals when they preserve what differentiates them from each other. In perceiving the 'difference' between herself and another individual, she can realise that what is active in that personality may be something that is dormant in herself, thereby rendering them both undiscriminated (one), but distinct.

B - European population

Four individuals commented on situations in which they had experienced a sense of oneness with reality. Orwell believes that this *sensation* occurs because the effects of Ayahuasca amplify the sensitivity of the individual's sensorial functions, bringing him closer to contemplation of the simple things in life that in ordinary states of consciousness are backgrounded; hence, the change in the individual's perception of reality enables the experience of oneness. He also believes that it is this experience that enables individuals to observe their personal stories as representations – or repetitions – of other stories that happen[ed] in the world, hence demonstrating the reverberation of the collective in the personal, and vice-versa. For him, the Ayahuasca experience is a way to approach God, which is seen as the energy that inhabits and enlivens Nature and human nature.

Sybil considers oneness to be a *feeling* that connects her to origin, to source, to something beyond her ego. This is felt as beneficial to her personality, and does not need to have an affirmed status of reality to cause a lasting emotional impact. The association of oneness with something that goes beyond someone's ego is, for her, connected to the dissociation that Ayahuasca creates between the ego and the organization of the personal narrative, allowing one to realise how one's cherished unicity may be typical when contrasted to the impersonality of the many, the collective, causing in the individual a lack of separation from others. Sybil claimed that not only Ayahuasca but meditation techniques can help her to tap into this realm.

She also commented on situations in which her personal experience of Ayahuasca reflected the psychosocial approach – through her visions and physical sensations – of a collective issue that was overwhelming her consciousness. In this sense, her work during the ritual approached an issue she had previously confronted more as a part within a group than as an independent individual; that is, as if the consciousness of the group as an entity (built from what she had experienced collectively as a unity) was intruding and forcefully guiding her own individual awareness of things, instead of being analysed by her 'personal' consciousness. In this sense, she believes that she cleansed herself of the collective aspects of these previous experiences which were still impacting her in a negative way, and that this allowed her to individuate from those experiences.

Mark spoke of the experience of oneness as the primacy of his own consciousness over both the physicality of the environment and of his own body, meaning that what prevails is the feeling of being a consciousness that observes, creates, and registers phenomena, but that does not use rationality to affirm its own existence and manifestation. In this sense, for him, the sense of 'oneness between all the things

there are' derives from an awareness that affirms the individual's and reality's existence as undifferentiated, without the need for rational justifications for their expression, because reality is what the individual is; namely, one experiences from reality what one believes to constitute it. Hence, oneness in Mark's understanding refers to the affirmation of his conscious beingness and I-ness in relation to his interactions with other people and his exchanges with nature.

Lastly, for Ayan, the concept of oneness refers to an aspect of existence that goes beyond the individual, uniting him to all other individuals, and that exists without 'belonging' to anyone, even though it admits access to all individuals and things (regardless of who and what they are). For him, this aspect of existence could be metaphorically compared to the roots of a tree, meaning that each person with their own individuality is a branch of the tree (demonstrating therewith its differentiation), and hence is initially supported by the same trunk, but fundamentally dependent on the tree's unseen roots that have created them all. These roots of beingness as the space of oneness had stopped being a concept and were experienced by Ayan as a reality during the Ayahuasca intake, affording him the certainties that: A. this realm is located within oneself, B. it is marked by the affirmation of coherence in all the contradictions because in it, opposites are truly united, and C. it brings to the individual peace with that which he will never know because there are many things that are truly unknowable and impenetrable to reason. For him, the experience of oneness is also compared to the feeling of reaching the summit of a mountain and observing in awe its magnificence as something that cannot be expressed, but is *felt*.

5.4.7.3.3 - The nature of images experienced during ‘mirações’ (visions) triggered by Ayahuasca consumption

A - Brazilian population

All the participants acknowledged that the nature of the images they experience during Ayahuasca ingestion had changed over the time they had spent consuming it. The term ‘nature’ in this context is used to refer to the contents demonstrated in visions during the Ayahuasca experience. These contents vary from material that is strictly personal (traumas, doubts, reasons for ailments) to the elaboration of deeper ontological analyses. The latter may involve: philosophical contemplation on the nature of reality and metaphysics, elaborations on the structure of the psyche and consciousness, insights on the relationship of the divine to man, and questions that cannot be solved by reason alone and that are part of the human - and not individual - predicament.

Four of the five participants explained that during their initial involvement with the doctrine, their visions were entirely related to themselves (category of personal visions²⁷⁶). Hence, their initial visions were strictly connected to either immediate or past events in which the focus of attention was on: A) the drinker’s personal memories and B) the sensations and behaviours evoked by these personal narratives. In attempting to explain that the nature of these visions stems from the micro comprehension of the individual (focusing on her interpersonal relationships) and evolve to a macro understanding of the structures surrounding her existence (involving the analysis of cultural, political, historical, and cosmological issues),

²⁷⁶ These would be portrayed by: representations of traumas lived by these individuals, revision of egotistical excesses committed by them, elaboration of parental conflicts, processes of grievance, speculation on emotional reasons that may have contributed to the onset of physical diseases, justifications for the existence of addictions in their lives, etc.

Regina argued that there is an interdependence between these that follows a necessary ascension. For her, the Ayahuasca process occurs in the direction of a personal to 'non-personal' context because the individual first faces her own self, to develop self-knowledge, until she reaches a point of complexity at which there is the possibility of finding God within oneself. Therefore, for her, the revelation of the most intimate characteristics of the individual to herself is what can, progressively, build the capacity for understanding the transcendental.

Regina argued that this enables the duality of God to be fully comprehended (once acceptance of the duality within oneself is accomplished). For Agnes, the 'nature' of the images changes because the 'consciousness of the individual' is transformed. Therefore, in her opinion, the more the individual learns new ways of behaving and relating through phenomena experienced in the Ayahuasca intake, the less unattended or repressed psychic contents she will have to deal with. In her view, this leads to a more mindful presence in the world, which contributes to a detachment from the importance attributed to personal processes, in the sense that the individual can become less self-absorbed with the task of thinking about events in retrospect.

Pietra explained that changes in the nature of the images triggered by Ayahuasca follow a 'natural' process initiated by the cleansing of the individual's mind, who starts by resolving negative patterns/conditionings derived from her personal level of experience. When these are addressed by the drinker, the energy 'that was stagnated, returns to its flux', and the drinker starts to have higher levels of understanding, which ultimately lead her to help in the execution of the ritual. In this regard, for Pietra, the psychic energy must be released from the obsession with oneself, so that it can be applied to more selfless pursuits.

Jorge shared a lengthy explanation of the change in the nature of the images; he used his practice as a past life regression therapist to explain his understanding of it. For him, it is neither the individual nor the brew which 'decide' what the contents of visions will be; rather, a divine force decides, a force that causes all life to exist and to be sustained, and that he calls 'spirituality'. It is this 'highly spiritual' organization of reality that judges what contents the drinker is capable of dealing with. This force uses Ayahuasca as a vehicle to awaken visions in the drinker's mind, allowing for the gradual observation of those contents that are beneficial for her evolution, and, therefore, not conducive of her further dismay.

In Jorge's opinion, if the individual has suffered traumatic experiences in life, the 'spirituality' will show these contents to her, going back as far as her intrauterine memories, making them conscious, and therefore, (hopefully) re-elaborated and accepted. For Jorge, this healing will only occur if the 'spirituality' understands that the individual has already developed a conscious capacity for forgiving in love the harm applied to her. By reliving the moment in which the conflict was generated, and after conceding her forgiveness to the people involved in it, the individual may build a greater capacity for loving, and, subsequently, more information will be shown to her.

The only participant who shared a different experience with images during her initial consumption of Ayahuasca was Jacira, who unlike the other participants – who had commenced the doctrine in their adult lives – had engaged in her first ritual at the age of ten. She stated that at the beginning, she had had metaphysical visions, in which she witnessed the merging of empirical reality with another realm. She explained that in this spiritual reality, the spirits of deceased people still existed and that she also saw deities, which she considered more spiritually developed than humans. Jacira attributed this unusual ability to a combination of factors: her young

age, which made of her a virgin and placed her in a developmental stage at which she had few personal concerns or responsibilities related to her agency in the world, and previous spiritualistic studies that she had accessed before approaching the doctrine. As she matured in age, married, became aware of 'flaws' in her character, and grew in fear about relating to these spiritual beings, the nature of her visions became more personal.

B - European population

The European interviewees did not mention any alteration in the nature of the images they had experienced while ingesting Ayahuasca – from personal contents to more collective themes – in relation to the time they had spent consuming it. However, four of them told me of visions that they had experienced during rituals. Orwell expressed these visions, which for him were made up of thoughts and sensations, as provoking in him the impression that he understood everything that composed them; however, he emphasised that, even while experiencing them, he was unsure whether to trust the meaning that the Ayahuasca highlighted in them. Joseph shared a vision in which human and plant characteristics became merged in the figure of a woman, and he commented that abstract, geometric shapes he envisioned during an Ayahuasca experience had meaning for him during the course of the ritual, but that this meaning was not retained in his memory once the ritual was finished.

Sybil clarified that Ayahuasca visions should not be understood solely as visual phenomena, but in terms of how they impact all the individual's sensorial capacities. She explained that, as originally all individuals present different abilities in what concern their sensorial interactions with the environment, to some people Ayahuasca visions can be absorbed with more emphasis on their auditory aspect

while for others they can be understood more kinaesthetically. Additionally, Sybil shared instances in which she had encountered progressively in her Ayahuasca visions the archetypal figure of a male teacher, whose thinking and feeling functions were in balance, and whose energy she associated with her understanding of the historical Jesus.

Mark discussed that, although he had awareness of his environment and relatively of his identity during his Ayahuasca visions, at some moments he would surrender himself to 'the world contained in a thought', and that his *mirações* mainly impacted him as fear or guilt. He clearly explained how the emotions contained in the thoughts accessed during the Ayahuasca experience would then become his reality, that is, his experience of reality. Mark said that from these visions, he extracted eternal lessons of how to live his life. It is interesting to note his explanation of *mirações* in relation to the relationship between individual and group during the ritual. He claimed that at the same time as the *mirações* occurred, he had to adapt himself to the background of these experiences in which the performance of the ritual demands the singing and dancing. In this sense, he accentuated the difficulty involved in sharing his awareness between the activity of the group in the ritual and the pull he feels from the emotions that occur within him in relation to inner thoughts and experiences that occur together with the external demands to which he must attend. However, he conceived that it is in this way that the vision and the presence of the group can be transformed into one; that is, one's inner experience becomes superimposed on the phenomenal web in which the individual is embedded, simultaneously making of the collective an agent in the individual's trance that would originally refer to a personal memory only.

5.4.7.3.4 - Ayahuasca ingestion as an opportunity to face one's shadow

A - Brazilian population

Two of the five participants applied the concept of 'shadow' when describing how Ayahuasca consumption had influenced their acceptance and integration of denied aspects of themselves. Regina accentuated that the hymns of the doctrine contain lyrics that encourage this process, and praised the fact that through their messages the individual embarks on her inner journey surrounded by a reminder of eternal truths. Followed by the learning provided by the hymns, she emphasised that for an individual to integrate her shadow, she must change her behaviours according to the insights she has received from the ritual. For her, this process involves a painful and self-critical observation of oneself, which creates possibilities for the individual to gain mastery over her shadow.

Agnes believes that due to the intrinsic properties of the Ayahuasca brew itself, which in her opinion 'knows' the individual better than she knows herself, there is no way of escaping the surfacing to consciousness of the denied aspects of oneself. She affirmed that by opening oneself up to the nature of unknown aspects of one's personality, patterns of behaviour which are detrimental to one's development can be altered, and by this means the drinker can enjoy a more authentic life.

B - European population

As with the Brazilian participants, two of the five European interviewees spoke of the Ayahuasca experience as enabling the individual's encounter with the shadow. Mark noted that Ayahuasca facilitates the individual's comprehension that, independently of all the difficult aspects of one's existence, or of the characteristics

that one would prefer not to have, there must be an understanding that it is because of and not in spite of these factors that life can be truly beautiful and promote personal growth.

In turn, Ayan stated that Ayahuasca had brought out all the hidden aspects, the pain and fears, that he had managed to conceal from his consciousness, through the rationalizations he kept applying to them. Furthermore, he explained that only through the direct experience of the emotions that enlivened these impressions, thoughts, and memories was the conjunction of opposites made possible, which aided in the integration of his shadow. In this sense, he exemplified that only in accepting a lack can that lack be resolved, and that the fear of something, that is, the unconscious and anxious fantasies connected to a theme, are more damaging than the worst occurrences that this theme is capable of factually expressing in one's life. Hence, Ayan explained that Ayahuasca taught him the need to accept all the things one rejects or is afraid of because it is their very integration that decreases their power within oneself.

5.4.7.3.5 - The concept of reality during Ayahuasca rituals: all is real, all is illusion, or ingesting Ayahuasca unveils a 'more real' reality?

A - Brazilian population

Four of the five participants described how Ayahuasca ingestion had impacted their perspectives on the concept of 'reality', by discussing their interpretations of its structure. In this regard, they considered the differences they had drawn between the concept of objective reality and subjective reality. The former is taken as the reality that is manifested independently of the individual's perception or interpretation of it, and which relies on universal concepts that are invariant in

time and space. The latter is comprehended as the reality that is dependent on the perceptions of a feeling individual, who attributes to it meanings while she experiences it, through sensory-perceptual and ideological representations that, in a certain way, create the individual's own reality.

Regina expressed that what is lived through the Ayahuasca experience is reality. Thus, she did not agree that Ayahuasca provokes a kind of transformation of objective reality. For her, independently of what the drinker feels in relation to her visions (good or bad reactions), these visions simply unveil the truth in relation to the experiences that compose the individual's participation in reality. Through her access to these experiences, Regina claimed that her life had been simplified. She affirmed that her previous attachment to the superficialities of life, and to the cravings they stimulated in her, were eliminated by Ayahuasca. Hence, she stated that the doctrine has developed in her a grounded existence, in which importance is given to the 'essentials' (ethical values and moral human conduct).

In Jorge's opinion, Ayahuasca ingestion reveals to the individual her inner reality (states of mind). He conceived how under the effects of the brew, subjective reality is released without concession to the drinker, and he emphasised that the Daime does not conjure up a reality in the drinker's mind that does not refer strictly to who the individual is. For him, in usual states of consciousness, objective reality is easily observed in fragmented ways, coloured by biases and irrational beliefs that attribute causality to unrelated events and draw precipitated conclusions therefrom. As a result, individuals dismiss the observation of the interconnectivity among plural phenomena that constitute reality. Hence, for Jorge, the 'adjustment' that Ayahuasca triggers in the subjective perceptions (clearing them from automatic conditionings) lead the individual to relate to a transformed objective reality because she is transformed.

Pietra argued that in her experiences with Ayahuasca, the brew had not presented to her a 'mystical' reality, in which she was led astray by fantasies and day-dreaming; instead, it had grounded her in empirical reality. Consequently, she judges herself more capable of acting with firmness, because she believes that the Daime has educated her to become more self-responsible. Pietra affirmed that she does not differentiate between the reality she experiences when intoxicated with Ayahuasca to the reality she enjoys in usual states of consciousness because, for her, both experiences are real, and one must not be considered more valuable than the other.

Pietra stated that the alterations in consciousness stimulated by Ayahuasca may provide a deeper absorption of aspects of reality (and not a modification of them), allowing the individual to develop broader perceptions that, in usual states of consciousness, would not be practised due to the excess of information in day-to-day life and the urgency to attend to it. For her, this excess is to be blamed for the reproduction of confirmatory biases that maintain maladaptive thought patterns in the individual. Therefore, Pietra believes that because of the introspection stimulated by the brew, the drinker can hold fewer thoughts in her mind, concentrating her attention on one aspect at a time, thus training her to be more mindful.

Agnes, who had a mental breakdown after five years of being an active member of the doctrine (in which she lost her sense of identity and dealt with a depression), questioned the fluidity that exists between the concept of reality and the concept of illusion. In this sense, she admitted that there is illusion in any reality and reality in any illusion. During the period after her breakdown, she developed an attachment to religion, experiencing religious fantasies/deliriums, but recovered from these experiences; that is, A) from the breakdown triggered because she started to see the irreality of many aspects of her 'normal' life, and B) from the delusional existence

she structured immediately after her breakdown, which aimed to make her feel safe from the threats she identified in her 'new' adaptation to reality. However, both episodes linger in her mind – the unreality of her real life, and the reality of her unreal behaviours – as reminders that they felt equally perceptively and rationally real and could be analysed and experienced as such.

B - European population

Three of the five European participants discussed the particular effects that Ayahuasca had had on their relationship with reality. For Orwell, Ayahuasca intake had led him to believe that he understands reality better and that he is more attuned to reality because, under its influence, the individual association with reality departs from feeling it and not thinking it, thus reducing the doubts he has in his interactions with reality. He added that the sensations involved in his associations with reality made him feel as if there were two parallel realities, the ordinary day-to-day reality, and the other reality that co-exists with this one, but in which his senses are amplified in their interactions with his perceptions and emotions.

In discussing Ayahuasca and its interface with reality, Sybil focused on criticising the limitations that scientific knowledge has in approaching and interpreting phenomena that escape the possibilities of understanding of its methodological instruments. In this sense, she not only sees science as limited in terms of approaching phenomena, but in its annihilation of the study of certain themes, as if they were non-existent, mainly because they are based on phenomena that are sensed and are not materially or physically measurable or manipulatable. Hence, she justified the reality of the effects of the Ayahuasca experience as relating to expressions of states of consciousness that science may disbelieve because it is unprepared to approach them in full.

Lastly, Ayan explained that his involvement with Ayahuasca ceremonies had created and developed within him a reality that has more realness than any other possible reality, and that is based on the sense of rootedness he shares with everything there is, in which he feels a connection between everything and everyone that exists. His impression is that phenomena are made of energy that can be sensed, not only seen by the lenses of theory; hence, this reality has a fullness that sensorially and emotionally impacts him. He also explained that as a consequence of the existence of this inner reality to which he has access whenever he wants, ordinary reality can be fully enjoyed and appreciated since he has learned to accept it not as his mind would wish it to be (and which detaches oneself from reality), but as it is and as it comes to him.

5.4.7.3.6 - As within so without: Ayahuasca ingestion as a possibility for individuals to comprehend the dynamic interconnectedness between the reality of their inner worlds and the experience they exchange with external reality

A - Brazilian population

This theme is directly connected to the theme above, and in considering the correspondence of meanings of the world within to the world without is detailed the manner in which the members of the doctrine affirm that the brew shows to them how subjective reality *determines* how their objective reality is apprehended²⁷⁷. The participants expressed that Ayahuasca simply places within the purview of consciousness contents belonging to the individual's inner life, or that have an

²⁷⁷ Therefore, and as per the example, if the inner life of the drinker is permeated by fearful imagery and self-demeaning narratives, the participants believe that the phenomenological world is experienced by this individual as plagued by persecutory agents and the impossibility of progressing in it.

affinity with it. Hence, it does not intrude on the consciousness of the individual with material that would be unthinkable to her; meaning that for members of the doctrine, *there are no* hallucinations involved in Ayahuasca drinking. Four of the five participants affirmed that Ayahuasca ingestion leads the drinker to an absolute encounter with her own mind.

They also emphasised that in publicly divulged cases in which violent acts had been committed by individuals during an Ayahuasca ritual, they believe that this violence was not something created by the Ayahuasca, but simply released by it. Hence, Ayahuasca in itself is neutral in its capacity to trigger either positive or negative behaviours in individuals. With this general view, the participants recommended that, when one analyses the phenomena triggered by Ayahuasca, it is important to comprehend who are the individuals that are using it, before questioning what Ayahuasca is.

In this sense, the participants argued that the visions experienced in rituals are a trustworthy testimony to the way an individual feels and thinks. Pietra, who introduced her two sons to Ayahuasca when they were children, wanted to share that she observes first-hand in their adulthood that Ayahuasca consumption does not homogenise those who drink it, but rather acts on individuals according to who they already are. She justified this conclusion by saying that her two sons, despite having both experienced the teachings of the doctrine for the same length of time, are completely different from one another.

B - European population

Four of the five European participants expressed their opinions in relation to the effects of Ayahuasca in the interface between inner and outer realities. For

Orwell, everything that surfaced to his consciousness during rituals belonged to his inner world; that is, he did not feel that Ayahuasca was entering his psychic system as if to implant in it information 'never thought before'. Sybil understands that Ayahuasca 'opens the door' to a new observation of the individual's inner world, magnifying the sensation of and the emotional impact of its contents, guiding one through one's navigation of them, and thus not inserting contents in the individual's psyche. In her opinion, this 'new' observation can have a dual effect, based on the individual's response to it; that is, the approach of a psychic content in a way that has never been considered by the individual can either liberate them from pain and suffering, or cause more pain and suffering by ruining the stability of the thoughts and narrative that have helped a weakened personality to hold itself together.

Furthermore, Sybil affirmed that she does not truly understand what Ayahuasca does to one's consciousness, but she cannot believe that Ayahuasca has the powers of a 'godlike' substance that could act as if determining the contents that are engendered in one's mind. Thus, she concluded that Ayahuasca is most likely a neutral concoction, and that the healing or damaging effects that derive from its ingestion are due to the affective and cognitive mental characteristics of the inner world of the person who drinks it, and the unpredictable reactions that she has in confronting changes in the stability of her own narrative. Furthermore, Sybil commented that when the scrutinization of her inner world is not the focus of her Ayahuasca experience, 'she gets out of Ayahuasca's way' (which is somehow released from its function of accompanying her immersion into herself), and then feels as if she is channelling something that goes beyond herself and that works for the collective, manifesting her service therein. Hence, in releasing the analysis of her inner world, she is propelled to act in the outer world.

Ayan accentuated his understanding that it is his inner life ('his beingness') that constructs his reality, and that Ayahuasca had showed him that: A. everyone sees reality as they are and not as reality is, and B. within his beingness inhabits also a reality that could be seen as 'a rootedness', which was existentially experienced by him, and that links him to all other beings of creation. He also added that if a person were to be guided by external expectations, he would be a prisoner of circumstances and illusions, and that if the inner reality is what conduces his adaptation and observation of reality, he has the chance of becoming truly conscious of his life. For Ayan, the experience of a healthy life must not depend on the multitude of thoughts that occupy one's mind because these hinder one's access to this inner reality in which there is coherence between opposites. In this sense, Ayan affirmed that we must try to undo the impressions of all the memories, narratives, and thoughts that make up our constitution and that these lenses for observing, interpreting, and interacting with reality may be colouring and polluting (through the smears attached to them) the understanding one has of reality (which *is* the only reality one experiences; that is, that which one builds), distorting it through unconscious conditionings that may constantly wound the individual.

Lastly, Mark shared his belief that participating in Ayahuasca rituals had altered his subsequent relationship with reality and not only for their duration. In this sense, he expressed that, to bring unconscious contents into consciousness (during rituals), Ayahuasca would as if educate one in the daily aspects that are unattended or repressed and that cause suffering in him or in those around him (because he acts unconsciously in their lives). In this way, Ayahuasca prepares him to foresee the unfolding of painful situations in ordinary life, and to deal with triggering aspects when they occur. Thus, when he feels as if enmeshed in situations that present detectable 'hooks' that would serve for the introjection or projection of his unconscious contents, he can identify them, and consciousness can intervene in the

sense of managing the event's outcome with awareness. In this sense, Mark claimed that Ayahuasca demonstrates the individual's unconscious patterns of thinking, feeling, perceiving, and acting, clarifying to him their deepest meaning, and avoiding their repetition once integrated.

Furthermore, Mark appeared to doubt that Ayahuasca simply brings out from the individual that which belongs to him. He somehow envisioned that there might be a consciousness that inhabits the plants in the Ayahuasca brew that carries 'a thread of history, a memory inside the history of nature', meaning that 'nature's diary', 'the diary of centuries', lies within the Ayahuasca. In his view, this consciousness imparts knowledge to the individual who establishes contact with it, but Mark considers that he is not equipped with the wisdom to access the meanings expressed by this ancient and 'alien' consciousness.

5.4.7.4 - Categories of meaning which appeared only in the Brazilian population

5.4.7.4.1 - Specifications of the Santo Daime doctrine

The Brazilian informants shared many aspects of the rules of the Santo Daime doctrine. For them, it is highly important to reproduce in all encounters of the community the prohibitions, obligations, and organization of the ritual space as suggested by the founders of the doctrine. These are as follows:

- prohibitions: neither members nor participants can invite people for rituals who have never been involved with the doctrine; women and men cannot be mixed on the same side of the physical space in which the ritual occurs; *fardados* should ideally abstain from using swear words;

- obligations: to wear appropriate garments according to the ceremony celebrated; to follow the instructions of the 'fiscals' during the ceremony, who indicate what the participants must do (sit, dance, sing, or be quiet) during the ritual; to fast or refrain from eating meat, drinking alcohol, taking drugs, or having sex for some days before the ritual;
- organization of the space and display of the objects that form part of the ritual: adherence to the number of people that must sit in the celebratory altar, symbols that must be placed in it, cleanliness of all the areas to which participants have access.

Within the category of prohibitions, adepts of the doctrine consider it wrong to invite 'freshers' to a ceremony. In their understanding, this action would make the 'host' responsible for the outcome experienced by her 'guest' (which is unpredictable; that is, it can be uplifting or terrifying), hence removing the protagonism that should be encouraged in the freshman. The category of obligations, which is mainly related to participants' care for their bodies, aims to make the bodies' aesthetic conditions presentable to the divinities (by wearing specific garments). There is also the need to make their bodies physiologically 'cleaner', or purer 'temples', which are then considered apt to accommodate the 'sacredness' of the Ayahuasca.

Respect for these rules is said to guarantee that the rituals performed will be safe for participants, whose well-being members of the community consider themselves liable for. Discipline is a quality that was highly regarded by all informants because it 'defends' participants of the rituals from the chaos that may be unleashed during a ceremony. Beyond its application to codes of behaviour, discipline is also seen as a feature of Ayahuasca. In this respect, one participant compared the brew to a masculine, disciplinarian figure that demands firmness from individuals.

Connected to this praise for discipline, one participant voiced her uncertainty about rituals that use Ayahuasca without being affiliated to the doctrine. She considers these independent reunions to be orderless. Although all the participants emphasised the importance of preserving intact the memory of the tradition which was directly handed down from the virgin Mary to Mestre Irineu, some participants positively accentuated with pride the current eclectic character of the doctrine (which is open to the influences of many religious faiths – spiritualism, afro-Brazilian religions, Christianity, etc.). Finally, one participant discussed her view on the indiscriminate globalization of the doctrine and worried both about the loss of its traditions and the high profits that individuals are making from it (which she classified as a capitalization of faith). However, she also emphasised the positive side to this globalization, represented by the healing that the brew can bring to those who can only access it via this proliferation.

5.4.7.4.2 - The belief in personal deservingness as a requirement for individuals to find healing through Ayahuasca consumption

The participants acknowledged that any healing gained through Ayahuasca is directly dependent on the engaged attitude of the drinker to learning through the experiences lived in a ritual. Therefore, what will result from self-analysis depends on the drinker's willingness to work on the perceptions and thoughts she withdraws from reality, in her ordinary day-to-day living. *Daimistas* claim that understanding one's characteristics must be accompanied by a quality of 'faith' in the truthfulness of that which is shown through the Ayahuasca experience. This must be considered because Ayahuasca is said by one of the participants to be able, while psychically re-enacting experiences lived by the individual, to independently alter the memory previously held of episodes. For members of the doctrine, this alteration shows the

actual reality of the episodes, which were previously distorted by the conditioned analysis of reality held by the individual when not under the effect of the brew.

Hence, the individual's way of reading the world when not experiencing an ASC is what is dysfunctional in her, and reproduces unconscious patterns. In this sense, questioning the logic of the images as evoked by the brew is not recommended because members believe that memories are generally preserved as a reflection of who we are as individuals (that is, our inner world influences the formation and remembrance of them, hence, transforming them), and not as they occurred as empirical events. Thus, Ayahuasca is seen as showing things as they actually were, and not as one's memory would wish to portray them.

One participant added that the variable of 'time' cannot be logically considered in the process of personal change undergone by the drinker. Transformation through Ayahuasca ingestion is believed to only be reached if it is the 'right' time for the individual to reformulate her perceptual association of thoughts and feelings, a process that has a temporal length but that must be considered outside of the usual temporal constraints. The 'right' time is reached when the individual accepts who, why, and how she truly is, and is hence ready to change those aspects that cause difficulties. There is also the belief that the more one trusts the images and ideas that one entertains during the ritual, the more one is shown.

Finally, members of the doctrine believe that spirits of the deceased or religious entities accompany rituals. For them, these spirits are capable of deciding the complexity of the images and of the lessons that must be shown to the drinker. Additionally, these concessions on the 'seeing' of contents must be accompanied by the individual's pleading; that is, the drinker must ask to be given what she considers to be required for her development (for example: patience, forgiveness).

5.4.7.4.3 - The Santo Daime doctrine as an Initiation School – the progression of stages of individual development and whom it serves

None of the participants described the Santo Daime doctrine strictly as a religion, and when this word was associated with it, it was to emphasise that the definition of the doctrine goes 'beyond' this concept. The worship of God through an institutionalised religion was negatively interpreted by one of the participants (Pietra), who argued that most religions attempt to homogenise and control the individual differences of their adepts. Three of the five participants classified the doctrine as an initiation school, in which individuals who start their 'educational' process go through stages of expanding their consciousness in the search for self-knowledge.

One of the participants (Agnes) stated that learning from this initiation school is a process that has no end, because it is related to the healing that each individual requires. She conceives that when an aspect of one's personality is 'refined' (e.g. dismantling perceptual distortions, solving difficulties related to detachment from feelings), another 'flaw' in relating to reality will need to be assessed. In this sense, there is a belief in the teleological improvement of the personality of the person who is committed to the experience of the 'ascending' teaching levels of the doctrine.

On the other hand, another participant (Jorge) challenged the notion that the individual should have a lifetime commitment to the doctrine in order to know or transform herself. Jorge claimed that initiation in the 'Ayahuasca school' can start and finish with just one dose of the brew, because, for him, an awakening in the drinker's consciousness is not based on the quantities of the brew ingested, but on the quality of the experience undergone. For him, the work of the brew is accomplished when the 'needed connection between heart and consciousness' is

made and the drinker abandons his unconsciousness, defined by Jorge as a state in which the individual lives without 'connection with the heart'.

5.4.7.4.4 - The inseparability of body and mind in the understanding that Ayahuasca drinkers have from the process they undergo in rituals

Another theme that arose from the Brazilian data was the direct connection that the members of the Santo Daime doctrine make between physical and psychological aspects of human life. For them, the negative physical effects of Ayahuasca ingestion (such as vomiting, nausea, or dizziness) comprise a 'materialization' of harmful feelings and thoughts that are hosted in the individual's psyche. In this respect, for two participants, the attainment of physical healing through Ayahuasca is the result of a diligent practice of self-observation toward the inner life that causes changes in patterns of thoughts and personal behaviour, which, for them, can simultaneously provoke a transformation in the cells that constitute this person. Therefore, an expansion in consciousness is conducive to a healthier body.

These two participants also conceived that the onset of disease comprises a holistic process that does not begin in the body, but finishes in it. In their opinion, disease originates in spiritual realms, and then reaches the mind of the individual affected (acting directly in her memories), who through her mental patterns of dealing with reality will then contribute to the settling of symptoms in specific organs. Hence, they believe that only by altering the dysfunctional emotional patterns of reacting to life's circumstances can an individual enjoy stable physical healing.

5.4.7.5 - Categories of meaning which appeared only in the European population

5.4.7.5.1 - The shadow of Ayahuasca

The European individuals, contrary to the Brazilians, also emphasised the negative effect that Ayahuasca may have on individuals' psychosocial processes. Ayan claimed to be profoundly grateful to the actions of Ayahuasca in his life, but affirmed that he would not advocate its use by everyone. He claimed to know of many individuals with mental health issues who had managed the Ayahuasca intake well, while others did not (without stating whether these issues were triggered by the Ayahuasca consumption). Thus, he gave the impression that Ayahuasca must be approached with the utmost care. Sybil also spoke of the negative aspects of Ayahuasca, believing that it should not be taken by or offered to everybody because, instead of healing them, it could cause them harm. She justified her opinion by the fact that she had seen people becoming mentally ill or expressing mental issues as a result of Ayahuasca consumption, which made them delirious; that is, it led them to believe in (self-created) mental fantasies as if they were the expression of the wisdom that these individuals considered to inhabit the brew.

5.4.7.5.2 - Meaning of healing

Three European individuals commented on the meaning of the healing that Ayahuasca had introduced to their lives, explicating the changes in their personalities that may have been influenced by the Ayahuasca intake. Orwell believed that the brew can stimulate greater detachment from things, more attention to one's inner needs, and greater connection to Nature. For Joseph, the healing stems from the remembering Ayahuasca provokes, and the stillness that can derive from this integration. Finally, Ayan described the healing as the return of his

creativity, and the distance Ayahuasca had enabled him to take from cannabis consumption.

5.4.7.5.3 - The importance of the group in the Ayahuasca experience

Two individuals accentuated that sharing the Ayahuasca experience with a group was important to them, rather than looking to consume it in isolation. Mark went as far as to inquire whether the impact that Ayahuasca had had on him derived from the effects of the brew or from his copresence with people who strongly shared a similar group consciousness; that is, a central belief in the necessity to expand consciousness and minimise the power of the ego on the actions and thoughts of the personality. Although Mark stated that, during the ritual, each individual does his own personal work individually, he affirmed that all the inner experiences lived through each individual at the same time and in the same space undoubtedly become merged in the collective experience of the group (people demonstrate pleasure, suffering, they cry, they shout during the ritual), creating another whole experience. Hence, he believes that both his inner experience and the experience he lived through the group's activity had given him life wisdom, and that the group inspired him through its relationship with hymns, people's willingness to be together as a unity despite their differences, and through Mark's belief that the organisers of the ceremonies were somehow closer to the centre of their beingness, and hence closer to stillness and truth. However, Mark also shared that through his continuous participation in the same Ayahuasca group, he had experienced some disillusionment in relation to the organisers of the rituals, related to internal gossip and the financial profits that accrued from the ceremonies.

Sybil accentuated that undergoing the Ayahuasca experience within a group offers a container for the experiences lived individually therein. She believes that to ingest

Ayahuasca in isolation or within a group are entirely different experiences, which bring different results. For her, the more experienced people are in terms of Ayahuasca consumption, the more they can act as role models, as indicators of how to cope with the challenges imposed by the brew in the psyche of the freshers, just by their very presence. She also emphasised that the singing and dancing performed by the group conduct her toward insights that are not made up of her intentional search for them; that is, they just happen to her as if brought on by a melody or the rhythm she achieves while following the dance steps (moving her body in unison with other bodies). In this sense, Sybil affirmed that the collective aspect of the ritual, the presence of the group, is the certainty that an energy current that feeds and is fed by the many individuals who compose it is occurring, giving life to the Ayahuasca experience.

5.4.7.5.4 - The nature of thought in the Ayahuasca experience

Mark described how a thought becomes an event (not a mental operation); that is, a lived, sensed, and emotionally-charged *experience* for the individual who thinks it during the Ayahuasca ritual. He explained that many thoughts pass through the mind of the individual under the influence of Ayahuasca and that there suddenly emerges the revelation of the central emotion that somehow connects all these different thoughts, as if engendering and feeding their development. In this sense, he gave me as an example a ritual in which he had thought of painful situations between him and his mother, and between him and a friend; in the sequence of witnessing these memories, a scene formed in his consciousness, which occurred as if dreaming with open eyes, and that also created sensations in his body, which expressed his profound fear of dying.

This fear of dying was then transformed into his experiential reality, the totality of what he experienced in that moment in the ritual, which involved further thoughts and physical sensations related specifically to it. These then became merged with the perceptions that were collected from what was occurring factually and collectively in the celebration of the ritual. Mark explained that only when all the factors of this whole experience were accepted entirely into his awareness did they lead to a reconciliation; that is, to a forgiveness and an understanding within himself in relation to the main meaning – and affect – that sustained the collective of all these perceptions, feelings, and thoughts.

5.4.8 - Findings

Until this section, I have presented the fourteen categories of meaning that were subtracted from the European and Brazilian transcriptions, and that exposed the special state of mind induced by Ayahuasca. In considering the commonalities in the description of these individuals' associations with the Ayahuasca experience that were encountered in both populations, these categories of meaning involved the discussion of: 1) the personal, socio-historic background that contributed to the individual's approach to Ayahuasca ceremonies, 2) the quality of the contents 'seen' in the Ayahuasca visions, 3) the lack of affective and cognitive separation experienced between the individual and the phenomenological reality that surrounds her when undergoing ASC, 4) the discovery or acceptance of unknown facets of oneself during a ritual, 5) the questioning of the concept of 'reality' that conduces one to conceive that most of its structure and organization is made of the perceptions one consciously and unconsciously holds in relation to it, and 6) the acknowledgment that, in considering events that carry deep meaning and arouse

strong affects in the individual, the experiences and interpersonal relationships of the individual are seen as she is, and not as they are.

The Brazilian population emphasised in their narrative: 7) the characteristics of the Santo Daime doctrine that differentiate it from other contexts of Ayahuasca use, 8) the reformation of the self that must be put into practice for Ayahuasca, as a plant-entity, to consider one worthy of the revelations it can make to one's consciousness, 9) the view of the Santo Daime as a doctrine that serves for the apprenticeship and practice of new aspects of the self that enable true transformation, and 10) the certainty that mind and body are one and the same. The European population accentuated in their interviews: 11) the harmful effects that Ayahuasca can have on one's mental health, 12) the plural meanings that the concept of healing has in relation to Ayahuasca consumption, 13) the supporting web that is created by the presence of a group, a collective, in the Ayahuasca ritual, and 14) the particularities that thoughts assume when they are sensed, developed, and lived during an Ayahuasca ritual.

In this current section, I analyse the main findings I encountered in the critical understanding of the structural analysis of the Brazilian and European data. Hence, I investigate, within the categories of meaning I developed above, those that provide me with narratives that refer specifically to the structure and activation of affective-cognitive processes of body and mind that characterize the ASC experienced through Ayahuasca ingestion. These processes involve an analysis of the passivity confronted by consciousness in owning the psychic contents that occupy the individual's mind during an Ayahuasca ritual, which is curiously paired by a sensation that the emotions and thoughts experienced carry an absolute knowledge that the individual reaches through her trance. These processes are also responsible for the individual's detachment from her own personal narrative; that is,

the story she tells herself to organize her experiences, sense of identity, and self-knowledge is temporarily judged of non-importance during the Ayahuasca ritual, as there is also the sense that consciousness is not generated from within the individual and her attributions of meanings to phenomena, but is born from the quality of individuals' relationships to things and other people. Finally, there is emphasis on how these affective-cognitive somato-psychic processes function in relation to the passing of time and the perception of the organization of space in these specific ASCs.

I organise this discussion by initially supporting the common themes extracted from these empirical data in the scholarship of Benny Shanon (1997, 1998, 1999, 2000, 2002c, 2003b), who has, as a cognitive psychologist, extensively studied the 'phenomenology of the ayahuasca experience' both as a drinker and a researcher (Shanon, 2000, p. 18). Hence, by initially presenting the general descriptive explanation of six diverse phenomena experienced in shamanic rituals (as reported by the participants of this research), I move toward the interpretation that both the Jungian and PMA perspectives would have on them, attempting to demonstrate the similarity of their interpretations, since I consider PMA to be that which affectively and somatically grounds the symbolic aspect of archetypal imagery. The findings of the critical understanding of the structural analysis of the Brazilian and European data are as follows:

5.4.8.1 - Lack of ownership in the creation and expression of thoughts

Both the Brazilian and European participants discussed the revelations of new meaning on past or present experiences delivered to them by Ayahuasca. These revelations entered their awareness unintentionally, as if not thought by themselves, but shown to them. As argued by Shanon (2002c), the mind affected

by Ayahuasca presents a dissociation between A) the individual who thinks, and B) the thoughts hosted by her. Hence, the authorship of the thought and its contents are not recognised by the individual who is the source of it, and, as the individual is unable to identify herself as the cognitive creator of her thoughts, she becomes as if the spectator of 'self-generating' psychic material.

In the Jungian approach, this could be explained as a consequence of the deliberately imposed individuation process undergone by those who are adherent to these shamanic practices, who must deal with the release of mental contents which were split off in states of half-consciousness or unconsciousness into awareness. For Jung, this is a normal process, in which the individual's complexes with their archetypal core – defined as 'parts of the psyche [that] detach themselves from consciousness to such an extent that they not only appear foreign but lead an autonomous life of their own' – 'behave like independent beings' (1936/1969, para. 253) when detected by consciousness (especially when altered).

This mainly occurs because when ASCs occur, there is a challenge to the continuous ego's tendency to cling 'to the childhood level of consciousness', attempting 'to be unconscious or, at most, conscious only of [itself]; to reject everything strange', avoiding the responsibilities 'of recognizing and accepting what is different [...] as a kind of "also-I"' (Jung, 1931/1969b, para. 764). Considering that in ASCs, there is a decreased capacity to control the directedness of consciousness that the ego beholds, this is an opportunity to assimilate contents that come to it as 'also-I', even though they do not resemble the 'I as I know of it'²⁷⁸. This then promotes

²⁷⁸ It is also important to add that the ego defences that contributed to the fragmentation of unbearable meaning also helped to create more tolerable narratives, a construct of fantasy and imagination. Hence, in ASCs, as far as the defensive selection of contents managed by the ego starts accepting portions of itself, consciousness can be enlarged. In this process, the enlargement will also be a result of the abandonment of the fantasies that gave significance to experiences in order to avoid further trauma, and that, although necessary, avoided awareness of crucial perceptions and thoughts, which may tell the story crudely as it was.

the expansion of consciousness, which results from the integration of the, until then, unconscious motivational aspect that culminated in a lived experience, which was previously taken by consciousness to refer to another reason of manifestation; that is, some inner motivation that is accepted and enabled by consciousness as a 'matter of fact' (for the conscious individual willingly identifies it and with it). This conditioned attitude does not reveal the unconscious substrate – most likely forgotten, denied, or suppressed – that could explain the real meaning and justification that enable certain behaviours, thoughts, and feelings to be experienced by the individual.

In considering the same phenomenon of lack of identification with one's thoughts in relation to the concept of PMA, and observing that in Robbins' view, 'consciousness is a state of self-awareness that presupposes an organizing or integrating self and the capacity to think and to reflect' (2011, p. 10), we can assume that the unmediated (by thought) operations of PMA are predominant in expressing and delivering meanings to the mind that is blurred by the ingestion of *Ayahuasca*. Thus, for Robbins, ASCs are instances in which the cognitive and symbolic capacities are impaired and there is an opportunity for the affective nucleus that underlies cognitive development to be acknowledged, meaning that individuals would be transiting in PMA 'mode' with less regulation from the thoughtful mind. With PMA as the mental circuitry that learns and stores memories through implicit knowledge, and not requiring intentional retrieval for backgrounding behaviours and thoughts, the *cognitive recognition* (which usually directs attention to phenomena) of that which surfaces from PMA during an ASC is diminished.

Hence, from PMA's perspective, these would comprise the implicit memories surfacing into consciousness and not thoughtfully recognised by the individual; this

would then account for the individual's alienation from her own psychic images. According to Rovee-Collier, Hayne, and Colombo, 'access to implicit memories is non effortful, incidental, and fast. [...] Its retrieval [...] requires no conscious capacity' (2001, p. 11). This aspect of non-expectancy upon what is retrieved by the mind, together with the individual's unintentionality in accessing these contents, are what startle the individual. From this perspective, in ASCs, the body ego (PMA, the body's mind) is unveiled to the psychological ego, bringing up affective mnemonic registers (with their respective mental representations) and providing *unsought for* insights into the pre-verbal intersubjective experiences that are specified and reproduced in the emotionally-charged procedural/implicit structures of the individual.

We must also consider that, if the primary experiences undergone by the infant were traumatic, and imprinted in the adult a negative/distorted implicit knowledge, this 'is processed at the levels of learning and expression by PMA, and the PMA in turn elicits further disturbed responses from the interpersonal environment' (Robbins, 2011, p. 144). As in ASC, the individual can also be temporarily freed from these disturbed mechanisms of introjection/projection of unconscious affective contents (because immersed in PMA's *original undifferentiated realm of experience*, in which everything is dual), while the usual states that present the automation of her affective engagements in intersubjective relationships are challenged. In this sense, the awareness of how the individual negatively or positively distributed certain emotional signatures to specific image-schemas/archetypes-as-such is surpassed and the individual may come gradually, in an Ayahuasca ritual, to the point at which PMA is experienced as it is in its core (before its distortion); that is, made from identification only, prior to the acquisition of object relations – and the emotional qualification of relationships that derived therefrom.

Overall, considering both the Jungian perspective and Robbins' approach to ASCs,

it could be said that the main difference between their stances is that, for Jung, the symbolic representations accumulated in the personal and collective unconscious are what, if given the opportunity, will challenge consciousness during these experiences. For Robbins, in ASCs, the selective work of the thoughtful mind is superimposed by the overwhelming inner sensory-perceptual affects perceived and manifested by PMA. Hence in these instances 'meaning is conveyed impressionistically and concretely rather than symbolically and conceptually' (Robbins, 2011, p. 208). Thus, for Jung, it is the narrative derived from the constellation of complexes in the individual's consciousness that would be perceived as not hers, while for Robbins, implicit beliefs, in contrast to consciously held beliefs which evoke automatic emotions, are what account for the individual's lack of recognition of her own mental processes.

5.4.8.2 - The temporary passivity of the conscious volition in directing the association of thoughts

In Shanon's words, the ayahuasquero feels as if 'no longer in full control of the thoughts one entertains. Rather, one feels that other people or agents are controlling one's thoughts' (2003b, p. 129). Hence, the Ayahuasca experience may be formed by a conflicting appropriation (as discussed above) and agency over thoughts. The Jungian perspective could argue that the effects of Ayahuasca challenge the directedness of awareness because they impose upon the individual an *abaissement du niveau mental*, the underlying cause for psychic dissociation (Haule, 1983), which results in the abolishment of the conscious resistance to unconscious contents. Thus, in drinking Ayahuasca, there occurs a momentary reduced state of general attention and concentration, a lowering of the mental capacities responsible for the synthesis of conscious contents, allowing for

unexpected contents to emerge from the unconscious, as if 'suggested' into consciousness.

In Robbins' understanding, this passive feeling in relation to the irruption of thoughts is related to the fact that, as in ASCs, PMA has preponderance over thought, and the totality of experience 'is dominated by sensory-perceptual elements of brain' that do 'not make much use of the areas of prefrontal cortex necessary for symbolic reflective thought' (Robbins, 2011, p. 204). Thus, there is a lack of integration that 'involves a disconnect between emotional and higher cognitive centers', resulting in a more affective adaptation to reality, which absorbs the individual's attention, also permitting confusion in the observation of boundaries between self and others. This occurs because the contents that are somatic-psychically imprinted in the body - as fear, rage, anxiety, grief, intrusion, numbing, guilt – majoritarily rule the perceptual engagement of the individual with experience, gaining ascendancy over the organization of thoughts that could aid her in the understanding thereof.

Hence, both perspectives agree that this passivity of conscious volition in the directedness of thoughts derives from the individual's immersion into unconscious and non-conscious aspects of her inner life. In investing attention in them, the individual then dissociates from the need to control the thoughtful adaptation to reality, or becomes overwhelmed by the affective tone of the contents that are psychically faced.

5.4.8.3 - The sense of self-entitlement to the possession of an absolute knowledge

The elaboration of meaning formed during ASCs gives rise to a knowledge not associated with the capacity for critical reasoning. As the drinking of Ayahuasca

impairs the individual's capacity to observe herself as separate from other individuals/things (for it stimulates mechanisms of introjective and projective identifications²⁷⁹), Shanon (2003b) accentuates that the Ayahuasca drinker feels entitled to an unquestionably veridical knowledge. For Shanon, this expression of knowledge is accessed 'by means of [...] identification, with the objects to be known' (2003b, p. 136).

On the nature of these undifferentiated identifications with unconscious material, Jung, who defines identification as 'an unconscious imitation' (1921/1971a, para. 738), explains that this occurs when the transcendent function is not developed, and the individual internalises an aspect of the collective at the expense of her individuality. In this way, the lowering of attention during ASCs enable this released psychic energy to flow into complexes/archetypes, and to strongly identify with them, leading to 'the formation of a secondary character' (Ibid., para. 739) that can be both beneficial or detrimental to the personality. In their positive nuance, these identifications would educate the individual into acquiring qualities she did not previously possess. In their negative expression, they may lead to psychological inflation, which exaggerates the ego's proportions, since the numinous character of the collective unconscious, when constellated, gives to the individual this impression of holding an absolute knowledge.

This knowledge, accessed by this 'larger than life' personality, is described by Jung as being: (a) immediate and accessible via instincts, (b) characteristic from the

²⁷⁹ My assumption is that this stimulation occurs more emphatically as soon as the individual commences her involvement with Ayahuasca drinking, in which she can clearly witness – by observing her psychic images – the manner in which she unconsciously reproduces these dynamics of projecting her own fear, hate, and self-contempt (for example) upon another or upon a situation. In expanding her length of Ayahuasca consumption, and hence improving her self-knowledge and detaching her interest from her personal history, thus becoming more attuned to transpersonal issues, regressive introjections and projections, which had become consciously integrated, are diminished or cease to occur.

deepest layers of the unconscious, and (c) exhibiting information that cannot be reachable by the attribution of typical causal means (1947/1954). Furthermore, it can either mislead the individual with a false impression that she is all-encompassing of the meanings contained therein, or it can genuinely be manifested in the individual via intuition, revealing the unknown knower in her (Stein, 1998). It comes as absolute because it serves the affective and symbolic need and mechanism of the archetypal energy that acts through the individual, communicating the compensatory urges and objectives that are typical of its expression, and that finds knowledge in the objective world through unconscious associations that correspond or not to the knowledge carried within the intrapsychic reality (which then also involves the experience of synchronicity).

In explaining this same phenomenon of the Ayahuasca experience, Robbins would possibly affirm that, in its positive outcome (when PMA is mildly regulated by thought), the act of knowing becomes an 'undifferentiated amalgam of sensory-perceptual, psychic or spiritual and somatic' (Robbins, 2011, p. 104) processing of information, combining logical and intuitive qualities. On the other hand, when this 'impressionistic way of knowing'²⁸⁰ (Ibid., p. 34) is completely unregulated by the thoughtful mind, the contextualization of the emotions that are generated within the individual (derived from implicit affective structures) and the elaboration of their symbolic meaning are lost. Therefore, in its negative outcome, the sense of achievement of an absolute knowledge via PMA derives from the inability to recognise that, what is affectively experienced or enacted by the individual is not equal to the reality expressed by the phenomenological world (thus, the individual fails to notice that what she believes to experience is simply her perspective on the

²⁸⁰ Knowing that is expressed as impressionistic for it relies on the deep impressions gathered via implicit or procedural learning which originate in the attachment configuration between infant and caregivers, and that composes the basic affective-relational patterns of learning and expressing performed by the individual in his/her lifespan.

experience). Thus, it is merely an impression caused by the fact that affects and somatic sensations are dictating the totality of the perception of and action in the phenomenological reality.

As thought is compromised in ASCs, its functions of assessing self-object differentiation and controlling emotions are undermined. PMA's operations projectively force their affective-psychic impressions upon the perceptual analysis of the world. Thus, PMA operations fail to observe that, although they have a status of reality (PMA regulates internal somatic sensation and affect), it is not without a simultaneous general evaluation of the empirical context in which they occur that its activity will be capable of assessing any form of reliable knowledge. This overwhelming expression of PMA could be connected to a failure in the development of the reflective functioning²⁸¹, which, as a result of an insecure attachment in the formative years, did not provide to the infant an opportunity to learn from the caregiver her capacity for bearing ambivalent emotional states (through observation and imitation). Hence, the polarity of the dyad that the infant cannot hold internally is projected onto the external world and that projected aspect is believed to comprise the reality of the world itself.

²⁸¹ This concept, proposed by Fonagy and Target (1997) in the context of attachment theory, is defined as a capacity to mentalise through intersubjective relationships; that is, to present an awareness of oneself and an understanding of others, as psychological, social, and emotional entities in themselves. For Fonagy, Target, Steele, and Steele (1998), the reflective function surfaces from the early attachment relationship, mainly from maternal stimulation, since it implies the interaction with a mentalizing mother (aware of her own mind) who treats the infant as a being with a mind of its own and who has the ability to relate to the child's feelings and intentions in her own mind. Thus, she acts as a container and an engaged mirror, neither exerting unmediated introjective identification with that which is expressed by the infant, nor merely projecting back to it its input in the interrelationship. In this way, the mother represents to her infant its mental states and emotional experiences, helping it to tolerate and regulate them. Since reflective functioning in its development gradually permits the individual 'to distinguish inner from outer reality, [...] intra-personal mental and emotional processes from interpersonal communications' (Fonagy, Gergely, Jurist, & Target, 2004, p. 4), it allows the individual to structure a cohesive sense of self. Such a self does not easily become fused with other selves, is not entirely unaccepting of them, nor does it consider its own thoughts to comprise the only truth on the nature of reality.

Once again, both perspectives understand phenomena in a very similar way, placing its positive outcome in a conscious interpretation of the meanings extracted from reality by intuition, while its detrimental consequences ripple from a self-centred, subjectivist approach to experience.

5.4.8.4 - The dissolution of the sense of personal identity or of personhood

Regarding the temporary suspension of identification with one's own identity, Shanon (2003b) notes that ayahuasqueros generally feel as if transformed into other people, known or unknown to themselves, into animals or inanimate objects. He claims that, in these situations, 'one's identity as a particular individual is lost and one feels that one is becoming joined with the universe' (p. 131).

From the Jungian perspective, this dissolution of the sense of personal identity could be associated with the phenomenon of psychic dismemberment, which happens with the fall of consciousness into the depths of the unconscious. In these depths, the archetypes enter into experience; that is, the nucleus of the complexes of the personality are revealed before consciousness, showing to it the root of conflicts suffered by it. If this descent into the unknown is matched by a conscious return from it, a wider consciousness may be reached, in a process that undoubtedly involves suffering, because consciousness will integrate in this way a form of self-consciousness.

By perceiving these unconscious aspects of oneself, the individual can reach the sensation of ego annihilation, which derives from the experience of destruction of that which was previously considered the truth about oneself, and may lead to the acceptance of one's denied aspects and of the pain that is structuring it, as a

precedent to ego renewal. In this sense, for Jung, 'the dismemberment motif belongs in the wider context of rebirth symbolism' (1954/1969c, footnote 9 to para. 346); thus, it concerns cycles of birth, death, and rebirth, and is characteristic of initiation experiences. Henderson (1964) suggests that these initiatory rites comprise a symbolic return to the undifferentiated state and fused identity of mother and child, with the aim of re-structuring the individual identity²⁸². In this case, the occurrence of this strong reformative regression – in which the ego is as if dissolved into the unconscious – is capable of reformulating meanings in the individuality, through processes of inflation and depression which the ego undergoes while questioning itself, and that are capable of producing increments of consciousness and a greater awareness of the unconscious.

In Robbins' understanding, all this confluence of the individual to her surroundings in the Ayahuasca experience, which creates in her a notion of self-dissolution, are triggered mainly by the fact that 'PMA makes use of parts of [the] brain responsible for holistic processes that do not differentiate the person from the world and the other' (Robbins, 2011, p. 204). An affective approximation to the world assimilates meaning psychosomatically, stimulating the isomorphy of identification that occurs in the individual in relation to the phenomenological world. Thus, the individual's sense of dissolution is triggered by the experience of the non-dualistic nature of PMA, that in ASCs can also happen to be experienced purely and not only as developed through the individual's perceptual-somatic states that were affectively

²⁸² This regression occurs because before there was consciousness, there was only unconsciousness, where binaries were not instituted and everything was oneness, because there was no conscious attitude to point out distinctions. After infancy, when consciousness is actively confronted by the discrepancy identified between the accounts that form the self-image (held by the ego) and the nature of the archetypal material (stored in the archaic psyche), consciousness is pushed to reduce its one-sidedness. Perhaps because the ego is not naturally ready to undergo this confrontation, and by the fact that the same is self-imposed by the consumption of Ayahuasca, the identified discrepancy most likely triggers a complete sense of unreality, making it difficult for the individual to maintain the focus of the libido on conscious aspects, and charging the archetypal material with a high surplus of psychic energy.

imprinted as a template during her childhood, and that composed her patterns of establishing affective-relational associations.

In this sense, by not automatically experiencing the individual's conditioned ways of enacting, actualizing, or intuiting with the patterns through which PMA has learnt to cope with life, the world and its interrelational activities are experienced as departing not from a distorted affective substratum, but from a neutral affective approximation to the world, which understands it as having equal capacities to generate – in and through the same phenomenon – good and bad. This challenges the ego's biased belief system, and its difficulties relativizing in relation to phenomena that involve a deep arousal of affection. Hence, the dissolution of the personal identity through Ayahuasca intake is explained in a similar way by Jung's and PMA's perspectives, with both relating to the phenomenon of humanization of archetypes; that is, of holding an emotionally dualistic approach to the themes that attract and consume the deepest attention of an individual, removing her from a rigid and conditioned perception thereof, reinforced through her usual states of consciousness.

5.4.8.5 - The sensation of consciousness as being located outside of the individual

Shanon (2003b) suggests that, under the effects of Ayahuasca, the individual has difficulties locating the source of consciousness as deriving from within her physical body; thus, awareness appears to reach the individual via an externally generating conscious power. For Jung, this phenomenon could initially be explained by differentiating the concept of consciousness from that of the psyche, with the former defined as the 'self-cognition of the universe' (1954, para. 165), which derives from the latter (the psyche). The psyche, in turn, 'in one of its aspects [...] is not individual, but is derived from the nation, from the collectivity, from

humanity even', making all of us 'part of a single, all-embracing psyche' (1931/1970, para. 175).

In short, consciousness refers to individual agency in the phenomenal world, centred on the ego, while psyche expands this 'personalization' of awareness to an understanding of the individual's interrelatedness with the community of species and historic-social cycles of aeons. My supposition is that when the directedness of consciousness is challenged by the effects of Ayahuasca, the individual may be left with less attachment to the contents of her ego tribulations, and experience more material from the transpersonal field of the psyche, which encompasses deeper aspects of humankind. As confirmed by Domínguez-Clavé et al. (2016), Ayahuasca increases the individual's 'ability to take a detached view of one's own thoughts and emotions' (abstract). This detachment enlarges the individual's openness to the contents of the collective unconscious, which speeds the personal understanding from a micro to a macro²⁸³ analysis of human existence, and elicits notions that the unconscious psyche atemporally abides outside of linear time, yet simultaneously generates events experienced by individuals as historical time. Jung justifies that this occurs because 'the psyche does not exist wholly in time and space', enjoying 'a relative eternality and a relative non-separation from other psyches, or a oneness with them' (Jung, 1973, p. 256).

Finally, this experience of psyche may also account for the collective visions of Ayahuasca drinkers, in which consciousness of something private to one individual – or known to none of them – is spontaneously and simultaneously shared in the awareness of the group. The manifestation of these mass visions most likely 'lies in

²⁸³ In this sense, Jung has always insisted on the individual's need for 'freeing oneself from the dogma of the psyche's identity with consciousness, thus admitting the possible existence of extra-conscious psychic processes' (1955/1961, para. 320), honouring therewith the transpersonal complexities of the unconscious mind.

a psychic disturbance' (Jung, 1958/1970, para. 617), meaning that, for some reason, the collective vision that occurs in a ritual follows up the sensing of a discomfort, of a one-sidedness in the group's 'conscious' approach to reality, which is psychophysically felt within the environment of the celebration. This general sensing of a disturbance would compel psyche, endowed by its self-regulatory function that compensates unbalanced tendencies in individuals, to respond to the collective psychological need (which involves degrees of psychic dissociation, *Ibid.*) with contents that could irrupt into the consciousness of these individuals with personal, mythical, and cultural associations. These associations would directly relate to the compensatory need of this group²⁸⁴, allowing it to find harmony in dealing with the topic that caused the disturbance (for more information on mass visions, see Musso, 2017).

In Robbins' understanding of PMA in relation to this non-locality of consciousness during ASCs, this phenomenon derives from the fact that PMA is the body's mind. Thus, PMA roots its functions in the body's attunement to the impressions it gathers and its reactions to the psychosocial learnings for which it is demanded, in the immediacy of events. In this respect, PMA is responsible for the experience of diffused primary affects²⁸⁵ that operate regardless of personal will, which are directly connected to the specific attachment configuration the individual has implicitly learnt during her development. Hence, when in ASCs the individual feels as if there is a non-locality to her consciousness, she is in touch with an unusually felt quality of being immersed in non-reflective affects, which occur without consciousness being

²⁸⁴ As this topic is not central to my broad discussion, I had not discussed with the individuals who reported the occurrence of these mass visions the contents expressed therein, which could have led me to understand the momentary need of the group to undergo this experience (that is, to understand what exactly the psyche was responding to as the psychological need of the group).

²⁸⁵ Which nature and intensity will contribute for the composition of emotion, and that, in turn, depends on the individual's cognitive skills and activity, which have a volitional basis.

directed toward them, thus becoming as if absorbed in communications generated by her body and not her mind (experiencing full awareness upon embodiment).

Moreover, in these events in which PMA predominates, the individual has opportunities for experiencing that 'mind and brain are qualitatively different systems in complex relationship to one another' (Robbins, 1996). This means that mind modulates certain aspects of brain, which, when left without mindful guidance, gives primacy to the positive or negative affective information gathered from a context, with minimal cognitive processing (decreasing the affective-cognitive interaction in the brain). In this sense, mental processes (mind) are diffused in the stream of consciousness that enlivens thoughts and feelings, pervading the embodiment of the individual. However, this stream of consciousness *needs to be effortfully directed toward intentionality*, which is reduced during ASCs, helping PMA to accentuate the individual's contact with non-conscious and unconscious modalities of being that are present in the body. Therefore, the nonlocality of consciousness in an ASC in relation to PMA is also felt because there is an absence of 'mental effort' in it; that is, mind temporarily refrains from consciously working to modulate the responses to one's affects in and after the identification of a triggering phenomenon, rendering emotional states psychodynamic.

Schwartz, Stapp, and Beauregard (2005) state that the application of this mental effort by individuals in their acknowledgment of affective demands (directing attention to them at their will), which alters the neurochemistry of the brain, is what allows them to achieve therapeutic results in their processes of self-knowledge and healing of traumatic issues. Therefore, the aforementioned authors affirm that the wilful change of patterns in which brain mechanisms operate 'requires a redirection of the brain's resources away from lower level limbic responses and toward higher

level prefrontal functions – and this does not happen passively. Rather, it requires, in actual practice, both willful training and directed mental effort’ (2005, p. 1312).

Hence, as PMA has prevalence in ASCs, and PMA is ‘driven by the centres in the limbic system responsible for diffuse global psychosomatic affect’ (Robbins, 2011, p. 201), in ASCs the mindful attention of the individual does not direct its volition. As a result, neuroplasticity is compromised because consciousness cannot change the content upon which attention is focussed, nor it can entertain the aroused affect with a different stimulus. In this case, the global conscious state of the person is dominated by the affective experiences that occur to her. As follows, the primacy of the brain activity over the power of guidance is portrayed by the active consciousness.

Finally, in considering the phenomenon whereby my research participants reported channelling the physical discomfort – vomiting, pain – of another ritual participant (which I consider to also refer to a non-locality of consciousness), in PMA’s understanding, this could mean that these individuals’ bodies had become involved in the enactment of a psychological difficulty – of one or all of them – without engaging in its conceptual representation. In this sense, Scheper-Hughes’ (1990) research reports a mass-syndrome of involuntary seizures and shaking legs amongst exploited female Brazilian sugar-cane workers, a collective suffering that she views as an embodied reaction. This reaction, using the realm of the sensory-perceptual and motor expression of these workers, without resorting to semantic representation, communicated the metaphor that ‘they could not carry their burdens further, and their legs gave way’. In this sense, the pre-conceptuality of PMA uses the body to express that which is conceptually too painful to express in words.

5.4.8.6 - The unusual perception of the passage of time and of movements in space

Ayahuasca distorts perceptions of time, which, as explained by Shanon (2003b), are divided into two forms of expression: states of 'modified temporality' and manifestations of 'a-temporality'. In relation to modified temporality, Shanon explains that this occurs when one of the six empirical determinants that characterise the concept of time is corrupted – 'passage, rate, order, directionality, metric, and frame of reference'²⁸⁶ (Shanon, 2003b, p. 133). Alternatively, when Ayahuasca triggers the experience of a-temporality, the individual feels completely outside of time, which can be manifested in two different manners; namely, 'either time may [...] cease, or a new, non-ordinary semantics of time may be assumed' (Ibid., p. 136).

In considering the Jungian standpoint in relation to this specific effect of Ayahuasca, it could be assumed that what occurs in the individual's perception of the passing of time is associated with the non-directional and non-locative character of psyche. In this, the causal relationship between events is not represented, and the concept of time is seen as cyclic and relative. During his first heart attack in 1944, Jung had a series of visions that evoked intense emotions that allowed him to experience the nature of this atemporal psychic dimension himself. He expressed this as follows:

²⁸⁶ Hence, if the notion of the 'passage' of time is compromised by the ASCs, the individual believes that time has stopped. The sensation that time is passing more slowly/quickly determines that the 'rate' of time has been affected. If the individual presents difficulties in ordering her agency on time, that is, if she is lost in the classification of what is considered past, present, or the foreseen of a future, it could be said that her perception of the 'order' and 'directionality' of time are disturbed. The 'metric' applied to the perception of time relates to the organization of the passage of short spans of time, namely, the individual's capacity to narrate the sequence of events that occurred over the course of the day, and what came after or before in this scale of occurrences. Finally, the 'frame of reference' attributed to time intervals concerns the already relative relationship that each individual establishes with time itself; that is, although the general understanding is that time is a universal variable, different cultures interpret time according to their individual socio-affective attachment to it. Some cultures have a linear-oriented relationship with time, which may be associated with the idea that time is productivity, money, or activity, while other cultures privilege the quality of the human interrelationships that might be enhanced via a more emotional approach to the concept of time.

We shy away from the word “eternal,” but I can describe the experience only as the ecstasy of a non-temporal state in which present, past, and future are one. Everything that happens in time had been brought together into a concrete whole. (Jung & Jaffé, 1989, pp. 295-6)

In this way, for Analytical Psychology, the categories of time and space are viewed as conscious categories of perception rather than as universal laws, since fixed time does not exist in itself but is ‘only “postulated” by the conscious mind’ (Jung, 1952/1972, para. 840).

From the PMA analysis of modified or atemporal perceptions of the passing of time, in a similar manner the same would be explained by the consideration that, as the thoughtful interaction with the phenomenal world is compromised, the control over temporal experiences is not clearly defined. In the prevalence of PMA over thought, chronaesthesia (awareness of subjective time), noetic consciousness (awareness of the world), and auto-noetic consciousness (awareness of self in time) are lowered, and the individual feels as if unregulated by these ordering principles. Memories can arise without contextual associations of the location in which they occurred, together with the lack of evaluation of the distance in time that separates them from the present moment. For Robbins, all these distortions stem from the overwhelming sensory apprehension and relationship that PMA establishes with reality as if it was an eternal continuum, because unaided by cognitive resources.

5.4.9 - Evaluation of the data analysis

In evaluating my research design and data analysis, the main limitation in my approaches to these populations is the lack of balance in the number of males and females in each of the groups (comprising four women and one man in the Brazilian sample, and four men and one woman in the European sample). However,

as explained above, the selection of participants depended on key-informants and thus the sampling method was not in accordance with my intention. If given the opportunity to actively select participants, I would have been more comfortable in being assured that I was not reproducing any gender biases. I also believe that the cross-cultural aspect of my research could have profited from my observation in person of the celebrations of rituals in both the Santo Daime doctrine and the church of the Eternal Heart²⁸⁷. This would have allowed me to make notes on the similarities and differences that the latter movement creates while inspired by the original and traditional practices of the former.

Such a comparison would focus in particular on the understanding that Europeans, who do not speak Portuguese, have in their attachment to the hymns of the Santo Daime doctrine when, in fact, they do not comprehend the meaning of the lyrics, but nevertheless report that they are wholeheartedly affected by their singing. They even sing along to the hymns, reading the Portuguese notebooks they are given during the ritual. It would also be valuable to apply an analytical approach to the dance movements performed individually and collectively in the Santo Daime doctrine and in the Eternal Heart church, attempting to understand how these body movements also contribute to and support the trance-like experience that constitutes the Ayahuasca ingestion.

Moreover, the interpretative rigor offered by Ricoeur's methodology to the qualitative analysis of this study, in which I performed three levels of approximation to my object – naive reading, structural/thematic analysis, and critical reflection upon my findings – provided an identifiable and secure methodological process that can be repeated by other researchers. However, it is important to emphasise that their results would

²⁸⁷ Which now occur in Portugal, under the denomination Earth Connection.

most likely differ from mine because implied in Ricoeur's (1981) comprehension of interpretation is the notion that the point of interface between the world contained in and expressed by the text and the world of the interpreter would, to a small degree, differ from one researcher to another, causing therewith the deliverance of different findings.

This is because each researcher, as an individual, carries within herself a worldview – encompassing knowings, beliefs, life experiences, aspects of political, cultural, and religious background –, that although questioned, doubted, challenged, and analysed in the activity of interpreting a text, are involved in the results she is capable of producing. So, although respecting the three levels of engagement with the text, applying scientific explanation to the process of interpretation, and exerting constant conscious reflection upon the suppositions one holds, and achieving by this means an accurate interpretation of a text, the individual must bear in mind that his worldview participates in the 'territory' of the research, thus influencing its results.

CHAPTER 6 - CONCLUSIONS

6.1 - Reflexive observations of considering the outcomes of my comparison of PMA operations with the activation of archetypes

Throughout its discussions of the interventions performed with the two participating populations – outsider artists and ‘spiritual seekers/inquirers’ – this thesis has sought to understand how the conceptualization of reality, which encompasses the manifestation of archetypal imagery for the symbolic (cognitive) appropriation and expression of meaning, is built in and remains, throughout the individual’s life, dependent on the development (and plasticity) of her *brain, body structure, and the experiences that are physiologically confronted or observed via learning and/or simulation*. This discussion was mainly presented in chapter 2, in which PMA was presented as the body’s mind; that is, as the bodily basis of reason and imagination.

In this sense, I have emphasised how the physicality that gives to the individual the materiality of her ‘beingness’ within the phenomenological reality (her body), and the affectivity and emotionality that impact it²⁸⁸ develop both A) patterns of connectivity of the brain’s anatomical links that store and express implicit and procedural learning, and B) patterns of bodily experience (somatic states) that become entangled; that is, they become attached to the ways in which she grades her association of semantic meaning to certain perceptions, sensations, and actions, in

²⁸⁸ Qualifying by their emergence the emotional charge that is attributed to the interactions the individual exchanges with other selves and things.

positive, negative or undetermined ways, thus creating conditioned models of relating with certain themes²⁸⁹.

Hence, in observing the similarity between the characteristics enumerated in the above paragraph (thoroughly attributed in this thesis as a responsibility of PMA operations) and the activation of archetypes, my main objective was to compare them in a way that allowed the former to offer innovative scientific knowledge to support and/or update bygone claims of the latter, and that led the latter to contribute to the complexification of the former (regarding its linkage with unconscious socio-cultural influences) by affirming the nature of the collective unconscious.

In considering the introduction of the concept of PMA to the post-Jungian community, in comparing PMA to archetypes, I initially supported their reinterpretation as proposed by Knox; however, my focus was not on understanding image-schemas solely as the *cognitive* entities filtered through perceptual mechanisms, memories, and embodied actions, which are responsible for the mapping of expressions of language. My effort was applied in arguing the schema, as a recurrent pattern, being fundamentally formed in the way the body feels, senses, and moves by being grounded in and charged by varied *affective tones* through its interactions with the environment and the relationships established therein.

Thus, I argued that image-schemas are the perceptual gestalts that, combining affect (when they do) and image, form concepts on the nature of reality, concepts that will be denoted into words and thoughts communicated through language,

²⁸⁹ It is important to consider that, in this emphasis, there is the understanding that perceptions are also impacted by the arousal of an affectivity, provoking attentional and memorial biases that determine further emotions and memories that are elicited in an event (Clark, Beck, & Alford, 1999; Riskind, 1989), and hence creating through this initial affectivity the basis for the quality of the experiential event to which the individual will respond.

carrying also reminiscences of the affective tone that marked significant experiential events for the individual. In this sense, I portrayed PMA as the subcortical neural circuitry that, through being activated by the conditioning of affective stimuli, reinforces the synaptic connections that transmit information related to the affects aroused in the infant in relation to sensorimotor stimuli from the environment, recording electrical potentials that create neural maps. These neural maps that constitute the circuitry of PMA are what make it possible for image-schemas (in my discussion 'archetypes-as-such') to exist; that is, to become neurologically grounded in the brain's cortical sensorimotor areas through the transference of perceptual-sensory-motor *and* affective data that PMA's circuitry establishes from one brain region to another.

This means that, in the living of experiences, which in neurological terms should be seen in terms of 'patterns of electrical activity within neural circuit[s]' (Sale, Berardi, & Maffei, 2014, p. 190), the brain is propelled to recruit neurons that participate in the elaboration of different mental representations or memories, which, in PMA's case, relate to the stage of generation of these representations (and, later, their pattern completion²⁹⁰) and the emotional charge connected to them, as well as to implicit/procedural memories. United, these perceptual gestalts and memories show the unconscious emotional logic of [re]acting in the world and, in this sense, I have argued that PMA influences the quality of behaviour and thought²⁹¹.

²⁹⁰ That is based on the predictive capacity of image-schemas, developed via learning and simulation, allowing the individual to rely upon the making of inferences as she relates to incoming sensory-perceptual data, showing how the brain learns – and trusts – specific ways of distributing attention, perceiving, and relating to experience. This capacity, allied to the concept of MNS, which portrays the amalgamation of the processes of perception and action, provided evidence in this thesis for understanding the exchanges between PMA and the thoughtful mind which can regulate/inhibit (or not) the strong sensed and felt beliefs that PMA produces unconsciously and a-rationally, thus predicting the outcomes of situations before they unfold.

²⁹¹ It is important to conceive that the recruitment of neurons through the conditioning of stimuli (which, in PMA, initially occur through the constancy and repetition of specific *affective states* within the family environment, and are then reproduced through simulation involving the MNS), strengthens the synaptic connections that modulate a circuitry. This (paradoxically) must also be observed as partially predetermined, modified through learning, and perhaps differentially recruited during the recall of

Connected to this aspect of the dynamicity of PMA, I discussed how environmental interactions either stimulate the brain's ability to improve the plasticity that enhances sensory-perceptual, motor, and cognitive functions or to create pathological plasticity that affects development²⁹². Neuroanatomically, this occurs mainly because the 'impact of sustained periods of neuronal activation or depression in distinct neuronal pathways [...] has marked effects on the degree of neuronal resources dedicated to specific tasks and [...] eventually leads to trophic effects or atrophy of the brain areas involved' (Spedding, Neau, & 2003, p. 35). Therefore, I have contended in this thesis that through the brain's plasticity, the conditioning of specific dynamics of expressing and exchanging unidentified emotions *in relationships* as managed by PMA have a structural and functional impact on the developing nervous system, modulating normal or abnormal plasticity patterns in the brain, represented by the shaping of the 'brain's ability to learn, remember and forget' (Johnston, 2004, p. 73)²⁹³, hence, creating impressions in the synaptic links of PMA's neural circuit. These links in turn elicit 'programmed behaviours' (that is, 'shaped ways' of active response)²⁹⁴.

events. This complexity intrinsic in the operations of neural circuitries leads Mayford, Siegelbaum, and Kandel (2012) to ponder the multitude of questions that remain to be solved in relation to the nature, functioning, and alterations thereof.

²⁹² It is in this sense that to define PMA as a 'neural circuitry' involves comprehending it as a 'developmentally controlled pattern of connectivity' of the brain's anatomical links (Mayford, Siegelbaum, & Kandel, 2012, p.12) that are subjected to rigidity or changes in plasticity. In PMA's case, these depend on the variety or constancy of the affective demands the individual accesses and responds to in her development.

²⁹³ The development of abnormal plasticity patterns contributes to the onset of childhood disorders, for example: 'core pathologies in many congenital and acquired pediatric disorders of CNS [central nervous system] such as neonatal hypoxic ischemic encephalopathy, cerebral palsy, epilepsy and epileptic encephalopathies, dystonia, intellectual disabilities, autism spectrum disorders (ASD) and neuropsychiatric disorders such as attention deficit hyperactivity disorder (ADHD) and schizophrenia' (Ismail, Fatemi, & Johnston, 2017, pp. 24-5).

²⁹⁴ Because PMA is enabled by this quality in the synaptic connectivity, somatic inducers, that is, the inputs of sensory-perceptual stimuli that neurally impact the individual (discussed in chapter 3), create a new (unconditioned) response or activate previously experienced emotional information, propagating somatic states and transmitting this information to cortical areas. These cortical areas contain somatic markers which, in turn, trigger the psychophysical responses to the registered input of aroused emotionality caused by a given situation.

Through this discussion, I showed how these behaviours that rely on somatic patterns of understanding and responding to phenomena, become registered and transmitted by PMA in the form of implicit and procedural memories related to emotional states, producing through their knowledge a mode of 'thinking' that is a-rational, embodied, intuitive, and that I associated to the Jungian concept of the fantasy-thinking mind, the mode of thinking that generates fantasies²⁹⁵. Hence, I argued that PMA is not only responsible for the transference of affective information linked to image-schemas (when it is), but for the processing of the dynamic interaction between the individual's body (the body intelligence), environment and other individuals in it, which produces a-rational thinking that guides behaviour, through enactments or actualisations, or, if inhibited and utilized by cognitive functions, composes the felt-sense aspect of the symbolic apprehension of events.

The main justification for this association of PMA operations to fantasy-thinking derives from the fact that fantasy-activity can be 'conceptualised as constituting the medium par excellence through which archetypal activity is apprehended and experienced' (Faber, 1987, abstract) and PMA is the physiological basis of archetypes-as-such, rooting both their *formation and stimulation*. Hence, consider that, in my research, archetypes-as-such are not seen as disembodied structures but as:

- A) deriving from an underlying neural substrate (PMA) that is connected to cortical brain areas,
- B) environmentally dependent,
- C) developing from bodily experiences – sensory-perceptual and motor, and
- D) delivering an archetypal symbol by the creation of a concept through the linkage of affect (which grounds the bodily experience) to an image content (image-

²⁹⁵ Which through their analysis can be comprehended as manifestations of specific archetypal themes.

schema), which, when cognitively elaborated by linguistic processing, acquires an abstract and [more identifiable] emotional dimension that is symbolic, metaphorical. To conclude, in considering the combination of characteristics (A), (B), (C), and (D) above, PMA would, by associating a certain affective charge with specific image-schemas in the interpersonal relations established by the infant, base the somatic response and emotional tone that scaffolds the individual's interpretation of certain classes of experience²⁹⁶.

In practically illustrating how all this information would, in Jungian terms, be associated with the development of archetypes-as-such and the stimulation of the fantasy-thinking mind, I could use as an example the discussion of the image-schemas that organize the embodied images that refer to 'force dynamics', which, in their abstract, cognitive domain would be associated with the individual's conceptualizations on 'power' (Talmy, 1988). These image-schemas could be exemplified by the perceptual gestalts that ground the understanding of the concepts of compulsion, blockage, counterforce, diversion, removal of restraint, enablement and attraction (Johnson, 1987, pp. 45-48). Depending on how an individual affectively and somatically relates to these foundational schemas and their metaphorical uses through her development, that is, building her typicality in unconsciously perceiving and a-rationally thinking situations that imply a particular content (in this example given by the dynamicity of force relations), certain memories and fantasies are formed, which altogether cause regularities in behaviour and

²⁹⁶ In considering the abstraction of the physical origins of concepts, in my discussion of PMA, the same would involve the use of the affectively charged image-schema in metaphors, as a source domain to provide an understanding of yet other experiences (discussed in Chapter 4, through the expression of primary metaphors). Thus, the operations of PMA when utilized by cognitive functions are portrayed as active fantasies formed by the sense-felt appropriations and abstractions an individual produces while developing her experience of images that are collated in syncretistic groupings based upon analogy.

thought, constellating specific archetypal themes – to be a victim, to be a perpetrator, to resist, deny or accept someone’s misuse of force upon oneself.

In deepening the abstraction provided by the concept of ‘power’, we may consider how, while growing up, an infant has felt negatively charged, generalized affective somatic states connected with feelings of abandonment, abandonment used against the infant by primary carers as to create devastation and demonstrate power. These states, in turn, gradually become associated with specific image schematic compounds that are used to re-describe her reality and are linked to the theme of abandonment, as those schemas that refer to forces, containment, interaction, contact, link, part-whole, path²⁹⁷. Thus, in experiencing scenes and feelings of abandonment throughout her development, certain primary metaphors that adapt the infant to interactive realities become more emotionally central and significant for her because they also carry the sense of how she *feels* in relation to the associations they schematize between body and concept. This may be illustrated in, for example, the belief that ‘containment cannot be trusted’, ‘container repulses me’.

Hence, these metaphors begin to apprehend from and manifest in the phenomenological world (that evokes them) how the inner world had assigned the expectations believed to unfold prospectively in the life of the individual, based on the previously lived repetition of experiences that form her objective reality. In this sense, they also carry patterns of physically sensing reality that are, therefore, unconsciously stored in and manifested by the individual through: 1. PMA modulation, 2. her direction of attention to variables (i.e. her way of perceiving), 3.

²⁹⁷ Hence, if we consider the primary metaphor ‘LIFE AS A JOURNEY’ (Grady, 1997, p. 112), and its correlates ‘to be at a crossroads at one’s life, to change or chose one’s direction in life, to go far in life, to be in a good/bad course’ (Ibid.), for the individual who has strongly felt abandonment in her upbringing, all these concepts would be associated to background affective states of having nowhere to go in life, no-one to share the journey with, and of being all alone in the pressure to retain or change one’s life course.

her inventory of somatic markers, 4. brain plasticity, 5. implicit/procedural memories, and 6. phantasies/beliefs that derive from all these processes.

Therefore, it has been my intention to convey in this thesis that all these physiological understandings of brain, bodily states, and behaviour, which are dependent on culture and on the quality of interrelationships lived by the individual, can explain the biological nature of the archetypes-as-such and their expression through archetypal contents. Thus, as with the example above, all these neurological structures and synaptic connections that translate the mapping of a physiological source into the abstract target domain of a metaphor, allied to the way in which affectivity impacts the individual's body-proper, can be understood as influencing, or even determining, the way in which the individual perceives, acts, and thinks in relation to reality. In the Jungian perspective, these aspects could mean that the individual's over-emphasised psychophysical experiences of abandonment then symbolically elicit the archetypal energy of the orphanage, and the loneliness and lack of belongingness²⁹⁸ that are associated therewith²⁹⁹, since the individual senses, feels, and thinks within this adaptive template that reinforces this inner reality through associations with the outer reality.

The question as to whether these ph(f)antasies connected to an archetypal theme are acted out or conceptually expressed was answered by my discussion of the associations between PMA, which is subcortically located, and cortical brain structures. These associations make possible the interaction between A) the

²⁹⁸ Or its opposite, that is, of a carer who empathises with the victimization of all.

²⁹⁹ Moreover, in the Jungian perspective, the constellation of the archetype must be comprehended in the bipolarity of the archetype, which, as in the case exemplified of the orphan archetype, could manifest either as A. one who struggles to be all-perfect and pleasing, hence, presenting herself as worthy of love and attention (and making others feel the same), from which external acceptance may ensue; or B. the individual whose attitudes reinforce her imagined lack of value, and who thus becomes a victim, preventing her from actively committing to containing and feeling contained by others.

affectivity felt by the individual – consciously or unconsciously – and the somatic states that precipitated this affectivity or that follow up the registering of the same (PMA), B) somatic effectors that trigger responses to the identified somatic states, utilizing to that end accessibility to somatic markers, which, in turn, comprise the neural patterns that communicate to somatic effectors the nature of the aroused somatic states, and simultaneously activate the unfolding of C) image-schematic compounds (archetypal themes) and the impact they have on the MNS – that excites how one acts or assigns intention in another’s actions, which, altogether, result in an emotionally charged experience for the individual. This experience, which undoubtedly also involves the awakening of implicit and procedural knowledge and memories, will either express its content through enactments, via the ‘body loop’ mechanism (hence, passive fantasies in the Jungian perspective), or on a thoughtful adaptation to reality, through discursive understanding and participation in it, via the ‘as-if-body-loop’ mechanism (active fantasies in Jungian parlance).

As seen through my research, in Robbins’ understanding, the psychosocial themes that derive from these phantasies (and their affective valence) are mainly dependent on the quality of caregiving the infant receives from its primary carer³⁰⁰, which impacts its brain development. In this sense, the elaboration of phantasies becomes unconsciously tainted by how the synchrony (or lack thereof) experienced by the

³⁰⁰ Here, I would like to posit that, in my view, Robbins places too much importance on the role of the mother in socialization in early infancy, giving little attention to the many other social actors – father, stepfather, siblings, grandparents, uncles and aunts, godparents, baby-sitters, nursery workers – who can be equally important in the modelling of the ‘original’ PMA template for managing the affectivity of the significant interrelationships undergone by the individual. What is more, Robbins also does not clearly consider the impact that the inner constitution of the infant has on the style of emotional attachment the mother (or other primary caregiver) will offer to it, influencing the parenting received by it, as can be observed in women who are mother to many children; in such instances, it is clear how the child’s temperament is essential in determining the mother’s emotionally-charged behaviour toward that child’s demands and needs.

mother-and-infant pair, and which created a generally constant background feeling to this relationship, is preserved as a template³⁰¹ on which to build expectancies and perceptual apprehensions in relation to certain nuances of future [significant] relationships for the developing individual.

Hence, in this thesis, I have tried to accentuate how mainly depending on:

- A. the individual's constitution,
- B. her attachment style,
- C. the development of her sense of self³⁰², and
- D. the way the individual's socio-cultural background has reinforced (or not) the validity and importance of the knowledge derived from PMA, the information produced by it, – its phantasies that manifest as beliefs – perceived information is more likely, or not, to be processed by the linking pathways that its subcortical circuitry builds (through the thalamus) to the cortex.

In this sense, PMA operations have straight predominance over thought³⁰³ when the above aspects are combined in different ways, conducive to the enjoyment of purely embodied awareness of one's own circumstances, that can be lived positively or negatively, delivering unthought knowledge to the individual. Conversely, PMA operations when having their primacy inhibited and becoming utilized by thought are also dependent on the aforementioned aspects, that lead to their use in the

³⁰¹ I have emphasised that this synchronous or disharmonious regulation of mother-and-infant emotional states influences the organization of the infant's brain (neurochemically and neuroanatomically), altering not only the infant's behavioural expressions, but also its brain plasticity.

³⁰² Although, observing that, independently from this level of development – that, when considered good-enough, would guarantee that PMA operations could be integrated by an efficient elaboration of their signals and emotional impressions through cognitive processes – some affective information can display 'processing priority' in pivotal circumstances, as opposed to their ontological processing.

³⁰³ Participating in the manifestation of psychotic states, ASCs, creative processes, and mystical experiences.

elaboration of symbolic thought, which contextualizes cognitively the affective and somato-perceptual-motor experiences that are confronted by the individual³⁰⁴.

Furthermore, this thesis has aimed to offer to the concept of the archetype-as-such a more contextualized and less universalized character, argued in particular by Robbins' emphasis on how PMA is impacted by the individual's development within situated community (socio-historic) contexts³⁰⁵. I have also shown how the appropriation of one's body in its relations with other bodies and objects that compose a specific cultural setting will respond to the ways a specific society:

- A. produces qualitatively different affective relationships between mother, father, and child in respect to the attachment template that is formed³⁰⁶, and
- B. grades and stimulates certain affective somatic-sensory perceptual approaches to phenomena, also demonstrating how metaphors are both constrained by and build culture (in the sense that many experiences of the body or the knowledge about their occurrence to others occur automatically in certain cultures, while in others they are virtually unthinkable)³⁰⁷.

³⁰⁴ However, it is essential to consider that the conceptualization of the knowledge generated by PMA does not guarantee that this knowledge will be adaptive for the individual; instead, it merely shows that such knowledge has become metabolized into a symbolic expression, and, hence, is capable of being expressed not only behaviourally, but also in terms of the individual's discursive capacities.

³⁰⁵ Remembering Robbins' argument that there are two main categories of culture, which present individualistic or collectivistic dimensions, and which differ greatly in their interpretations of the meaning of human existence. The 'type' of societal organization that affirms the primacy of the individual over the collective, and therefore justifies all the means for the goal of full expression of individuality, is classified by Robbins as self-centric, and is exemplified by Western culture. Self-centric societies display as their social norms the search for the competitive tasks and distinctions between individuals. Collectivistic culture, which for Robbins is termed 'socio-centric' and generally also presents spiritualistic foundations, asserts that groups of individuals and the ways in which they interrelate through cooperation are preponderant above individual needs and desires, and are called by him 'spiritual' cultures.

³⁰⁶ Other scholars (Cerulo, 2002; Caporael, 1997, Thompson & Fine, 1999) agree with Robbins' supposition, and affirm that sociocultural conditions 'modulate' the cognitive experience undergone by individuals, via the patterns of information processing that they reinforce from the beginning of life.

³⁰⁷ For example, Grady (1997, p. 151) notes that climbing stairs, which can become associated with the imagery that 'GOOD IS UP', is culture-bound and learned, as some cultures do not have stairs.

However, it is also in terms of Robbins' defence of these considerations of cultures and their impact on bodily experience and behaviour, interpersonal relationships, and acquisition of language that the Jungian concept of the collective unconscious can be enormously helpful to the concept of PMA. The way in which Robbins sees the socio-cultural influences moulding types of mentation (PMA or thought) in the individuals belonging to specific societies is directly connected with what Lévy-Bruhl has described as the impact that 'collective representations' have upon the individuals of a given society. These collective representations comprise 'the values given to phenomena by society' (Lévy-Bruhl, 1952, p. 121), which are socially shared and act as if structuring the perceptual conventions of a given group, culturally reproduced into categorizations of thought. For Lévy-Bruhl, these social agreements are *consciously* disseminated in the community as culturally shared representations that are handed down through generations, and therefore, configure simultaneously the quality of the perceptions, experiences, and conceptions that individuals have in the phenomenological world in which they find themselves; that is, shaping the nature of *their cultural collective consciousness*.

Otherwise, in introducing an updated³⁰⁸ understanding of the concept of the collective unconscious to the discussion of PMA, we may observe the varied feeling states, behavioural patterns, and symbolic themes that derive from the ancestry of humanity; that is, the ideas and social norms that produce and mark social contact and that become *unconsciously* transmitted, learned, and activated in the individual, when we consider her development within a given culture. In this sense, the profound history of humanity's development would – through art, literature, myth, and religion – bountifully hand down to individuals certain *unconscious*

³⁰⁸ Which does not portray it as inherited.

environmentally conditioned dispositions to produce thematically similar, lifecycle-based imagery, considering the specific culture of their manifestation³⁰⁹.

6.2 - Discussion of the results of this research

This thesis has mapped PMA expressions in the creations of outsider artists and in mystical experiences in Brazil and Europe. In observing the claims that PMA comprises the subcortical neural circuitry that enables image-schemas/archetypes-as-such to be formed and to receive their emotional signature in relation to the artistic creations of schizophrenics, the hybrid methodology that I developed considered images on canvas as expressions of the *union* between the physical and symbolic aspects of the artist's experience. I contended that this methodological approach addressed the lack of observation of the physiological aspect that can be portrayed in an image (mainly expressed by the use of colours and the depiction of emotions and actions), as shown by the Jungian perspective (centred on highlighting the meaning of the symbology of the images), and the dearth of symbolic consideration exerted by Robbins in his limited discussion of PMA's use by the thoughtful mind.

In this sense, through the hybrid methodological instrument I created, images were evaluated as representatives of the individual's conscious and unconscious affective sensing and perception of a psychic scenery she accessed at a certain moment in

³⁰⁹ Most likely the scholarship of Kimbles (2014), who discusses how 'we are all acculturated through *attitudes* that are absorbed into our notions of self and other long before we are conscious of these attitudes as factors that have shaped the way we hold ourselves in the world' (italics not in original, p. xv), would satisfy the need that the concept of PMA has for complexifying its approach to the unconscious merging of cultural and psychic processes. The dispositions that Kimbles refers to as 'phantom narratives', which portray cultural complexes as constituting 'a narrative structure of images, behaviours, and rituals' (2014, p. vxi), could be associated to PMA operations mainly by the communication that occurs between the PMA in one individual and that in another, or what Robbins refers to as the 'interpersonal matrix of primordial mind', in which 'the undifferentiated symbiotic bonding created by introjection and projection' is propelled (2011, p. 76). This allows individuals to unconsciously share interpersonal roles, mystical and intuitive insights, and qualities of relationship.

her life, her way of acting within it – through the enactments depicted in the paintings – and the symbolic derivations extracted from this inseparability between perceiving and acting, which could be accessed by my suggestion of the main primary metaphor associated with a specific painting. This main metaphor could be utilized to identify the archetypal themes that would possibly be performed by the individual (or felt by her to be performed by those around her) in her relationship to others, colouring her approximation to them. Hence, these metaphors were suggested with the aim of signaling a thematic characteristic of the subjective tendency held (or developmentally built) in the individual's mind to affectively superimpose specific imagery upon a phenomenological occurrence, largely distorting it, and affirming the unconscious supremacy of the individual's way of perceiving, acting, and thinking an event.

In addition, this thesis has argued for the perusal of the bipolarity of the archetypal theme proposed by the analysis of the painting, in the sense of comprehending the expression of an archetypal affect as the full experience of an inner image; that is, *in its dualistic character*, which depends for identification not only on the simplistic matching of the experience of the somatic affect to the imagery connected to it. Furthermore, in this thesis, the understanding of an archetypal constellation has emphasised the need to identify the one facet of the archetype that is projected onto the outer object, thus comprehending its remaining opposite, complementary aspect as automatically equated with the ego, which performs this 'energy' in reality (when it occurs that the ego does not directly identify itself with the numinosity of the archetypal energy that it had projected upon the outer object)³¹⁰.

³¹⁰ Moreover, in approaching artistic expression as an alternative way to observe the individual's mental states and the psychic events that conflict with or pacify them, I hope I have not given the impression of psychologising the artists' artworks, and using their art simply to diagnose their personalities. I would like to re-state that the artworks were here utilized to capture the sensory-perceptual expressions of how a certain affectively-charged concrete (physical) and imaginative (abstract) psychic event was projected onto the canvas, thus suggesting the specific emotional theme that was unconsciously being worked out in the artist's inner world, showing an intimate need for its resolution, or merely to articulate

Finally, I consider that the Brazilian and English realities of the research sample should have been analysed in more depth regarding the expression of colour and body metaphors in their artworks. Doing so could show the specifically local, cultural associations with these categories that each of these historic-geographic spaces has, demonstrating how the interrelationship of the bodily experience of somatic states and of colours and their figurative meaning are not always modelled on universal aspects of human experience; that is, they may reflect the cultural identities of language users. However, it is important to consider that in the last decade many English metaphors have been directly translated into Portuguese and are used by Brazilians in a process of cultural appropriation of language that is practised even when they do not understand their originating physical dependency (that is, the human body as their source domain) which also sustains the collective (socio-historic) meaning that entitles English people to use them as they do³¹¹.

In considering the research intervention with [neo]shamanism in its interface with PMA, I comprehended that instead of observing the *merging of physical and symbolic dimensions of experience* for the nonverbal communication of meaning as enabled by the analysis of artworks, the mystical pursuits of these populations enabled more the analysis of the *dissolution of the conceptualization* of reality reached through Ayahuasca ingestion. In this way, I argued that, through these ceremonies, an emphasis was placed on the experience of 'beingness' and of the 'I-amness' felt and lived by individuals which deeply impacted them by offering a provisional exposure to the primary affects that conduced their appropriation of

its existence in the world within. Thus, if my methodology is to be clinically replicated with a client, I recommend that all interpretations drawn by the mental health professional in relation to the client's artworks be thoroughly linked with the contextual details of the client's life, and the meaning that this client attributes to her own creation.

³¹¹ As, for example, 'butterflies in my stomach', which in its use by Brazilian individuals is not always, or necessarily, connected to the idea of a fluttering sensation in one's stomach associated with the experience of having romantic feelings for someone.

reality; that is, Ayahuasca caused them to experience their somatic states and unidentified feelings and majorly guided their adaptation to psychic reality (and the reality of the ritual), with minimal cognitive processing³¹². Hence, this segment of the research truly showed how a predominance of PMA's adaptation to reality can be experienced.

In this sense, this temporary affective primacy in the processing of information lived during the ASC stimulated by Ayahuasca intake was portrayed as one of the reasons that, allied to subjective changes in concentration, attention, and reflective thinking experienced in the ritual, culminated in the predominance of PMA over a rational approach to reality. I argued that all these factors combined impacted the individual's conscious control and led to the emotional observation of the plot-like imagery that transits the mind of the drinker (formed by image and narrative), allowing the individual to witness the general mechanisms of introjection and projection of unconscious affective structures practised in her ordinary states of consciousness; that is, in her daily life. Hence, during the Ayahuasca experience, these mechanisms are seen in their automation and *sensed* as derived from the unconscious affective reliving of the model of relating which was learned and kept from the implicit memories of the individual's most significant exchanges of emotional experiences.

In this way, I argued that, during the Ayahuasca experience, the surplus and

³¹² If I were to compare my insights in relation to Ayahuasca consumption in ritualistic settings to the reality of those working with psychotropic drugs in a therapeutic context, it could be said that my conclusions would appear similar to those of Loizaga-Velder (2013), who claims that Ayahuasca ingestion provides to the patient a direct confrontation with her own behaviours and feelings, that are manifested as if abreactions, promoting a type of observation that derives directly from one's self. Loizaga-Velder (2013) affirms that this leads to the prompt integration of somato-psychic contents that would probably have been denied by the patient if exposed to them from the therapeutic dialogue between patient and mental health professional.

predominance of affect³¹³ which generally ground these conditioned dynamics of introjections and projections, and which were, for some developmental reason, responsible for the individual's unconsciously distorted perception of reality in relation to certain topics, are, through the activation of implicit memories (impossible to recall but transferred to current behaviour³¹⁴) in the ritual, recognised and known by the individual. This brings insight to the individual in the form of a *felt knowing* that is built upon the witnessing of the actions (based on implicit memories) she performs, and *not as a remembering* because derived from perceptual processing (integrative), and not from a conscious recollection of events (elaborative) (Rajaram, 1993, 1996).

Hence, in becoming aware of one's conditioned ways of enacting, actualizing, intuiting, or unconsciously interpreting situations, which derive from the patterns through which PMA has learnt to cope with relationships in life, the individual can perhaps envision alternatives and thus develop new affective patterns of object relations, approaching others with a renewed attitude. This should depart not from a distorted affective substratum, but from a *neutral affective approximation* to the world, which understands any phenomenon as having equal capacities to generate good and bad. This necessarily challenges the ego's rigid, biased belief system, and its difficulties, allowing individuals to relativise when faced with deep arousals of affect (a capacity equivalent to the humanization of archetypes, which results from holding an emotionally dualistic approach to the themes that commove the individual).

³¹³ Which, in a perspective that encompasses PMA, is mainly derived from the quality of intersubjective relationships at the early developmental stages.

³¹⁴ Because implicit beliefs are strongly associated with the individual's active and reactive patterns of adaptation, they exert an influence on the interpretation of situations, by evoking the affects and emotions that are considered apt to direct at these situations, thus feeding their expressions and the behaviours that will be based on them (Zajonc, 1998).

Lastly, in considering shamanism in relation to the impact that socio-historical influences directly have on PMA development, which hence becomes dependent on the ways in which societies function at the collective level (conducting their collective emotional orientations), I contend that there is one principal difference between Brazilian and European [neo]shamanistic practitioners. In analysing the former, who organize and celebrate their Santo Daime rituals in the same locality in which they live their daily existence and who share these rituals with ceremonial attendants who happen to be their neighbours, it could be argued that, most likely due to their community identity, their relationship to the doctrine and the experiences it enables are based on PMA's appropriation of the doctrine's meaning; that is, Brazilian individuals explain and interpret their association to the doctrine based on their affective relationship to it. Thus, for them, the Daime is not an experience, or a sequence of experiences, but the way they live, their lifestyle, which guides and structures their worldview and their central beliefs.

The Europeans interviewed in this research demonstrated, otherwise, a more critical and rational approach to the Ayahuasca experience, perhaps based on the fact that they see it not so much from a spiritual/religious-orientated stance, but in terms of a quantum process, which, through the ASC provided, shows the 'material unity of the individual with the natural world, as well as the unity of being, and recognizes that the quantum level is the level to which you can bring the soma and psyche, including their structure and function' (Adamski, 2011, p. 569). Hence, it is through considering the quantum that Europeans emphasise that individual experience, in which embodiment mediates consciousness, becomes the localized instantiation of the universal (the transcendental).

6.3 - Recommendations for further research on this topic

It is important to consider several limitations of this research. While my analysis of artworks and interviews with [neo]shamanistic practitioners revealed significant information, I drew from a relatively small sample size in both interventions (in total 8 artworks and 10 individuals). However, I evaluate that consistent knowledge was obtained from them. Furthermore, in what relates to a deeper understanding of PMA, I consider that discussion thereof should encompass notions of epigenetic factors³¹⁵ – which are experience-dependent and maintain stable effects on gene expression – because these factors play a crucial role in articulating the individual's responses to sensory experience, while impacting synaptic transmission and behavioural phenotypes, generating long-term outcomes.

³¹⁵ Which, currently and in a general sense, can be seen as 'a bridge between genotype and phenotype – a phenomenon that changes the final outcome of a locus or chromosome without changing the underlying DNA sequence. For example, although the vast majority of cells in a multicellular organism share an identical genotype, organismal development generates a diversity of cell types with disparate, yet stable, profiles of gene expression and distinct cellular functions. [Hence, genetically homogeneous, but functionally and structurally heterogeneous, derived from the different 'expression' of genes]' (Goldberg, Allis, & Bernstein, 2007, p. 635). Häfner and Lund (2016) complement this understanding in stating that, 'Technically, [this change in gene expression that is not derived from the modifications of the underlying DNA sequence] embraces a substantial amount of biochemical signaling pathways inside a cell, including the binding of any transcriptional modulator to a promoter and subsequent quantitative changes in gene transcription. Most sources agree that these changes in gene function have to happen via chemical modifications of DNA [methylation] or histones, narrowing down the field of action to a finite set of precise biochemical events' (p. 167). In a more palatable explanation, we must comprehend that a human being is endowed with phenotypic plasticity, which means that her genotype can express different phenotypes in distinct environmental conditions (biologically, physiologically, and behaviourally). Hence, the genotype is the basis for and has the potential to be activated into a certain phenotype, but there are many other variables that determine the settling of a specific phenotype. These variables can involve 'the environment for fetal and child growth, chemical exposure, drug use, aging, gender and diet' (Chen, Meng, Pei, Zheng, & Leng, 2017, p. 40), and epigenetic mechanisms that alter genetic expression comprise the organism's response to them. DNA methylation, demethylation, and histone modification are the main mechanisms that act to 'turn a gene on [demethylation] or off [methylation]', in transient, cyclical, and dynamic processes that tag DNA in the region of a particular gene. According to Moore, Le, and Fan (2013, abstract), 'DNA methylation regulates gene expression by recruiting proteins involved in gene repression or by inhibiting the binding of transcription factor(s) to DNA' and, associated with other epigenetic mechanisms, such as histone modifications and noncoding RNAs, impact gene activities differently based on the underlying genetic sequence. Hence, simply putting these epigenetic mechanisms silences their transcription, mainly through indirect activities that involve the assembly of repressive nucleoprotein complexes. It is also important to consider the complexity of the process of DNA methylation, which varies not only between general tissues but also between brain regions, between grey matter and white matter, and possibly even between cells (Ghosh et al., 2010). Although many advances in the discussion of epigenetics have been achieved in the last decade, an integral understanding of the role of epigenetics in influencing and controlling the neuronal functions that ultimately underlie behavioural adaptations is still under construction by the scientific community.

Moreover, I propose that a reference to the concept of transliminality should also be added to new studies of PMA, to validate Robbins' claims on its operations that are unmediated by cognitive processing. The link between these concepts (PMA and transliminality) could support the explanation of the preponderance of PMA over thought as mainly being derived from biological predisposition, early experiences, and cultural influences which encourage or deter its expression. This is because, in relation to the aetiology of transliminality, Kreislermaier (2016) states that 'a complex interaction of genetic and environmental factors is likely involved'³¹⁶ (p. 36). Initially comprehended as 'a hypothesised tendency for psychological material to cross (trans) thresholds (limines) into or out of consciousness' (Thalbourne & Houran, 2000, p. 853), according to Thalbourne and Maltby (2008):

Transliminality has most recently been defined as a hypersensitivity to psychological material originating in (a) the unconscious, and/or (b) the external environment³¹⁷. 'Psychological material' is taken to cover ideation, imagery, affect and perception, and thus is a rather broad concept. High transliminality tends to imply (alleged) paranormal experience, mystical experience, creative personality, fleeting manic experience, magical ideation, high absorption³¹⁸, fantasy-proneness, hypersensitivity to sensory stimulation, and positive attitude towards dream-interpretation. (p. 1618)

Thus, the discussion of transliminality allied to the concept of PMA could improve the explanation of why certain individuals present a higher openness or receptiveness to PMA operations than to a rational adaptation to reality, while others

³¹⁶ Genetically speaking, Kreislermaier notes that 'it seems possible that the catechol-O-methyl transferase (COMT) gene is associated with transliminality. COMT is an enzyme that degrades dopamine and other catecholamines (a category of neurotransmitter), and the COMT gene has a particular polymorphism that can exist in three genotypes involving valine and/or methionine – Val/Val, Val/Met, or Met/Met – each of which "alters the activity of the enzyme" (Craddock et al. 2006, p. 446)' (2016, p. 37). Hence, transliminality and dopaminergic activity can be correlated, but the exact influence that they exert on each other is not yet clear. Environmentally, Kreislermaier suggests that there is a correspondence between transliminality and experiences of childhood trauma, stating that 'Thalbourne, Houran, and Crawley assume that childhood trauma probably precedes transliminality rather than the other way around, speculating that in such instances transliminality may be an adaptive defense that "promote[s] functional dissociative behavior" (p. 693)' (*Ibid.*, p. 38).

³¹⁷ Mainly the behaviour of others.

³¹⁸ A strong immersion in one's own experience, 'a total attention that fully engages a person' (Thalbourne, Bartemucci, Delin, Fox, & Nofi, 1997, p. 323).

inhibit the primacy of its operations. I point to this association mainly because the concept of transliminality suggests the occurrence of what, from a neuroanatomic perspective, could be understood as a specific type of neural interconnectedness or ungatedness (Thalbourne, Houran, Alias, & Brugger, 2001), which underlies these nine aforementioned psychological manifestations, represented by a suggested 'hyperconnectivity between temporal-limbic structures and sensory association cortices' (Thalbourne, Crawley, & Houran, 2003, p. 1966).

Moreover, as previously discussed in relation to the approach to artworks, future research should focus on elaborating the solid associations between primary metaphors (and, in this sense, image-schemas/archetypes-as-such, which are the basic structures forming the source concepts of these figures of speech) that relate to the body – its intentions, sensations (including those related to the experience of colours), and behaviour – and archetypal imagery (figures, events, affects). This would facilitate understanding of how the affective charge that becomes developmentally linked to these metaphors can be responsible for the qualitative nature of the specific archetypes that constellate in the individual's life, showing how body, psyche, culture, and language are all interconnected.

Lastly, in reference to shamanism, researchers could explore how the extreme consciousness of the body (as an all-feeling and cognizant entity) undergone through Ayahuasca ingestion works neurologically to achieve an affective appropriation of reality that is capable of momentarily surpassing the distortion that developmental processes had imprinted on PMA operations, neutralizing their past conditioning. In this sense, the brain's plasticity and the transformation of synaptic connections stimulated by Ayahuasca intake should be studied in great depth.

BIBLIOGRAPHY

- Aan het Rot, M., Mathew, S. J., & Charney, D. S. (2009). Neurobiological mechanisms in major depressive disorder. *CMAJ.*, 180(3), 305-13. doi: 10.1503/cmaj.080697
- Adamski, S. (2011). Archetypes, collective unconscious and quantum psychology *NeuroQuantology*, 9(3), 563-571. Retrieved from <https://eduardolbm.files.wordpress.com/2014/10/archetypes-and-the-collective-unconscious-issue-c-g-jung.pdf>
- Albuquerque, M. B. B. (2011). Religião e educação: Os saberes da ayahuasca no Santo Daime [Religion and education: The knowledge of the Ayahuasca within the Santo Daime doctrine]. *Revista Brasileira de História das Religiões*, 10, 150-173. Retrieved from <http://www.dhi.uem.br/gtreligiao/pdf9/08.pdf>
- Allen, M. L., & Sabini, M. (1997). Renewal of the world tree: Direct experience of the sacred as a fundamental source of healing in shamanism, psychology, and religion. In D. F. Sandner, & S. H. Wong (Eds.), *The sacred heritage: The influence of shamanism on analytical psychology* (pp. 215-225). New York, N.Y.: Routledge.
- Almada, L. F., Pereira, A., & Carrara-Augustenberg, C. (2013). What affective neuroscience means for science of consciousness. *Mens Sana Monographs*, 11(1), 253-273. Retrieved from <http://doi.org/10.4103/0973-1229.100409>
- Almond, P. C. (1982). *Mystical experience and religious doctrine: An investigation of the study of mysticism in world religions*. Berlin, DE: De Gruyter Mouton.

Amaringo, P., & Luna, L. E. (1999). *Ayahuasca visions: The religious iconography of a Peruvian shaman*. Berkeley, CA: North Atlantic Books.

Alverga, A. P. de. (2008). *A consciência xamânica e a miração* [The shamanic consciousness and its process of visualization]. Retrieved from <http://sagradamedicina.com/consciencia-xamanica-e-miracao-alex-polari-de-alverga/>

Alves, N. T., Fukusima, S. S., & Aznar-Casanova, J. A. (2008). Models of brain asymmetry in emotional processing. *Psychology & Neuroscience*, 1(1), 63-66. doi: 10.3922/j.psns.2008.1.010

Andersen, J. (1977). *The witch on the wall*. London, U.K.: Rosenkilde & Bagger.

Anderson, M. L. (2003). Embodied cognition: A field guide. *Artificial Intelligence*, 149(1), 91-130. Retrieved from [https://doi.org/10.1016/S0004-3702\(03\)00054-7](https://doi.org/10.1016/S0004-3702(03)00054-7)

ARAS Online [online archive]. *The Archive for Research in Archetypal Symbolism*: New York. Retrieved from www.aras.org.

Artame Gallery (2009). *Artistas: Museu de Imagens do Inconsciente* (n.d.) [Artists: Museum of the Images from the Unconscious]. Retrieved from <http://www.ccms.saude.gov.br/artamegalleryartessolidariedade/artistasmuseudeimagensdoinconsciente/Joséalbertodealmeida.php>

Assis, G. L. de, & Labate, B. C. (2014). Dos igarapés da Amazônia para o outro lado do Atlântico: A expansão e internacionalização do Santo Daime no contexto religioso global [From the Amazonic Igarapes to the other side of the Atlantic

Ocean: The expansion and internalization of the Santo Daime doctrine in the religious global scenario]. *Religião & Sociedade*, 34(2), 11-35. Retrieved from <https://dx.doi.org/10.1590/S1984-04382014000200002>

Atkinson, D. (2010). Extended, embodied cognition and second language acquisition. *Applied Linguistics*, 31(5), 599-622. Retrieved from <https://doi.org/10.1093/applin/amq009>

Atwood, G., & Stolorow, R. (1977). Metapsychology, reification and the representational world of C.G. Jung. *International Review of Psychoanalysis*, 4, 197-214. Retrieved from <https://www.researchgate.net/journal/0306-2643-The-International-review-of-psycho-analysis>

Aveline, M. (1984). [Review of the book *Art as Healing*, by Edward Adamson in association with John Timlin]. *British Journal of Psychiatry*, 145(6), 684-684. doi:10.1192/S0007125000119932

Aziz, R. (1990). *C. G. Jung's psychology of religion and synchronicity*. New York, N.Y.: State University of New York Press.

Azmitia, E. C. (2010). Evolution of serotonin: Sunlight to suicide. In C. P. Müller & B. Jacobs (Eds.), *Handbook of the Behavioral Neurobiology of Serotonin* (pp. 3-22). London, U.K.: Academic Press.

Balzer, C. (2004). Santo Daime na Alemanha: uma fruta proibida do Brasil no 'mercado das religiões'. [Santo Daime in Germany: A forbidden Brazilian fruit in the 'market of religions']. In: B. C. Labate & W. S. Araújo (Eds.). *O uso ritual da ayahuasca*. Campinas, S.P.: Mercado das Letras.

- Barker, S. A., McIlhenny E. H., & Strassman R. (2012). A critical review of reports of endogenous psychedelic N,N-dimethyltryptamines in humans: 1955-2010. *Drug Test Anal.*, 4(7-8), 617-35. doi: [10.1002/dta.422](https://doi.org/10.1002/dta.422)
- Bateman, A. W. (1998). Thick- and thin-skinned organisations and enactment in borderline and narcissistic disorders. *Int. J. Psychoanal.*, 79(1), 13-25. Retrieved from <https://www.ncbi.nlm.nih.gov/pubmed/9587805>
- Bechara, A. (2004). The role of emotion in decision-making: Evidence from neurological patients with orbitofrontal damage. *Brain Cogn.*, 55, 30-40. doi: [10.1016/j.bandc.2003.04.001p](https://doi.org/10.1016/j.bandc.2003.04.001p)
- Bechara, A., & Damasio, A. R. (2004). The somatic marker hypothesis: A neural theory of economic decision. *Games and Economic Behavior*, 52, 336-372. doi: [10.1016/j.geb.2004.06.010](https://doi.org/10.1016/j.geb.2004.06.010)
- Beebe, B. & Lachmann, F. (1988). The contribution of mother-infant mutual influence to the origins of self- and object representations. *Psychoanalytic Psychology*, 5, 305-337. Retrieved from <http://psycnet.apa.org/doiLanding?doi=10.1037%2F0736-9735.5.4.305>
- Beischel, J., Rock, A. J., & Krippner, S. (2011). Reconceptualizing the field of altering consciousness: A 50-year retrospective. In E. Cardeña & M. Winkelman (Eds.), *Altering consciousness: A multidisciplinary perspective*, Vol. 1: History and evolution (pp. 113-138). Westport, CT: Praeger.
- Bercê, J. (2007). *O canto e o bailado para a lua cheia: O Santo Daime incorporado à vida urbana de São Paulo* [The singing and the dancing for the full moon: The

adaptation of the Santo Daime to the urban life of Sao Paulo], [Master's Dissertation]. Retrieved from <https://tede2.pucsp.br/bitstream/handle/3828/1/Jair%20Berce.pdf>

Betsch, T. (2008). The nature of intuition and its neglect in research on judgment and decision making. In H. Plessner, C. Betsch, & T. Betsch (Eds.), *Intuition in judgment and decision making* (pp. 3-22). Mahwah, N.J.: Lawrence Erlbaum Associates.

Bickler, D. (2011). *Class A for ayahuasca*: looking for loopholes leads to UK's first ayahuasca supply conviction. Retrieved from <http://www.bialabate.net/news/class-a-for-ayahuasca-looking-for-loopholes-leads-to-uks-first-ayahuasca-supply-conviction>

Boekhoven, J. W. (2011). *Genealogies of shamanism: Struggles for power, charisma and authority*. Eelde, NL: Barkhuis Groningen Publishing.

Bohleber, W., Fonagy, P., Jiménez, J. P., Scarfone, D., Varvin, S., & Zysman, S. (2013). Towards a better use of psychoanalytic concepts: A model illustrated using the concept of enactment. *The International Journal of Psychoanalysis*, 94, 501-530. doi: 10.1111/1745-8315.12075

Boiteux, L. (2011). The new Brazilian law on drugs and the religious uses of Ayahuasca: Legal and anthropological aspects. In B. C. Labate, & H. Jungaberle (Eds.), *The internationalization of Ayahuasca* (pp. 263-276). Berlin, GE: Deutsche Nationalbibliothek.

- Bollas, C. (1987). *The shadow of the object*. Psychoanalysis of the unthought known. New York, N.Y.: Columbia University Press.
- Bomfim, J. D. (2015, October 29). A Doutrina do Daime e o Círculo Esotérico da Comunhão do Pensamento [The Santo Daime doctrine and the Esoteric Circle of the Communion of Thought]. *Jornal Grande Bahia*. Retrieved from <http://www.jornalgrandebahia.com.br/2015/10/a-doutrina-do-daime-e-o-circulo-esoterico-da-comunhao-do-pensamento/>
- Braun, A. (1999). The new neuropsychology of sleep: Commentary. *Neuropsychoanalysis*, 1(2), 196-201. doi: [10.1080/15294145.1999.10773260](https://doi.org/10.1080/15294145.1999.10773260)
- Burchard, E. M. L. (1960). Mystical and scientific aspects of the psychoanalytic theories of Freud, Adler and Jung. *American Journal of Psychotherapy*, 14, 289-307. Retrieved from <http://www.ajp.org/>
- Burchett, S. A., & Hicks, T. P. (2006). The mysterious trace amines: protean neuromodulators of synaptic transmission in mammalian brain. *Prog. Neurobiol.*, 79(5-6), 223-46. doi: [10.1016/j.pneurobio.2006.07.003](https://doi.org/10.1016/j.pneurobio.2006.07.003)
- Burham, H. (2015). *The esoteric codex: Deities of Knowledge*. Raleigh, N.C.: Lulu Press.
- Burroughs, W. S., & Ginsberg, A. (1963). *The yage letters*. San Francisco, CA: City Lights Books.

- Cahill, L., & McGaugh, J. L. (1998). Mechanisms of emotional arousal and lasting declarative memory. *Trends Neurosci.*, 21(7), 294-9. Retrieved from <https://www.ncbi.nlm.nih.gov/pubmed/9683321>
- Callaway, J. C. (1994). *Pinoline and other tryptamine derivatives: Formations and functions*. [Doctoral Thesis]. Kuopio, FI: University of Kuopio.
- Callaway, J. C., Airaksinen, M. M., McKenna, D. J., Brito, G., & Grob, C. S. (1994). Platelet serotonin uptake sites increased in drinkers of ayahuasca. *Psychopharmacology*, 116(3), 385-387. Retrieved from <http://dx.doi.org/10.1007/bf02245347>
- Cambray, J. (2001), Enactments and amplification. *Journal of Analytical Psychology*, 46, 275-303. doi: 10.1111/1465-5922.00237.
- Campbell, J. (1987). *The hero with a thousand faces*. Princeton, N.J.: Princeton University Press.
- Camurça, M. A. (2000). Entre o cármico e o terapêutico: dilema intrínseco ao espiritismo [Between the karmic and the therapeutic: an intrinsic dilemma for Spiritism]. *Rhema Revista de Filosofia e Teologia do Instituto Teológico St. Antônio*, 6(23), 112-13. Retrieved from <https://seer.cesjf.br/index.php/RHEMA>
- Caporael, L. R. (1997). The evolution of truly social cognition: The core configurations model. *Personality and Social Psychology Review*, 1(4), 276-298. Retrieved from https://doi.org/10.1207/s15327957pspr0104_1

- Carbonaro, T. M., & Gatch, M. B. (2016). Neuropharmacology of N,N-dimethyltryptamine. *Brain Res. Bull.*, 122, 1-15. doi: 10.1016/j.brainresbull.2016.04.016.
- Cashford, J. (2011). The myth of the messenger. *ARAS Connections*, 3. Retrieved from <https://aras.org/sites/default/files/docs/00047Cashford.pdf>
- Cashwell, C. S., Bentley, P. B., & Yarborough, J. P. (2007). The only way out is through: The peril of spiritual bypass. *Counselling and Values*, 51(2), 139-148. Retrieved from <http://dx.doi.org/10.1002/j.2161-007X.2007.tb00071.x>
- Carruthers, B. G., & Babb, S. (1996). The colour of money and the nature of value: Greenbacks and gold in postbellum America. *American Journal of Sociology*, 101(6), 1556-1591. doi: 10.1086/230867
- Cassorla, R. M. S. (2005). From bastion to enactment: The “non-dream” in the theatre of analysis. *International Journal of Psychoanalysis*, 86, 699-719. Retrieved from <https://doi.org/10.1516/RR33-A8FH-V4RB-CDXJ>
- Cassorla, R. M. S. (2012). What happens before and after acute enactments? An exercise in clinical validation and the broadening of hypotheses. *The International Journal of Psychoanalysis*, 93, 53-80. doi: 10.1111/j.1745-8315.2011.00506.x
- Castañeda, C. (1968). *The teachings of Don Juan: A Yaqui way of knowledge*. Berkeley, CA: University of California Press.

Castro, E. D. de, & Lima, E. M. F. de A. (2007). Resistência, inovação e clínica no pensar e no agir de Nise da Silveira. [Resistance, innovation and clinical practice in Nise da Silveira's thoughts and actions]. *Interface (Botucatu)*, 11(22), 365-376. doi: <http://dx.doi.org/10.1590/S1414-32832007000200017>.

Celada, P., Puig, M. V., Amargós-Bosch, M., Adell, A., & Artigas, F. (2004). The therapeutic role of 5-HT1A and 5-HT2A receptors in depression. *Journal of Psychiatry and Neuroscience*, 29(4), 252-265. PMID: [15309042](https://pubmed.ncbi.nlm.nih.gov/15309042/)

Cerulo, K. A. (2002). *Culture in mind: Toward a sociology of culture and cognition*. New York, N.Y.: Routledge.

Changizi, M. A., Zhang, Q., & Shimojo, S. (2006). Bare skin, blood and the evolution of primate colour vision. *Biology letters*, 2(2), 217-221. doi: [10.1098/rsbl.2006.0440](https://doi.org/10.1098/rsbl.2006.0440)

Chen, D., Meng, L., Pei, F., Zheng, Y., & Leng, J. (2017). A review of DNA methylation in depression. *Journal of Clinical Neuroscience*, 43, 39-46. Retrieved from <https://doi.org/10.1016/j.jocn.2017.05.022>.

Chepstow-Lusty, A. J., Frogley, M. R., Bauer, B. S., Leng, M. J., Boessenkool, K. P., Carcaillet, C., ..., & Gioda, A. (2009). Putting the rise of the Inca Empire within a climatic and land management context. *Clim. Past*, 5, 375-388. Retrieved from <https://doi.org/10.5194/cp-5-375-2009>

Chodorow, N. (1995). Dance/movement and body experience in analysis. In M. Stein (Ed.), *Jungian Analysis* (2nd. ed., pp. 391-404). Chicago, IL: Open Court.

Chryssides, G. D. (2007). Defining the New Age. In D. Kemp & J. R. Lewis (Eds.), *Handbook of New Age* (pp. 5-24). Leiden, NL: Koninklijke Brill NV.

Cinquentenário: Museu de Imagens do Inconsciente (2004) [Cinquantenaire: Museum of the Images from the Unconscious]. José Alberto de Almeida (1998). Retrieved from <http://www.ccs.saude.gov.br/cinquentenario/josealberto.html>

Cirlot, J. E. (2002). *A dictionary of symbols* (J. Sage Trans.). Mineola, N.Y.: Dover Publications.

Clark, D. A., Beck, A. T., & Afford, B. A. (1999). *Scientific foundations of cognitive theory and therapy of depression*. New York, N.Y.: Wiley.

Clarke, J. J. (2015). *In search of Jung: Historical and philosophical enquiries*. London, U.K.: Routledge, Taylor & Francis Group. (Original work published 1992)

Clyman, R. B. (1991). The procedural organization of emotions: A contribution of cognitive science to the psychoanalytic theory of therapeutic action. *Journal of the American Psychoanalytic Association*, 39(Suppl.), 349-82. Retrieved from <http://icpla.edu/wp-content/uploads/2012/10/Clyman-R.-Procedural-Organization-of-Emotions-Affect-Psychoa.-Perspectives-p.349-3821992.pdf>

Colman, W. (1996). Aspects of Anima and Animus in Oedipal development. *Journal of Analytical Psychology*, 41(1), 37-57. Retrieved from <https://doi.org/10.1111/j.1465-5922.1996.00037.x>

- Colman, W. (2011). Synchronicity and the meaning-making psyche. *Journal of Analytical Psychology*, 56, 471-491. doi: 10.1111/j.1468-5922.2011.01924.x
- Crabtree, A. (2003). "Automatism" and the emergence of dynamic psychiatry. *J. Hist. Behav. Sci.*, 39, 51-70. doi: 10.1002/jhbs.10089
- Cri de Coeur (2015). *The Adamson Collection*. Retrieved from <https://wellcomecollection.org/articles/adamson-collection/?image=13>
- Corbett, L. (1996). *The religious function of the psyche*. London, U.K.: Routledge.
- Damasio, A. R. (1994). *Descartes' error: Emotion, reason, and the human brain*. New York, N.Y.: Grosset/Putnam.
- Damasio, A. R. (1995). Toward a neurobiology of emotion and feeling: operational concepts and hypotheses. *Neurosci.*, 1, 19-25. Retrieved from <https://doi.org/10.1177/107385849500100104>
- Damasio, A. R. (1996). The somatic marker hypothesis and the possible functions of the prefrontal cortex. *Philosophical Transactions of the Royal Society of London (series B)*, 351 (1346), 1413-1420. doi: [10.1098/rstb.1996.0125](https://doi.org/10.1098/rstb.1996.0125)
- Damasio, A. R. (1998). Emotion in the perspective of an integrated nervous system. *Brain Research Reviews*, 26, 83-86. Retrieved from http://invibe.net/biblio_database_dyva/woda/data/att/64e2.file.pdf
- Damasio, A. R. (1999). *The feeling of what happens: Body and emotion in the making of consciousness*. New York, N.Y.: Harcourt.

- Damasio, A. R., Everitt, B. J., & Bishop, D. (1996). The somatic marker hypothesis and the possible functions of the prefrontal cortex [and Discussion]. *Philosophical Transactions: Biological Sciences*, 351(1346), 1413-1420. Retrieved from <http://www.jstor.org/stable/3069187>
- Damasio, A. R., Tranel, D., & Damasio, H. (1991). Somatic markers and the guidance of behaviour: theory and preliminary testing. In H. S. Levin, H. M. Eisenberg, & A. L. Benton, (Eds.), *Frontal Lobe Function and Dysfunction* (pp. 217-229). Oxford, U.K.: Oxford University Press.
- Dawson, A. (2013). *Santo Daime: A new world religion*. London, U.K.: Bloomsbury Academic.
- Davis, J. (1985). Image, symbol, and archetype: Definitions and uses. *Interpretations*, 16(1), 26-30. Retrieved from <http://www.jstor.org/stable/43797844>
- Davy, B. J. (2005). Nature Religion. In B. Taylor (Ed.), *Encyclopaedia of Religion and Nature* (Vol. 1, pp. 1173-1175). London, U.K.: The Continuum Publishing Company.
- De Araujo, D. B., Ribeiro, S., Cecchi, G. A., Carvalho, F. M., Sanchez, T. A., Pinto, ..., & Santos, A. C. (2012). Seeing with the eyes shut: Neural basis of enhanced imagery following ayahuasca ingestion. *Hum. Brain Mapp.*, 33(11), 2550-2560. doi: 10.1002/hbm.21381
- De Mille, R. (1976). *Castañeda's journey: The power and the allegory*. Santa Barbara, CA: Capra Press.

- De Mille, R. (1980). *The Don Juan papers: Further Castañeda controversies*. Santa Barbara, CA: Ross-Erickson Publishers.
- De Vega, M., Glenberg, A., & Graesser, A. (Eds.). (2008). *Symbols and embodiment: Debates on Meaning and Cognition* (1st ed.). New York, N.Y.: Oxford University Press.
- Decety, J., & Grèzes, J. (1999). Neural mechanisms subserving the perception of human actions. *Trends in Cognitive Sciences*, 3(5), 172-8. Retrieved from <http://condor.depaul.edu/dallbrit/extra/psy588/Decety-Grezes.pdf>
- Dionisio, G. H. (2001). Museu de Imagens do Inconsciente: considerações sobre sua história. [The Museum of the Images from the Unconscious: some historic considerations]. *Psicol. cienc. prof.*, 21(3), 30-35. doi: <http://dx.doi.org/10.1590/S1414-98932001000300005>.
- Dodge, E., & Lakoff, G. (2005). Image schemas: From linguistic analysis to neural grounding. In B. Hampe, & J. Grady (Eds.), *From Perception to Meaning: Image Schemas in Cognitive Linguistics* (pp. 57–91). Berlin, GE: Mouton de Gruyter.
- Domínguez-Clavé, E., Soler, J., Elices, M., Pascual, J. C., Álvarez, E., Revenga, M. de la F., ..., & Riba, J. (2016). Ayahuasca: Pharmacology, neuroscience and therapeutic potential. *Brain Research Bulletin*, 12691(1), 1-13. Retrieved from <http://www.sciencedirect.com/science/article/pii/S036192301630045>
- DuBois, T. A. (2011). Trends in contemporary research on shamanism. *Numen: International Review for the History of Religions*, 58(1), 100-128. doi: 10.1163/156852710X514339

- Edinger, E. F. (1985). *Anatomy of the psyche: Alchemical symbolism in psychotherapy*. Chicago, IL: Open Court.
- Eerland A., Guadalupe T., & Zwaan R. (2011). Leaning to the left makes the Eiffel Tower seem smaller: posture-modulated estimation. *Psychol. Sci.* 22, 1511-1514. doi: 10.1177/0956797611420731
- Eliade, M. (1964). *Shamanism: Archaic techniques of ecstasy* (W. R. Trask, Trans.). New York, N.Y.: Pantheon Books. (Original work published 1951).
- Eliade, M. (1975). *Rites and symbols of initiation: The mysteries of birth and rebirth* (W. R. Trask, Trans.). New York, N.Y.: Harper & Row Publisher.
- Elliot, A. J. (2015). Color and psychological functioning: a review of theoretical and empirical work. *Frontiers in Psychology*, 6(368), 1-8. doi: [10.3389/fpsyg.2015.00368](https://doi.org/10.3389/fpsyg.2015.00368)
- Emde, R. N. (1983). The prerepresentational self and its affective core. *Psychoanal. Study Child.*, 38, 165-92. PMID 6647651.
- Emde, R. N. (1990). Mobilizing fundamental modes of development: Empathic availability and therapeutic action. *Journal of the American Psychoanalytic Association*, 38(4), 881-913. Retrieved from <https://doi.org/10.1177/000306519003800402>
- Emde, R. N., Biringen, Z., Clyman, R. B., & Oppenheim, D. (1991). The moral self of infancy: Affective core and procedural knowledge. *Developmental Review*, 11(3), 251-270. Retrieved from [http://dx.doi.org/10.1016/0273-2297\(91\)90013-E](http://dx.doi.org/10.1016/0273-2297(91)90013-E)

- Enticott, P. G., Johnston, P. J., Herring, S. E., Hoy, K. E., & Fitzgerald, P. B. (2008). Mirror neuron activation is associated with facial emotion processing. *Neuropsychologia*, 46(11), 2851-2854. Retrieved from <https://doi.org/10.1016/j.neuropsychologia.2008.04.022>.
- Faber, P. A. (1987). *An experimental and qualitative investigation of the relationship between archetypal imagery in waking fantasies and nocturnal dreams*. [Doctoral Thesis]. University of Cape Town, S.A.: Cape Town.
- Farrar, J., & Farrar, S. (1987). *The witches' goddess: The feminine principle of divinity*. Custer, WA: Phoenix Publishing.
- Fischer, M. H., & Zwaan, R. A. (2008) Embodied language: a review of the role of the motor system in language comprehension. *Q. J. Exp. Psychol. (Colchester)*, 61(6), 825-850. doi: 10.1080/17470210701623605
- Fonagy, P. (1991). Thinking about thinking: some clinical and theoretical considerations in the treatment of the borderline patient. *International Journal of Psychoanalysis*, 72(4), 639-56. PMID: 1797718
- Fonagy, P., & Target, M. (1997). Attachment and reflective function: Their role in self-organization. *Development and Psychopathology*, 9(4), 679-700. Retrieved from <https://www.ncbi.nlm.nih.gov/pubmed/9449001>
- Fonagy, P., Target, M., Steele, H., & Steele, M. (1998). *Reflective functioning manual, Version 5.0, for application to adult attachment interviews*. London, U.K.: University College London.

- Fonagy, P., Gergely, G., Jurist, E. L., & Target, M. (2004). *Affect regulation, mentalization, and the development of the self*. London, U.K.: Karnac.
- Fordham, M. (1957). *New developments in Analytical Psychology*. London, U.K.: Routledge & Kegan Paul.
- Fossum, M. A., & Mason, M. J. (1986). *Facing shame: Families in recovery*. New York, N.Y.: W. W. Norton.
- Foucault, M. (1977). *Discipline and punish*. London, U.K.: Allen Lane.
- Frank, M. G., & Gilovich, T. (1988). The dark side of self and social perception: Black uniforms and aggression in professional sports. *Journal of Personality and Social Psychology*, 54, 74-85. Retrieved from <https://www.ncbi.nlm.nih.gov/pubmed/3346809>
- Franz, M.-L. V. (1992). *Psyche and matter*. Boston, MA: Shambhala.
- Frayze-Pereira, J. A. (2003). Nise da Silveira: imagens do inconsciente entre psicologia, arte e política. [Nise da Silveira: images from the unconscious between psychology, Art, and politics]. *Estud. Av.*, 17(49), 197-208. doi: <http://dx.doi.org/10.1590/S0103-40142003000300012>.
- Frecka, E., Bokor, P., & Winkelman, M. (2016). The therapeutic potentials of Ayahuasca: Possible effects against various diseases of civilization. *Frontiers in Pharmacology*, 7(35), 1-17. doi: 10.3389/fphar.2016.00035

- Frownfelter, A. (2010). *Flower symbolism as female sexual metaphor* [Graduation thesis, Eastern Michigan University, Ypsilanti, Michigan]. Retrieved from: <http://commons.emich.edu/cgi/viewcontent.cgi?article=1210&context=honors>
- Gage, J. (1999). *Colour and culture: Practice and meaning from antiquity to abstraction*. Berkeley, CA: University of California Press.
- Gallese, V. (2005). Embodied simulation: from neurons to phenomenal experience. *Phenomenology and the Cognitive Sciences*, 4, 23-48. doi:[10.1007/s11097-005-4737-z](https://doi.org/10.1007/s11097-005-4737-z)
- Gallese, V. (2008). Mirror neurons and the social nature of language: the neural exploitation hypothesis. *Soc Neurosci.*, 3(3-4), 317-33. doi: 10.1080/17470910701563608.
- Gallese, V., Eagle, M. N., & Migone, P. (2007). Intentional attunement: Mirror neurons and the neural underpinnings of interpersonal relations. *Journal of the American Psychoanalytic Association*, 55(1), 131-175. Retrieved from <https://doi.org/10.1177/00030651070550010601>
- Gallese, V., & Goldman, A. (1998). Mirror neurons and the simulation theory of mind-reading. *Trends Cogn. Sci.*, 2(12), 493-501. Retrieved from <https://www.ncbi.nlm.nih.gov/pubmed/21227300>
- Gallese, V., & Goldman, A. (2000). Reply to Schulkin. *Trends in Cognitive Sciences*, 4(7), 255-256. Retrieved from [https://doi.org/10.1016/S1364-6613\(00\)01505-9](https://doi.org/10.1016/S1364-6613(00)01505-9)

- Gallese, V., & Lakoff, G. (2005). The Brain's concepts: The role of the sensorymotor system in conceptual knowledge. *Cognitive Neuropsychology*, 22, 455-79. Retrieved from <https://doi.org/10.1080/02643290442000310>
- Gallop, G., O'Connor, M., Funtowicz, S., & Ravetz, J. R. (2001). Science for the 21st century: From social contract to the scientific core. *International Journal of Social Science*, 53(168), 219-229. doi:10.1111/1468-2451.00311
- Ghosh, S., Yates, A. J., Fruhwald, M. C., Miecznikowski, J. C., Plass, C., & Smiraglia, D. (2010). Tissue specific DNA methylation of CpG islands in normal human adult somatic tissues distinguishes neural from non-neural tissues. *Epigenet. Off. J. DNA Methylation Soc.*, 5(6), 527-538. PMID: 20505344
- Giannoni, M. (2004) Epistemological premise, developmental idea, main motivation in Jung's and Kohut's psychoanalysis: Looking for some analogies. *Journal of Analytical Psychology*, 49(2), 161-175. doi: [10.1111/j.1465-5922.2004.00451.x](https://doi.org/10.1111/j.1465-5922.2004.00451.x)
- Gibbs, R. W. (1999). Taking metaphor out of our heads and putting it into the cultural world. In R. W. Gibbs, & G. Steen (Eds.), *Metaphor in Cognitive Linguistics* (pp. 145-166). Philadelphia, PA: John Benjamins.
- Gibbs, R. W. (2003). Embodied experience and linguistic meaning. *Brain and Language*, 84, 1-15. doi: 10.1016/S0093-934X(02)00517-5
- Gibbs, R. W. Jr. (2005). The psychological status of image schemas. In B. Hampe, & J. Grady (Eds.), *From Perception to Meaning: Image Schemas in Cognitive Linguistics* (pp. 113-36). Berlin, GE: Mouton de Gruyter.

- Gibbs, R. W., & Berg, E. (2002). Mental imagery and embodied activity. *Journal of Mental Imagery*, 26, 1-30. Retrieved from https://www.researchgate.net/publication/232549202_Mental_imagery_and_embodied_activity
- Giegerich, W. (2015). Two Jungs. Apropos a paper by Mark Saban. *Journal of Analytical Psychology*, 60, 303-315. doi:[10.1111/1468-5922.12151](https://doi.org/10.1111/1468-5922.12151).
- Glenberg, A. M. (1997). What memory is for. *Behav Brain Sci.*, 20(1), 1-19; discussion 19-55. PMID: 10096994
- Goldberg, A. D., Allis, C. D., & Bernstein, E. (2007). Epigenetics: A landscape takes shape. *Cell*, 128, 635-38. Retrieved from [https://www.cell.com/cell/pdf/S0092-8674\(07\)00186-9.pdf?code=cell-site](https://www.cell.com/cell/pdf/S0092-8674(07)00186-9.pdf?code=cell-site)
- Goldenberg, N. (1976). A feminist critique of Jung. *Signs*, 2(2), 443-449. Retrieved from <http://www.jstor.org/stable/3173460>
- Gomez-Gil, E., Gasto, C., Carretero, M., Diaz-Ricart, M., Salamero, M., Navines, R., & Escolar, G. (2004). Decrease of the platelet 5-HT_{2A} receptor function by long-term imipramine treatment in endogenous depression. *Hum. Psychopharmacol.*, 19(4), pp. 251-8. PMID: 15181653
- González-Maeso J., & Sealfon, S. C. (2009) Agonist-Trafficking and Hallucinogens. *Curr. Med. Chem.*, 16, 1017-1027. Retrieved from <https://drugs-forum.com/studies/agonist-trafficking-and-hallucinogens-2009.5107/>

Goodwyn, E. (2010). Approaching archetypes: reconsidering innateness. *Journal of Analytical Psychology*, 55, 502-521. Retrieved from <https://doi.org/10.1111/j.1468-5922.2010.01862.x>

Goulart, S. L. (1996). *As raízes culturais do Santo Daime* [The cultural roots of the Santo Daime], [Master's Dissertation]. Retrieved from http://www.neip.info/downloads/t_san4.pdf

Goulart, S. L. (2004). *Contrastes e continuidades em uma tradição amazônica: as religiões da Ayahuasca* [Contrasts and continuities in an Amazonic tradition: Ayahuasca religions], [Doctoral thesis]. Universidade de São Paulo, S.P.: São Paulo.

Grady, J. E. (1997). *Foundations of meaning: Primary metaphors and primary scenes* [Doctoral Thesis]. University of California, CA: Berkeley.

Grady, J. (1999). A typology of motivation for conceptual metaphor: Correlation vs. resemblance. In R. W. Gibbs Jr, & G. J. Steen (Eds.), *Metaphor in Cognitive Linguistics: Selected Papers from the Fifth International Cognitive Linguistics Conference* (pp. 79-100). Amsterdam, NL: John Benjamins.

Grady, J. (2005). Primary metaphors as inputs to conceptual integration. *Journal of Pragmatics*, 37, 1595-1614. Retrieved from <https://doi.org/10.1016/j.pragma.2004.03.012>

Gray, R. M. (1996). *Archetypal explorations: An integrative approach to human behaviour*. London, U.K.: Routledge.

- Gredig, F. (2009). *Finding new cosmologies: Shamans in contemporary Europe*. London, U.K.: Transaction Publishers.
- Greenberg, J., & Mitchell, S. A. (1983). *Object relations in psychoanalytic theory*. Cambridge, MA: Harvard University Press.
- Grèzes, J., & Decety, J. (2001). Functional anatomy of execution, mental simulation, observation, and verb generation of actions: a meta-analysis. *Hum. Brain Mapp.*, 12(1), 1-19. PMID:11198101
- Groisman, A. (1991). *Eu venho da floresta: Eclétismo e práxis xamânica daimista no 'Céu do Mapiá* [I come from the forest: Ecletism and the Santo Daime shamanic practices in the 'Céu do Mapiá], [Master's Dissertation]. Retrieved from <https://repositorio.ufsc.br/handle/123456789/75791>
- Grunwell, J. N. (1998). Ayahuasca tourism in South America. *Bulletin of the Multidisciplinary Association for Psychedelic Studies*, 8 (3), 59-62. Retrieved from <http://www.maps.org/>
- Guilford Press (1993). *Experiences of schizophrenia: An integration of the personal, scientific, and therapeutic* [Weblog post]. Retrieved from: <https://www.guilford.com/books/Experiences-of-Schizophrenia/Michael-Robbins/9780898629972/author>
- Guimarães, C. E. S. A. (2012). Eficácia simbólica do ritual de feitio do Santo Daime [The symbolic efficiency in the ritual of 'feitio' in the Santo Daime doctrine]. In *XIII Simpósio Nacional da Associação Brasileira de História das Religiões: Religião,*

Carisma e Poder - As formas da vida religiosa no Brasil (pp. 9-322). São Luís, MA: EDUFMA.

Hafner, S., & Lund, A. H. (2016). Great expectations – epigenetics and the meandering path from bench to bedside. *Biomed. J.*, 39, 166-176. Retrieved from <https://doi.org/10.1016/j.bj.2016.01.008>

Hagens, B. (2013). Review of the book 'The primordial mind in health and illness: A cross-cultural perspective', by M. Robbins. *Anthropology of Consciousness*, 24(1), 85-87. doi: 10.1111/anoc.12004

Hanegraaff, W. J. (1996). *New Age religion and Western culture: Esotericism in the mirror of secular thought*. New York, N.Y.: E. J. Brill.

Harner, M. J. (1973a). *Hallucinogens and shamanism*. New York, N.Y.: Oxford University Press.

Harner, M. J. (1973b). *Jívaro: People of the sacred waterfalls*. Garden City, N.Y.: Anchor Press/Doubleday.

Harner, M. J. (1980). *The way of the shaman: A guide to power and healing*. New York, N.Y.: HarperOne.

Harner, M. J. (2013). *Cave and cosmos: Shamanic encounters with another reality*. Berkeley, CA: North Atlantic Books.

Harvey, S. (2014). Ayahuasca vor Gericht, in: Kai Funkschmidt (ed.): Mit welchem Recht? [Ayahuasca in Limbo: The UK Situation]. Europäisches Religionsrecht im Umgang mit neuen religiösen Bewegungen, 234, 91-101. Retrieved from http://www.ezw-berlin.de/downloads/Ayahuasca_in_Limbo_the_UK_situation_Harvey_Sarah.pdf

Hasan, A. A., Oman, S., Al-Sammerai, N. S. M., & Kadir, F. A. B. A. (2011). How colours are semantically construed in the Arabic and English culture: A comparative study. *Canadian Centre of Science and Education*, 4(3), 206-213. doi:10.5539/elt.v4n3p206.

Hauke, C. (2000). *Jung and the postmodern: The interpretation of realities*. New York, N.Y.: Brunner-Routledge.

Haule, J. R. (1983), Archetype and integration: Exploring the Janetian roots of Analytical Psychology. *Journal of Analytical Psychology*, 28, 253-267. doi:[10.1111/j.1465-5922.1983.00253.x](https://doi.org/10.1111/j.1465-5922.1983.00253.x)

Heelas, P. (1996). *The New Age movement: The celebration of the Self and the sacralization of modernity*. Oxford, U.K.: Blackwell

Henderson, J. (1964). Ancient myths and modern man. In C. G. Jung, C. G., M.-L. V. Franz, J. L. Henderson, J. Jacobi, & A. Jaffe, *Man and his symbols*. (pp. 104-157). Garden City, N.Y.: Doubleday & Company.

- Heuer, G. (2005). In my flesh I shall see God: Jungian body psychotherapy. In N. Totton (Ed.), *New Dimensions in Body Psychotherapy* (pp. 102-114). New York, N.Y.: Open University Press.
- Hillman, J. (1961). *Emotion: A comprehensive phenomenology of theories and their meanings for therapy*. Evanston, IL: North-western University Press.
- Hobson, R. F. (1971). Imagination and amplification in psychotherapy. *Journal of Analytical Psychology*, 16, 79-105. doi: 10.1111/j.1465-5922.1971.00079.x
- Hogenson, G. B. (2004). What are symbols symbols of? Situated action, mythological bootstrapping and the emergence of the Self. *Journal of Analytical Psychology*, 49, 67-81. doi: 10.1111/j.0021-8774.2004.0441.x
- Hogenson, G. B. (2009). Archetypes as action patterns. *Journal of Analytical Psychology*, 54, 325-337. doi: 10.1111/j.1468-5922.2009.01783.x
- Holm, M. J., Bencard, E. J, & Tojner, P. E. (Eds.) (2004). *The flower as image*. Humlebaek, DK: Louisiana Museum of Modern Art.
- Homan, J. E. (2011). *Charlatans, seekers, and shamans: The Ayahuasca boom in Western Peruvian Amazonia* [Master's Dissertation]. Kansas, MO: University of Kansas. Retrieved from http://neip.info/novo/wp-content/uploads/2015/04/homan_ayahuasca_boom1.pdf
- Hubert, V., Beaunieux, H., Chételat, G., Platel, H., Landeau, B., Danion, J.-M., & Eustache, F. (2007). The dynamic network subserving the three phases of

cognitive procedural learning. *Human Brain Mapping*, 28, 1415-1429. doi: 10.1002/hbm.2035

Hutton, R. (2001). *Shamans: Siberian spirituality and the Western imagination*. London, U.K.: Hambledon Continuum.

Iacoboni, M. (2009). Imitation, empathy, and mirror neurons. *Annu. Rev. Psychol.*, 60, 653-70. doi: 10.1146/annurev.psych.60.110707.163604

Isaacs, S. (1948). The nature and function of phantasy. *International Journal of Psycho-Analysis*, 29, 73-97.

Ismail, F. Y., Fatemi, A., & Johnston, M. V. (2017). Cerebral plasticity: Windows of opportunity in the developing brain. *European Journal of Paediatric Neurology*, 21(1), 23-48. Retrieved from <https://doi.org/10.1016/j.ejpn.2016.07.007>.

Itaú Cultural (2017). *Estou José, não sou José – Ocupação Nise da Silveira* [Web log post]. Retrieved from <http://www.itaucultural.org.br/estou-jose-nao-sou-jose-ocupacao-nise-da-silveira-2017>

Ivey, G. (2008). Enactment controversies: A critical review of current debates. *The International Journal of Psychoanalysis*, 89, 19-38. doi: 10.1111/j.1745-8315.2007.00003.x.

Jacob, M. S., & Presti, D. E. (2005). Endogenous psychoactive tryptamines reconsidered: an anxiolytic role for dimethyltryptamine. *Med. Hypotheses* 64(5), 930-937. doi: 10.1016/j.mehy.2004.11.005

Jacobi, J. (1959). *Complex, archetype, symbol in the psychology of C. G. Jung* (R. Mannheim Trans.). New York, N.Y.: Pantheon Books.

James, W. (1999). *The varieties of religious experiences*. New York, N.Y.: The Modern Library. (Original work published 1902)

Janet, P. (1887). L'Anesthésie systematisée el la dissociation des phénomènes psychologiques. *Rev. Philos.* 23(1), 449-472.

Janet, P. (1889). *L'Automatisme psychologique*. Paris, FR: Félix Alcan (Reprint: Société Pierre Janet, Paris, 1973).

Jessen, S., & Grossmann, T. (2015). Neural signatures of conscious and unconscious emotional face processing in human infants. *Cortex*, 64, 260-270. doi: 10.1016/j.cortex.2014.11.007

Johnson, M. (1987). *The Body in the Mind: The Bodily Basis of Cognition*. Chicago, IL: University of Chicago Press, Chicago.

Johnson, M. (2005). The philosophical significance of image schemas. In B. Hampe & J. Grady (Eds.), *From perception to meaning: Image schemas in cognitive linguistics* (pp. 15-33). Berlin, GE: Mouton de Gruyter.

Johnson, M. (2007). Mind, metaphor, law. *Mercer Law Review*, 58(3), 845-868.

Retrieved

from

<https://heinonline.org/HOL/LandingPage?handle=hein.journals/merc58&div=43&id=&page=>

Johnston, M. V. (2004). Clinical disorders of brain plasticity, *Brain. Dev.*, 26(2), 73-80. doi: [10.1016/S0387-7604\(03\)00102-5](https://doi.org/10.1016/S0387-7604(03)00102-5)

Jones, R. A. (2003). Mixed metaphors and narrative shifts: Archetypes. *Theory & Psychology*, 13(5), 651-672. Retrieved from <https://doi.org/10.1177/09593543030135008>

Jung, C. G. (1942). *Contributions to analytical psychology* (H. G. Baynes, & C. F. Baynes, Trans.). Oxford, U.K.: Lund Humphries. (Original work published 1928)

Jung, C. G. (1954). Introduction to Wickes's "Analyse der kinderseele" (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 17: Development of Personality* (pp. 37-46). Princeton, N.J.: Princeton University Press. (Original work published 1931)

Jung, C. G. (1954). On the nature of the psyche (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung: Vol. 8, The structure and dynamics of the psyche* (2nd ed., pp. 159-236). Princeton, N.J.: Princeton University Press. (Original work published 1947)

Jung, C. G. (1954). Analytical psychology and education (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *Collected Works of C. G. Jung, Vol. 17: Development of Personality* (pp. 63-132). Princeton, N.J.: Princeton University Press.

Jung, C. G. (1956a). The dual mother (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung*,

Vol. 5: Symbols of Transformation (pp. 306-393). Princeton, N.J.: Princeton University Press. (Original work published 1912)

Jung, C. G. (1956b). The origin of the hero (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 5: Symbols of Transformation* (pp. 171-206). Princeton, N.J.: Princeton University Press. (Original work published 1912)

Jung, C. G. (1956). Two kinds of thinking (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *Collected Works of C.G. Jung, Vol. 5: Symbols of Transformation* (pp. 7-33). Princeton, N.J.: Princeton University Press. (Original work published 1952)

Jung, C. G. (1956). Foreword to the fourth (Swiss) Edition (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *Collected Works of C.G. Jung, Vol. 5: Symbols of Transformation* (pp. xxiii-xxvi). Princeton, N.J.: Princeton University Press.

Jung, C. G. (1959a). The Self (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C.G. Jung, Vol. 9 (Part 2), Aion: Researches into the Phenomenology of the Self* (pp. 23-35). Princeton, NJ: Princeton University Press. (Original work published 1951)

Jung, C. G. (1959b). The syzygy: Anima and animus (R. F. C. Hull, Trans.). In Read, H., Fordham, M., Adler, G., & McGuire, W. (Eds.), *The Collected Works of C. G. Jung, Vol. 9 (Part 2): Aion: Researches into the Phenomenology of the Self* (pp. 11-22). Princeton, N.J.: Princeton University Press. (Original work published 1951)

Jung, C. G. (1960). The psychology of dementia praecox (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 3: Psychogenesis of Mental Disease* (pp. 1-152). Princeton, N.J.: Princeton University Press. (Original work published 1907)

Jung, C. G. (1960). On the problem of psychogenesis in mental disease (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 3: Psychogenesis of Mental Disease* (pp. 211-225). Princeton, N.J.: Princeton University Press. (Original work published 1919)

Jung, C. G. (1960). The type problem in modern philosophy (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 6: Psychological Types* (pp. 300-321). Princeton, NJ: Princeton University Press. (Original work published 1921)

Jung, C. G. (1960). On the psychogenesis of schizophrenia (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *Collected Works of C.G. Jung, Vol. 3: Psychogenesis of Mental Disease* (pp. 233-249). Princeton, NJ: Princeton University Press. (Original work published 1939)

Jung, C. G. (1961). The theory of psychoanalysis (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *Collected Works of C.G. Jung, Vol. 4: Freud & Psychoanalysis* (pp. 83-226). Princeton, NJ: Princeton University Press. (Original work published 1913)

- Jung, C. G. (1961). Psychoanalysis and neurosis (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *Collected Works of C.G. Jung, Vol. 4: Freud & Psychoanalysis* (pp. 243-251). (Original work published 1916)
- Jung, C. G. (1961). The significance of the father in the destiny of the individual (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 4: Freud & Psychoanalysis* (pp. 301-323). Princeton, N.J.: Princeton University Press. (Original work published 1949)
- Jung, C. G. (1961). The theory of Psychoanalysis (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *Collected Works of C.G. Jung, Vol. 4: Freud & Psychoanalysis* (pp. 83-226). Princeton, N.J.: Princeton University Press. (Original work published 1955)
- Jung, C. G. (1961). The Freudian theory of hysteria (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 4: Freud & Psychoanalysis* (pp. 10-24). Princeton, N.J.: Princeton University Press.
- Jung, C. G. (1964). Good and evil in analytical psychology (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 10, Civilization in Transition* (2nd ed., pp. 456-468). Princeton, N.J.: Princeton University Press. (Original work published 1960)
- Jung, C. G., Franz, M.-L. V., Henderson, J.L., Jacobi, J. & Jaffe, A. (1964). *Man and his symbols*. Garden City, N.Y.: Doubleday & Company.

Jung, C. G. (1966). Appendices: The structure of the unconscious (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 7, Two essays on Analytical Psychology* (2nd ed., pp. 269-304). Princeton, N.J.: Princeton University Press. (Original work published 1916)

Jung, C. G. (1966). The mana-personality (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 7: Two Essays in Analytical Psychology* (pp. 227-242). Princeton, N.J.: Princeton University Press. (Original work published 1917)

Jung, C. G. (1966a). The aims of psychotherapy (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 16, Practice of Psychotherapy* (2nd ed., pp. 456-468). Princeton, N.J.: Princeton University Press. (Original work published 1931)

Jung, C. G. (1966b). On the relation of Analytical Psychology to poetry (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *Collected Works of C.G. Jung, Vol. 15: Spirit in Man, Art, And Literature* (pp. 65-83). Princeton, N.J.: Princeton University Press. (Original work published 1931)

Jung, C. G. (1966). The personal and the collective unconscious (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 7: Two Essays in Analytical Psychology* (pp. 64-79). Princeton, N.J.: Princeton University Press. (Original work published 1943)

Jung, C. G. (1966a). The structure of the unconscious (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *Collected Works of C.G.*

Jung, Vol. 7: Two Essays in Analytical Psychology (pp. 269-304). Princeton, N.J.: Princeton University Press.

Jung, C. G. (1966b). The archetypes of the collective unconscious, (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *Collected Works of C.G. Jung, Vol. 7: Two Essays in Analytical Psychology* (pp. 90-113). Princeton, N.J.: Princeton University Press.

Jung, C. G. (1967). Symbols of the mother and of rebirth (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 5 (Part 2), Symbols of Transformation* (2nd ed., pp. 207-273). Princeton, N.J.: Princeton University Press. (Original work published 1912)

Jung, C. G. (1967). *Collected Works of C.G. Jung, Vol. 13: Alchemical Studies* (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.). Princeton, N.J.: Princeton University Press.

Jung, C. G. (1968a). Conscious, unconscious, and individuation (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 9, part 1: The Archetypes and The Collective Unconscious*. Princeton, NJ: Princeton University Press. (Original work published 1959).

Jung, C. G. (1968b). The fish in alchemy (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *Collected Works of C.G. Jung, Vol. 9 (Part 2): Aion: Researches into the Phenomenology of the Self* (pp. 126-153). Princeton, NJ: Princeton University Press. (Original work published 1959).

Jung, C. G. (1969). The significance of constitution and heredity in psychology (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 8, Structure & Dynamics of the Psyche* (pp. 107-113). Princeton, N.J.: Princeton University Press. (Original work published 1929)

Jung, C. G. (1969a). *Collected Works of C.G. Jung, Vol. 8: Structure & Dynamics of the Psyche* (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.). Princeton, N.J.: Princeton University Press. (Original work published 1931)

Jung, C. G. (1969b). The structure of the psyche (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 8: Structure & Dynamics of the Psyche* (pp. 139-158). Princeton, N.J.: Princeton University Press. (Original work published 1931)

Jung, C. G. (1969). Archetypes of the collective unconscious (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 9 (Part 1), The archetypes and the collective unconscious* (2nd ed., pp. 3-74). Princeton, N.J.: Princeton University Press. (Original work published 1934)

Jung, C. G. (1969). Psychological factors determining human behaviour (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *Collected Works of C.G. Jung, Vol. 8: Structure & Dynamics of the Psyche* (pp. 114-126). Princeton, N.J.: Princeton University Press. (Original work published 1936)

- Jung, C. G. (1969). Foreword to Werblowsky's 'Lucifer and Prometheus' (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 11, Psychology and Religion* (2nd ed., pp. 311-315). Princeton, N.J.: Princeton University Press. (Original work published 1938)
- Jung, C. G. (1969). The history and psychology of a natural symbol (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 11: Psychology and Religion: West and East* (pp. 64-106). Princeton, NJ: Princeton University Press. (Original work published 1940)
- Jung, C. G. (1969). A review of the complex theory (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 8: Structure & Dynamics of the Psyche* (pp. 92-104). Princeton, N.J.: Princeton University Press. (Original work published 1948)
- Jung, C. G. (1969). The psychology of the child archetype (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 9 (Part 1): Archetypes and the Collective Unconscious* (pp. 151-181). Princeton, N.J.: Princeton University Press. (Original work published 1951)
- Jung, C. G. (1969a). Concerning the archetypes, with special reference to the anima concept (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 9 (Part 1): Archetypes and the Collective Unconscious* (pp. 54-72). Princeton, N.J.: Princeton University Press. (Original work published 1954)

Jung, C. G. (1969b). *Collected Works of C.G. Jung, Vol. 9 (Part 1): Archetypes and the Collective Unconscious* (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.). Princeton, N.J.: Princeton University Press. (Original work published 1954)

Jung, C. G. (1969c). Parallels to the transformation mystery (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *Collected Works of C.G. Jung, Vol. 11: Psychology and Religion: West and East* (pp. 222-246). Princeton, N.J.: Princeton University Press. (Original work published 1954)

Jung, C. G. (1969). The transcendent function (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *Collected Works of C.G. Jung, Vol. 8: Structure & Dynamics of the Psyche* (pp. 67-91). Princeton, N.J.: Princeton University Press. (Original work published 1958)

Jung, C. G. (1969). The psychological aspects of the Kore (R. F. C. Hull, Trans.). In Read, H., Fordham, M., Adler, G., & McGuire, W. (Eds.), *The Collected Works of C. G. Jung, Vol. 9 (Part 1): Archetypes and the Collective Unconscious* (pp. 182-204). Princeton, N.J.: Princeton University Press. (Original work published 1959)

Jung, C. G. (1970). The role of the unconscious (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C.G. Jung, Vol. 10: Civilization in Transition* (pp. 3-28). Princeton, N.J.: Princeton University Press. (Original work published 1918)

Jung, C. G. (1970). The spiritual problem of modern man (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *Collected Works of C.G.*

Jung, Vol. 10: Civilization in Transition (pp. 74-94). Princeton, N.J.: Princeton University Press. (Original work published 1931)

Jung, C. G. (1970). The philosophical tree (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 13: Alchemical Studies* (pp. 251-350). Princeton, N.J.: Princeton University Press. (Original work published 1945)

Jung, C. G. (1970). Rex and Regina (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 14: Mysterium Coniunctionis* (pp. 258-381). Princeton, N.J.: Princeton University Press. (Original work published 1954)

Jung, C. G. (1970a). *Collected Works of C.G. Jung, Vol. 14: Mysterium Coniunctionis* (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.). Princeton, N.J.: Princeton University Press. (Original work published 1955)

Jung, C. G. (1970b). The personification of the opposites (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 14: Mysterium Coniunctionis* (pp. 89-257). Princeton, N.J.: Princeton University Press. (Original work published 1955)

Jung, C. G. (1970). Flying saucers: A modern myth of things seen in the skies (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *Collected Works of C.G. Jung, Vol. 10: Civilization in Transition* (pp. 307-434). Princeton, N.J.: Princeton University Press. (Original work published 1958)

- Jung, C. G. (1970). The conjunction (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 14: *Mysterium Coniunctionis** (pp. 457-553). Princeton, N.J.: Princeton University Press. (Original work published 1963)
- Jung, C. G. (1971a). Definitions (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 6, *Psychological Types** (2nd ed., pp. 408-486). Princeton, N.J.: Princeton University Press. (Original work published 1921)
- Jung, C. G. (1971b). Epilogue (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol.6, *Psychological Types** (2nd ed., pp. 487-95). Princeton, N.J.: Princeton University Press. (Original work published 1921)
- Jung, C. G. (1971). *Collected Works of C.G. Jung, Vol. 6: *Psychological Types** (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.). Princeton, N.J.: Princeton University Press. (Original work published 1952)
- Jung, C. G. (1971). The problem of types in the history of classical and medieval thought (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *Collected Works of C.G. Jung, Vol. 6: *Psychological Types** (pp. 8-66). Princeton, N.J.: Princeton University Press.
- Jung, C. G. (1972). Instinct and the unconscious (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 8, *The structure and dynamics of the psyche** (2nd ed., pp. 129-38). Princeton, N.J.: Princeton University Press. (Original work published 1919)

Jung, C. G. (1972). Synchronicity: An acasual connecting principle (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *The Collected Works of C. G. Jung, Vol. 8, The structure and dynamics of the psyche* (2nd ed., pp. 417-519). Princeton, N.J.: Princeton University Press. (Original work published 1952)

Jung, C. G. (1973). C. G. Jung, Letters (Vol. 1, 1906-1950) (R. F. C. Hull Trans.). In G. Adler, & A. Jaffé (Eds.). Bollingen Series XCV. Princeton, N.J.: Princeton University Press.

Jung, C. G. (1982). Principles of practical psychotherapy (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire, (Eds.), *The Collected Works of C. G. Jung, Vol. 16: Practice of Psychotherapy* (pp. 3-20). Princeton, N.J.: Princeton University Press. (Original work published 1931)

Jung, C. G. (1982). The psychology of the transference (R. F. C. Hull, Trans.). In H. Read, M. Fordham, G. Adler, & W. McGuire (Eds.), *Collected Works of C.G. Jung, Vol. 16: Practice of Psychotherapy* (pp. 163-324). Princeton, N.J.: Princeton University Press. (Original work published 1946)

Jung, C. G. (1984 [1928-1930]). *Dream analysis: Notes of the seminar given in 1928-1930* (W. McGuire, Ed.). Princeton, N.J.: Princeton University Press.

Jung, C. G. (1988 [1934-1939]). Winter term: January/March 1935 (Lecture V: 20 February 1935). In J. Jarrett (Ed.), *Jung's Seminar on Nietzsche's Zarathustra*. New Jersey, N.J.: Princeton University Press.

- Jung, C. G. (2002). The practical use of Dream-analysis (R. F. C. Hull, Trans.). In *Dreams* (pp. 85-108). Princeton, N.J.: Princeton University Press (Original work published 1974).
- Jung, C. G., & Douglas, C. (Ed.) (1997 [1930-1934]). *Visions: Notes of the seminar given in 1930-1934 by C. G. Jung*. Princeton, N.J.: Princeton University Press.
- Jung, C. G., & Jaffé, A. (1989). *Memories, dreams, reflections*. New York, N.Y.: Vintage Books. (Original work published 1963)
- Jung, C. G. (2009). *The red book: Liber Novus* (M. Kyburz, J. Peck, & S. Shamdasani, Trans.). In Shamdasani, S. (Ed.). New York, N.Y.: W. W. Norton.
- Jung, C. G., Franz, M.-L. V., Freeman, J. (Eds.), Henderson, J. L., Jacobi, & J. Jaffe', A. (1964). *Man and his symbols*. New York, N.Y.: Dell Pub. Co.
- Jung, C. G., Jarrett, J. L., & Bollingen Foundation Collection (Library of Congress). (1988 [1934-1939]). *Nietzsche's Zarathustra: Notes of the seminar given in 1934-1939*. Princeton, N.J.: Princeton University Press.
- Jung, E. & Franz, M.-L. V. (1998). *The Grail legend* (A. Dykes, Trans.). Princeton, New Jersey, N.J.: Princeton University Press. (Original work published 1960)
- Junge, M. B. (1994). *A history of art therapy in the United States*. Mundelein, IL: American Art Therapy Association.
- Kalat, J. W. (2005). *Introduction to psychology*. Belmont, CA: Thomson Wadsworth.

- Kehoe, A. B. (2000). *Shamans and religion: An anthropological exploration in critical thinking*. Illinois, IL: Waveland Press.
- Kerslake, C. (2007). *Deleuze and the unconscious*. New York, N.Y.: Continuum.
- Kimble, S. (2014). *Phantom Narratives: The Unseen Contributions of Culture to Psyche*. Lanham, MD: Rowman & Littlefield Publishers.
- Kimmel, K. A. (2011). *Eros and the shattering gaze: Transcending narcissism*. Carmel, CA: Fisher King Press.
- Kimmel, M. (2005). Culture regained: situated and compound image schemas. In B. Hampe & J. Grady (Eds.), *From perception to meaning: Image schemas in cognitive linguistics* (pp. 285-331). Berlin, GE: Mouton de Gruyter.
- Kimmel, M. (2008). Properties of cultural embodiment: Lessons from the anthropology of the body. In R. Dirven, R. Frank, T. Ziemke & J. Zlatev (Eds.), *Body, language and mind, Vol II: Interrelations between biology, linguistics and culture* (pp. 77-108). Berlin, DE: de Gruyter.
- Klein, M. (1975). *The writings of Melanie Klein*. London, U.K.: Hogarth Press.
(Original work published 1952)
- Knox, J. M. (2001). Memories, fantasies, archetypes: An exploration of some connections between cognitive science and analytical psychology. *Journal of Analytical Psychology*, 46, 613-35. Retrieved from <https://doi.org/10.1111/1465-5922.00270>

Knox, J. M. (2003). *Archetype, attachment, analysis: Jungian psychology and the emergent mind*. London, U.K.: Brunner-Routledge.

Knox, J. M. (2004a). From archetypes to reflective function. *Journal of Analytical Psychology*, 49(1), 1-19. doi:10.1111/j.0021-8774.2004.0437.x

Knox, J. (2004b). Developmental aspects of analytical psychology: new perspectives from cognitive neuroscience and attachment theory. In J. Cambray, & L. Carter (Eds.), *Analytical Psychology: Contemporary Perspectives in Jungian Analysis* (pp. 56-82). London, U.K.: Brunner-Routledge.

Knox, J. (2005). Sex, shame and the transcendent function: the function of fantasy in self-development. *Journal of Analytical Psychology*, 50, 617-639. doi: 10.1111/j.0021-8774.2005.00561.x

Knox, J. (2009). Mirror neurons and embodied simulation in the development of archetypes and self-agency. *Journal of Analytical Psychology*, 54, 307-323. doi: 10.1111/j.1468-5922.2009.01782.x

Knox, J. (2010), Responses to Erik Goodwyn's approaching archetypes: Reconsidering innateness. *Journal of Analytical Psychology*, 55, 522-533. doi: 10.1111/j.1468-5922.2010.01863_1.x

Kober, H., Barrett, L. F., Joseph, J., Bliss-Moreau, E., Lindquist, K., & Wager, T. D. (2008). Functional grouping and cortical–subcortical interactions in emotion: A meta-analysis of neuroimaging studies, *NeuroImage*, 42(2), 998-1031. doi:<http://dx.doi.org/10.1016/j.neuroimage.2008.03.059>.

Koffka, K. (1935). *Principles of Gestalt psychology*. New York, N.Y.: Harcourt, Brace & World.

Köhler, W. (1947). *Gestalt Psychology: An introduction to new concepts in modern psychology*. New York, N.Y.: Liveright Pub. Corp.

Köhler, E., Keysers, C., Umiltà, M. A., Fogassi, L., Gallese, V., & Rizzolatti, G. (2002). Hearing sounds, understanding actions: action representation in mirror neurons. *Science*, 297, 846-848. doi: [10.1126/science.1070311](https://doi.org/10.1126/science.1070311)

Kohn, N., Eickhoff, S. B., Scheller, M., Laird, A. R., Fox, P. T., & Habel, U. (2014). Neural network of cognitive emotion regulation - An ALE meta-analysis and MACM analysis, *NeuroImage*, 87, 345-355. doi: <http://dx.doi.org/10.1016/j.neuroimage.2013.11.001>.

Kragel, P. A., & LaBar, K., S. (2016). Decoding the nature of emotion in the brain. *Trends in Cognitive Sciences*, 20(6), 444-455. doi: <http://dx.doi.org/10.1016/j.tics.2016.03.011>.

Kreiselmaier, L. R. (2016). *Transliminality and transcendence: An exploration of the connections among creativity, mystical experience, and "psychopathology"* [Doctoral Thesis]. Retrieved from <https://etd.library.vanderbilt.edu//available/etd-03232016-212253/unrestricted/Kreiselmaier.pdf>

Kürti, L. (2005). Shamanism - Neo (Eastern Europe). In B. Taylor (Ed.), *Encyclopaedia of Religion and Nature* (Vol. 1, pp. 1529-1531). London, U.K.: The Continuum Publishing Company.

Labate, B. C.; Cavnar, C., & Freedman, F. B. (2014). Notes on the expansion and reinvention of Ayahuasca shamanism. In B. C. Labate, & C. Cavnar (Eds.). *Ayahuasca Shamanism in the Amazon and beyond* (pp. 3-15). New York, N.Y.: Oxford University Press.

Labate, B. C., & Pacheco, G. (2004). Matrizes Maranhenses do Santo Daime [The Maranhenses origins of the Santo Daime]. In B. C. Labate, & W. S. Araújo (Eds.). *O uso ritual da ayahuasca* (pp. 303-344). Campinas, S.P.: Editora Mercado de Letras.

Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. Chicago, IL: University of Chicago Press.

Lakoff, G., & Johnson, M. (1999). *Philosophy in the flesh: The embodied mind and its challenge to Western thought*. New York, N.Y.: Basic Books.

Landauer, M. J., & Barnes, B. (2011). Labyrinth of the shadow: History and alchemy in Adolph Gottlieb's *The Prisoners*. *ARAS Connections*, 3, 1-40. Retrieved from <https://aras.org/sites/default/files/docs/00046LandauerBarnes.pdf>

Leal, L. G. P. (1994). Entrevista com Nise da Silveira. [Interviewing Nise da Silveira]. *Psicol. cienc. Prof.*, 14(1-3), pp. 22-27. doi: <http://dx.doi.org/10.1590/S1414-98931994000100005>.

Legislation.gov.uk. (2015). *Data Protection Act 1998*. Retrieved from <http://www.legislation.gov.uk/ukpga/1998/29/contents>

Levenson, E. A. (2006). Response to John Steiner. *Int. J. Psychoanal.*, 87, 321-4.

Retrieved from

<https://search.proquest.com/openview/8b322ad1e64b0427f154ccaef91aaad/1?pg-origsite=gscholar&cbl=36086>

Lévy-Bruhl, L. (1952). A letter to E. E. Evans-Pritchard. *The British Journal of Sociology*, 3(2), 117-123. doi: 10.2307/587489

Lewgoy, B. (2008). A transnacionalização do espiritismo kardecista brasileiro: uma discussão inicial [An initial discussion of the transnationalization of the Brazilian Kardecist Spiritism]. *Religião & Sociedade*, 28(1), 84-104. Retrieved from <https://dx.doi.org/10.1590/S0100-85872008000100005>

Lieberman, M. D. (2000). Intuition: a social neuroscience approach. *Psychological Bulletin*, 126(1), 109-137. doi: 10.1037//0033-2909.126.1.109

Lindquist, G. (1997). *Shamanic performances on the urban scene: Neo-shamanism in contemporary Sweden* [Doctoral thesis]. Stockholm, Stockholm University.

Lindquist, G. (2004). Meanings and identities. In A. Znamenski (Ed.), *Shamanism: Critical Concepts in Sociology* (Vol. 3, pp. 86-114). New York, N.Y.: Routledge Curzon.

Löffler, D. (2017). *Colour, metaphor and culture - Empirical foundations for user Interface Design* [Doctoral thesis, University of Würzburg, Würzburg, Germany]. Retrieved from externalfile:drive-1a02f5e3fce868fb6ed3bec34f93aeecad19f783/root/Loeffler_Diana_Color,Meta phor_and_Culture.pdf

- Loizaga-Velder, A. (2013). A psychotherapeutic view on therapeutic effects of ritual ayahuasca use in the treatment of addiction. *MAPS Bulletin*, 23(1), 36-40. Retrieved from http://www.maps.org/news-letters/v23n1/v23n1_p36-40.pdf
- Losonczy, A., & Mesturini, S. (2010). La selva viajera: Rutas del chamanismo ayahuasquero entre Europa y América [The travelling forest: Roots of the Ayahuasca shamanism between Europe and America]. *Religião & Sociedade*, 30(2), 164-183. Retrieved from <https://dx.doi.org/10.1590/S0100-85872010000200009>
- Macmillan, N. A., & Creelman, C. D. (1991). *Detection theory: A user's guide*. Cambridge, U.K.: Cambridge University Press.
- MacRae, E. (1992). *Guiado pela Lua: Xamanismo e uso ritual da ayahuasca no culto do Santo Daime* [Guided by the moon: Shamanism and ritualistic use of the Ayahuasca by the Santo Daime]. São Paulo, S.P.: Brasiliense.
- MacRae, E. (2004). The ritual use of ayahuasca by three Brazilian religions. In R. Coomber, & N. South (Eds.), *Drug use and cultural contexts 'beyond the West': Tradition, change and post-colonialism* (pp. 27-45). London, U.K.: Free Association Books.
- Mahon, B. Z.; & Caramazza, A. (2008). A critical look at the embodied cognition hypothesis and a new proposal for grounding conceptual content. *Journal of Physiology-Paris*, 102(1-3), 59-70. Retrieved from <https://doi.org/10.1016/j.jphysparis.2008.03.004>.

Mandler, J. (1992). How to build a baby: II. Conceptual primitives. *Psychological Review*, 99(4), 597-604. Retrieved from <http://www.cogsci.ucsd.edu/~jean/abstract/bab2.pdf>

Mandler, J. M. & Cánovas, C. P. (2014). On defining image schemas. *Language and Cognition*, 1-23. doi: 10.1017/langcog.2014.14

Mantere, V. (2013). *Westerners in search of the legendary potion: Ayahuasca travel in the borderland between tourism and pilgrimage* [Master's Dissertation]. Åbo, Finland: Åbo Akademi University. Retrieved from https://www.doria.fi/bitstream/handle/10024/104652/mantere_ville.pdf?sequence=2.

Marcel, A. J. (1983). Conscious and unconscious perception: experiments on visual masking and word recognition. *Cogn. Psychol.* 15, 197-237. doi:10.1016/0010-0285(83)90009-9

Maudsley Hospital (no date). *The cross I love to bear*. Retrieved from <https://www.pinterest.co.uk/pin/550283648193749996/?lp=true>

Maudsley Hospital (2014). *Swan*. Retrieved from <https://www.pinterest.co.uk/pin/314759461428578151/?autologin=true>

Mayford, M., Siegelbaum, S. A., & Kandel, E. R. (2012). Synapses and memory storage. *Cold Spring Harbor Perspectives in Biology*, 4(6), 1-19. Retrieved from <http://doi.org/10.1101/cshperspect.a005751>

- McCarthy, D. J. (1969). The symbolism of blood and sacrifice. *Journal of Biblical Literature*, 88(2), pp. 166-176. Retrieved from <http://doi.org/10.2307/3262876>
- McCurdy, J. C. (1987). Manic-depressive psychosis: A perspective. *Journal of Analytical Psychology*, 32, 309-324. doi:[10.1111/j.1465-5922.1987.00309.x](https://doi.org/10.1111/j.1465-5922.1987.00309.x)
- McGuire, W. (Ed.). (1974). *The Freud/Jung Letters: The correspondence between Sigmund Freud and C.G. Jung* (R. Manheim & R.F.C. Hull, Trans.). Princeton, N.J.: Princeton University Press.
- McMillan, C. (2016). 'One World': clarifying the logical and ethical implications of holism [Scholarly Project]. Retrieved from <https://oneworldprojectholism.files.wordpress.com/2016/08/stage-1-introduction-and-part-i.pdf>
- McNeely, D. (1987). *Touching: Body therapy and depth psychology*. Toronto, CA: Inner City Books.
- Medvedev-Mead, I. (2005). Soul boats. *The San Francisco Jung Institute Library Journal*, 24(3), 10-28. doi: <http://doi.org/10.1525/jung.1.2005.24.3.10>
- Mehta, R., & Zhu, R. J. (2009). Blue or red? Exploring the effect of colour on cognitive task performances. *Science*, 323(5918), 1226-9. doi: 10.1126/science.1169144.
- Melton, J. G. (2007). Beyond Millennialism: The New Age transformed. In D. Kemp & J. R. Lewis (Eds.), *Handbook of New Age*, (pp. 77-102). Leiden, NL: Koninklijke Brill NV.

- Merchant, J. (2006). 'The developmental/emergent model of archetype, its implications and its application to shamanism'. *Journal of Analytical Psychology*, 51(1), 125-144. Retrieved from <https://doi.org/10.1111/j.1465-5922.2006.576.1.x>
- Merchant, J. (2009). A reappraisal of classical archetype theory and its implications for theory and practice. *Journal of Analytical Psychology*, 54(3), 339-358. Retrieved from <https://doi.org/10.1111/j.1468-5922.2009.01784.x>
- Merchant, J. (2012). The primordial mind in health and illness: A cross-cultural perspective by Robbins, M. *Journal of Analytical Psychology*, 57, 125-126. doi: 10.1111/j.1468-5922.2011.01954_4.x
- Merchant, J. (2015). Foetal trauma, body memory and early infant communication: A case illustration. *Journal of Analytical Psychology*, 60, 601-617. doi: [10.1111/1468-5922.12175](https://doi.org/10.1111/1468-5922.12175).
- Metzner, R. (1998). Hallucinogenic drugs and plants in psychotherapy and shamanism. *Journal of Psychoactive Drugs*, 30(4), 333-341. Retrieved from <http://www.psychonautdocs.com/docs/Metzner%20-%20Hallucinogenic%20Plants.pdf>
- Miles, M. (1997) Carnal Abominations: The female body as grotesque. In J. L. Adams & W. Yates (Eds.), *The grotesque in Art and literature: Theological reflections*. Grand Rapids, MI: William B. Eerdmans Publishing Company.
- Miller, I. (2013). Pineal gland, DMT & altered state of consciousness. *Journal of Consciousness Exploration & Research*, 4(2), 214-233. Retrieved from:

<http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.467.6191&rep=rep1&type=pdf>

Mills, J. (2012). Jung's metaphysics. *International Journal of Jungian Studies*, 5(1), 1-25. doi: 10.1080/19409052.2012.671182

Monteiro da Silva, C. (1983). *O palácio Juramidam – Santo Daime: Um ritual de transcendência e despoluição* [The Juramidam Kingdom – Santo Daime: A ritual of transcendence and cleansing], [Master's Dissertation]. Retrieved from <https://neip.info/novo/wp-content/uploads/2015/04/tesecloDOMIR.pdf>

Moore, L. D., Le, T., & Fan, G. (2013). DNA methylation and its basic function. *Neuropsychopharmacology*, 38(1), 23-38. doi: 10.1038/npp.2012.112.

Moreira, P. A., & MacRae, E. (2011). *Eu venho de longe: Mestre Irineu e seus companheiros* [I come from far: Mestre Irineu and his companions]. Salvador, BA: Editora da Universidade Federal da Bahia.

Morgan, D. (2008). Enactments: Moving from deadly ways of relating to the beginnings of mental life. *British Journal of Psychotherapy*, 24, 151-166. doi: 10.1111/j.1752-0118.2008.00074.x

Morrison, A. P. (1989). *Shame: The underside of narcissism*. Hillsdale, N.J.: Analytic Press.

Moura da Silva, E. (2006). Similaridades e diferenças entre estilos de espiritualidade metafísica: o caso do Circulo Esoterico da Comunhão do Pensamento (1908-1943) [Similarities and differences between metaphysical

spiritualities: the Esoteric Circle of the Communion of Thought's case (1908-1943)]. In A.C. Isaia (Ed.), *Orixás e Espiritos: O Debate Interdisciplinar na Pesquisa Contemporanea* (pp. 225-240). Uberlandia, M.G.: Editora da Universidade Federal de Uberlandia.

Müller, C. P., & Jacobs, B. (2010). Preface. In C. P. Müller & B. Jacobs (Eds.), *Handbook of the Behavioral Neurobiology of Serotonin* (pp. 3-22). London, U.K.: Academic Press.

Musso, V. C. (2017). Marian apparitions in cultural contexts: Applying Jungian depth psychological principles to mass visions of the Virgin Mary at Zeitoun. *International Journal of Jungian Studies*, 9(3), 183-196. doi: [10.1080/19409052.2017.1289413](https://doi.org/10.1080/19409052.2017.1289413)

Myers, F. W. H. (1889). Automatic writing – IV. The daemon of Socrates. *Proceedings of the Society for Psychical Research*, 5, 522-547.

Nabofa, M. Y. (1985). Blood symbolism in African religion. *Religious Studies*, 21(3), 389-405. Retrieved from <http://www.jstor.org/stable/20006199>

Naito, E., Roland, P. E., & Ehrsson, H. H. (2002). I feel my hand moving: A new role of the primary motor cortex in somatic perception of limb movement. *Neuron*, 36(5), 979-988. Retrieved from [https://doi.org/10.1016/S0896-6273\(02\)00980-7](https://doi.org/10.1016/S0896-6273(02)00980-7).

Netherne Hospital, Coulsdon, Archives (2011). *Exploring Surrey's past*. Retrieved from https://www.exploringsurreypast.org.uk/themes/subjects/mental_hospital_records/netherne_hospital_coulsdon/

- Neumann E. (1972). *The great mother: An analysis of the archetype* (R. Manheim, Trans.). Princeton, N.J.: Princeton University Press, Bollingen Series. (Original work published 1955).
- Neumann E. (1995). *The origin and history of consciousness* (R. F. C. Hull, Trans.). Princeton, N.J.: Princeton University Press, Bollingen Series.
- Neumann, E. (2015). *Jacob & Esau: On the collective symbolism of the brother motif* (M. Kyburz, Trans.). Asheville, N.C.: Chiron Publications. (Original work published 1963).
- Niedenthal, P. M. (2007). Embodying emotion. *Science*, 316(5827), 1002-1005. doi: 10.1126/science.1136930
- Niedenthal, P. M., Barsalou, L. W., Winkielman, P., Krauth-Gruber, S., & Ric, F. (2005). Embodiment in attitudes, social perception, and emotion. *Personality and Social Psychology Review*. 9(3), 184-211. Retrieved from https://doi.org/10.1207/s15327957pspr0903_1
- Noel, D. (1997). *The soul of shamanism: Western fantasies, imaginal realities*. New York, N.Y.: The Continuum Publishing Company.
- Nörenberg, H. (2017). The numinous, the ethical, and the body: Rudolf Otto's 'The idea of the holy' revisited. *Open Theology*, 3(1), 546-564. doi: 10.1515/opth-2017-0042

- Nozedar, A. (2008). *The element encyclopedia of secret signs and symbols: The ultimate A-Z guide from Alchemy to the Zodiac*. London, U.K.: Harper Collins Publishers.
- Oakley, T. (2010). Image schemas. Manuscript submitted for publication in D. Geeraerts, & H. Cuyckens (Eds.), *The Oxford Handbook of Cognitive Linguistics*. Oxford, U.K.: Oxford University Press. Retrieved from https://www.academia.edu/357340/Image_Schemas
- Odorisio, D. M. (2014). The Alchemical heart: A Jungian approach to the heart Centre in the Upanishads and in Eastern Christian prayer. *International Journal of Transpersonal Studies*, 33(1), 27-38. Retrieved from <http://dx.doi.org/10.24972/ijts.2014.33.1.27>
- O'Dwyer, K. (2009). Paul Ricoeur: The intersection between solitude and connection. *Lyceum*, 11(1), 43-72. Retrieved from <https://philpapers.org/rec/ODWPR>
- O'Flynn, D. (2011). Art as healing: Edward Adamson, David O'Flynn considers the life of Edward Adamson a collector and pioneer of Art Therapy. *Raw Vision* (72), 47-54. Retrieved from <http://www.adamsoncollectiontrust.org/wp-content/uploads/2016/09/2-2011.-DOF-Raw-Vision-for-EAF.pdf>
- O'Flynn, D. (2014). Cover picture cover and front matter. *British Journal of Psychiatry*, 205(4), F1-F1. doi:10.1017/S0007125000278008
- Oliveira, I. (2011). Um desafio ao respeito e à tolerância: reflexões sobre o campo religioso daimista na atualidade [A current challenge to the respect and tolerance

directed to the Santo Daime doctrine]. *Religião & Sociedade*, 31(2), 154-178.
Retrieved from <https://dx.doi.org/10.1590/S0100-85872011000200008>

Ostrowska, A. (2013, August 15). *Edward Adamson: Art as healing*. Retrieved from
<http://blog.wellcomelibrary.org/2013/08/edward-adamson-art-as-healing/>

Ostrowska, A. (2015). The Adamson Collection: Illustrations of mental illness or a testament to spontaneous artistic expression? *Journal of Visual Communication in Medicine*, 38(3-4), 196-202. doi:
<http://doi.org/10.3109/17453054.2015.1108297>

Ott, J. (1993). *Pharmactheon: Entheogenic drugs their plant sources and history*.
Kennewick, WA: Natural Products Co.

Otto, R. (1970). *The idea of the holy: An inquiry into the non-rational factor in the idea of the divine and its relation to the rational* (J. W. Harvey, Trans.). Oxford, U.K.: Oxford University Press. (Original work published 1923)

Palmer, M. (1997). *Freud and Jung on religion*. London, U.K.: Routledge.

Panksepp, J. (2005). Affective consciousness: Core emotional feelings in animals and humans. *Conscious Cogn.*, 14(1), pp. 30-80. doi:
[10.1016/j.concog.2004.10.004](https://doi.org/10.1016/j.concog.2004.10.004)

Panksepp, J. (2008). The affective brain and core-consciousness: How does neural activity generate emotional feelings? In M. Lewis, J. M. Haviland, J. Panksepp, (Eds.), *Handbook of emotions* (pp. 47-67). New York, N.Y.: Guilford.

Panksepp, J., Asma, S., Curran, G., Gabriel, R., & Greif, T. (2012). Philosophical implications of affective neuroscience. *Journal of Consciousness Studies*, 19, 6-48. Retrieved from <https://www.psychologytoday.com/sites/default/files/attachments/109303/jcs-articlefinal.pdf>

Pearson, C. (1989). *The hero within: Six archetypes we live by*. San Francisco: Harper San Francisco.

Pentikäinen, J. (1995). The revival of shamanism in the contemporary North. In T. Kim & M. Hoppal (Eds.). *Shamanism in Performing Arts* (pp. 263-272). Budapest, HU: Akadémiai Kiadó.

Pereira de Queiroz, M. I. (1973). *O Campesinato brasileiro: Ensaio sobre civilização e grupos rústicos no Brasil* [The Brazilian countryside life: Essays on Civilization and rustic groups in Brazil]. Petrópolis, R.J.: Vozes São Paulo, EDUSP.

Perry, J. W. (1970). Emotions and object relations. *Journal of Analytical Psychology*, 15, 1-12. doi: 10.1111/j.1465-5922.1970.00001.x

Perry, J. W. (1999). *Trials of the visionary mind: Spiritual emergency and the renewal process*. Albany, N.Y.: State University of New York Press.

Philip, G. (2006). Connotative meaning in English and Italian colour-word metaphors. *Metaphorik*, (10), 59-93. Retrieved from <http://amsacta.unibo.it/2265/>

Pilard, N. (2015). *Jung and intuition: On the centrality and variety of forms of intuition in Jung and post-Jungians*. London, U.K.: Karnac.

Pilard, N. (2018). C. G. Jung and intuition: from the mindscape of the paranormal to the heart of psychology. *Journal of Analytical Psychology*, 63(1), 65-84. Retrieved from <https://doi.org/10.1111/1468-5922.12380>

Pitman, A. (2016). Art as healing. *BJPsych. Bulletin*, 40(1), 54-54. doi: <http://doi.org/10.1192/pb.bp.114.049544>

Plato & Burnet, J. (1911). *Plato's phaedo*. Oxford, U.K.: Clarendon Press.

Plaut, A. (1975). Object constancy or constant object? *Journal of Analytical Psychology*, 20(2), 207-215. doi: <https://doi.org/10.1111/j.1465-5922.1975.00207.x>

PP/ADA/C/1 (1945-1949). *Early notes on patients' works* [The Adamson Collection]. Retrieved from <http://archives.wellcomelibrary.org/Dserve/dserve.exe?dsqIni=Dserve.ini&dsqApp=Archive&dsqCmd=Show.tcl&dsqDb=Catalog&dsqPos=2&dsqSearch=%28%28text%29%3D%27PP%2FADA%2FC%2F1%27%29>

Prochaska, H. (1984). A.R.A.S. and amplification. *Journal of Analytical Psychology*, 29(2), 101-111. doi: 10.1111/j.1465-5922.1984.00101.x

Raff, J. (2000). *Jung and the alchemical imagination*. Lake Worth, FL: Nicolas-Hays.

Raitt, J. (1980). The "Vagina Dentata" and the "Immaculatus Uterus Divini Fontis".
Journal of the American Academy of Religion, 48(3), 415-431. Retrieved from
<http://www.jstor.org/stable/1462869>

Rajaram, S. (1993). Remembering and knowing: Two means of access to the personal past. *Memory & Cognition*, 21(1), 89-102. Retrieved from
<https://doi.org/10.3758/BF03211168>

Rajaram, S. (1996). Perceptual effects on remembering: Recollective processes in picture recognition memory. *Journal of Experimental Psychology: Learning, Memory, & Cognition*, 22, 365-377. Retrieved from
<http://psycnet.apa.org/doiLanding?doi=10.1037%2F0278-7393.22.2.365>

Raote, I., Bhattacharya, A., & Panicker, M. M. (2007). Serotonin 2A (5-HT_{2A}) receptor function: Ligand-dependent mechanisms and pathways. In A. Chattopadhyay (Ed.), *Serotonin Receptors in Neurobiology*, Chapter 6. Boca Raton, FL: CRC Press/Taylor & Francis.

Ricoeur, P. (1974). *The Conflict of interpretations: Essays in hermeneutics* (W. Domingo et al., Trans.). In D. Ihde, (Ed.). Evanston, IL: Northwestern University Press. (Original work published 1969)

Ricoeur, P. (1976). *Cultures and time: At the crossroads of cultures*. Paris, FR: The UNESCO Press.

Ricoeur, P. (1981). *Paul Ricoeur hermeneutics and the human sciences*. In J. B. Thompson (Ed.). New York, N.Y.: Cambridge University Press.

Ricoeur, P. (1992). *Oneself as another* (K. Blamey, Trans.). Chicago, IL: The University of Chicago Press.

Ricoeur, P. (2016). The narrative function. In J. Thompson (Ed.), *Hermeneutics and the Human Sciences: Essays on Language, Action and Interpretation* (pp. 236-258). Cambridge, U.K.: Cambridge University Press.
doi:10.1017/CBO9781316534984.014

Rieff, P. (1987). *The triumph of the therapeutic: Uses of faith after Freud*. Chicago, IL: University of Chicago Press. (Original work published 1966)

Riskind, J. H. (1989). The mediating mechanisms in mood and memory: A cognitive-priming formulation [Special issue]. *Journal of Social Behavior and Personality*, 4(2), 173-184. Retrieved from <https://search.proquest.com/openview/951d4b736312bb55dfbe82a60c3ccc39/1?pq-origsite=gscholar&cbl=1819046>

Rizzolatti, G. (2005). The mirror neuron system and its function in humans. *Anat. Embryol.*, 210(5-6), 419-421. Retrieved from <https://doi.org/10.1007/s00429-005-0039-z>

Robbins, M. (1996). The mental organization of primitive personalities and its treatment implications. *Journal of the American Psychoanalytic Association*, 44(3), 755-784. Retrieved from <https://doi.org/10.1177/000306519604400305>

Robbins, M. (2011). *The primordial mind in health and illness: A cross-cultural perspective*. London, U.K.: Routledge, Taylor & Francis Group.

- Robbins, M. (2013). Affect, emotion and the psychotic mind. In A. I. Gumley, A. Gillham, K. Taylor, & M. Schwannauer (Eds.), *Psychosis and Emotion: The role of emotions in understanding psychosis, therapy and recovery* (pp. 149-163). London, U.K.: Routledge, Taylor & Francis Group.
- Roesler, C. (2012). Are archetypes transmitted more by culture than biology? Questions arising from conceptualizations of the archetype. *Journal of Analytical Psychology*, 57, 223-246. doi:[10.1111/j.1468-5922.2011.01963.x](https://doi.org/10.1111/j.1468-5922.2011.01963.x)
- Rohrer, T. (2005). Image schemata in the brain. In B. Hampe, & J. Grady (Eds.), *From Perception to Meaning: Image Schemas in Cognitive Linguistics* (pp. 165-196). Berlin, GE: Mouton de Gruyter.
- Ronnberg, A. (no date). Birds of prophecy. In *Images from ARAS*. Retrieved from <https://aras.org/sites/default/files/docs/00024Birds.pdf>
- Rowland, S. (2002). *Jung: A feminist revision*. Cambridge, U.K.: Polity.
- Rovee-Collier, C., Hayne, H., & Colombo, M. (2001). *The development of implicit and explicit memory*. Amsterdam, NL: Benjamins.
- Rubin, J. A. (2015). Psychoanalytic art therapy. In D. E. Gussak, & M. L. Rosal (Eds.), *The Wiley Handbook of Art Therapy* (pp. 26-36). Chichester, U.K.: John Wiley & Sons Ltd.
- SA/ADC/E/2 (n.d.). *Wellcome Library Western manuscripts and archives catalogue* [Weblog post]. Retrieved January 08, 2016, from: <http://archives.wellcomelibrary.org/DSErve/dserve.exe?dsqIni=Dserve.ini&dsq>

[App=Archive&dsqDb=Catalog&dsqCmd=show.tcl&dsqSearch=\(RefNo==%27SAADC%2FE%2F2%27\)](#)

Sale, A., Berardi, N., & Maffei, L. (2014). Environment and brain plasticity: Towards an endogenous pharmacotherapy. *Physiological Reviews*, 94(1), 189-234. doi: 10.1152/physrev.00036.2012

Samuels, A. (1989). *The plural psyche: Personality, morality, and the father*. London, U.K.: Routledge.

Samuels, A., Shorter, B., & Plaut, F. (1986). *A Critical dictionary of Jungian analysis*. London, U.K.: Routledge.

Sandler, J. & Joffe, W. G. (1967). The tendency to persistence in psychological function and development, with special reference to fixation and regression. *Bulletin of the Menninger Clinic*, 31, 257-71. Retrieved from <https://www.menningerclinic.com/about/research/bulletin>

Sanson, D. (2009). New/old spiritualities in the West: Shamans and Neoshamanism. In J. R. Lewis & M. Pizza (Eds.), *Handbook of Contemporary Paganism*, (pp. 433-462). Leiden, NL: Koninklijke Brill NV.

Sapir, E. (1921). *Language: An introduction to the study of speech*. New York, N.Y.: Hartcourt, Brace & Company.

Santo Daime, a doutrina da floresta: A concentração [Santo Daime, the doctrine of the forest: The concentration]. (2000). Retrieved from: <http://www.santodaime.org/site-antigo/doutrina/concent.htm>

- Saunders, P., & Skar, P. (2001), Archetypes, complexes and self-organization. *Journal of Analytical Psychology*, 46, 305-323. doi: 10.1111/1465-5922.00238
- Schaverien, J. (1987). The scapegoat and the talisman: Transference in art therapy. In T. Dalley, C. Case, J. Schaverien, F. Weir, D. Halliday, P. N. Hall, & D. Waller (Eds.), *Images of Art Therapy*. London, U.K.: Tavistock Publications.
- Schaverien, J. (1992). *The revealing image: Analytical art psychotherapy in theory and practice*. New York, N.Y.: Tavistock/Routledge.
- Schaverien, J. (1999). Art within analysis: scapegoat, transference and transformation. *Journal of Analytical Psychology*, 44, 479-510. doi: 10.1111/1465-5922.00116
- Schaverien, J. (2003). The embodiment of desire: Art, gender and analysis. In T. Adams, & A. Duncan (Eds.), *The feminine case: Jung, aesthetics and creative process*. London, U.K.: H. Karnac Books.
- Schaverien, J. (2005). Art, dreams and active imagination: A post-Jungian approach to transference and the image. *Journal of Analytical Psychology*, 50, 127-153. doi: 10.1111/j.0021-8774.2005.00519.x
- Scheper-Hughes, N. (1990). Three propositions for a critically applied Medical Anthropology. *Social Science & Medicine*, 30(2), 189-197. Retrieved from [https://doi.org/10.1016/0277-9536\(90\)90079-8](https://doi.org/10.1016/0277-9536(90)90079-8).

Schneider, W., & Shiffrin, R. M. (1977). Controlled and automatic human information processing: I. Detection, search, and attention. *Psychological Review*, 84(1), 1-66. Retrieved from <http://dx.doi.org/10.1037/0033-295X.84.1.1>

Schore, A. N. (1994). *Affect regulation and the origin of the self*. Mahwah, N.J.: Erlbaum.

Schore, A. N. (1997). Early organization of the nonlinear right brain and development of a predisposition to psychiatric disorders. *Development and Psychopathology*, 9(4), 595-631. Retrieved from <https://www.ncbi.nlm.nih.gov/pubmed/9448998>

Schore, A. N. (2002). Advances in neuropsychanalysis, attachment theory, and trauma research: Implications for self psychology. *Psychoanalytic Inquiry*, 22, 433-484. Retrieved from <https://doi.org/10.1080/07351692209348996>

Schore, A. N. (2003a). *Affect dysregulation and disorders of the self*. New York, N.Y.: W. W. Norton.

Schore, A. N. (2003b). *Affect regulation and the repair of the self*. New York, N.Y.: W. W. Norton.

Schore, A. N. (2006). Minds in the making: Attachment, the self-organizing brain, and developmentally-oriented psychoanalytic psychotherapy. *British Journal of Psychotherapy*, 17(3), 299-328. doi: 10.1111/j.1752-0118.2001.tb00593.x

Schore, A. N. (2015). Review of the emotional life of your brain. *Psychoanalytic Psychology*, 32(3), 539-547. doi:10.1037/a0038645

- Schwartz, J. M., Stapp, H. P., & Beauregard, M. (2005). Quantum physics in neuroscience and psychology: A neurophysical model of mind-brain interaction. *Philosophical Transactions of the Royal Society B: Biological Sciences*, 360(1458), 1309-1327. Retrieved from <http://doi.org/10.1098/rstb.2004.1598>
- Sered, S. & Barnes L. (2005). Introduction. In L. Barnes & S. Sered (Eds.), *Religion and Healing in America* (pp. 3-26). Oxford, U.K.: Oxford University Press.
- Shahar, G. (2007). Fragments and wounded bodies: Kafka after Kleist. *The German Quarterly*, 80(4), 449-467. Retrieved from <http://www.jstor.org/stable/27676106>
- Shanon, B (1997). A cognitive-psychological study of ayahuasca. *MAPS Bulletin*, 7, 13-15. Retrieved from <https://www.maps.org/news-letters/v07n3/07313sha.html>
- Shanon, B. (1998). Ideas and reflections associated with Ayahuasca visions. *MAPS Bulletin*, 8(3), 18-21. Retrieved from https://archive.org/stream/V15n3MAPSFinalYearAsATeenager/MAPS%20Bulletins/v10n3%20Psychadelics%20and%20Creativity_djvu.txt
- Shanon, B. (1999). Ayahuasca visions: A comparative cognitive investigation. *Yearbook of Ethnomedicine and the Study of Consciousness*, 7, 227-250. Retrieved from <https://www.abebooks.com/book-search/isbn/9783861350309/>
- Shanon, B. (2000). Ayahuasca and creativity. *MAPS Bulletin*, 10(3), 18-19. Retrieved from <https://www.maps.org/news-letters/v10n3/10318sha.pdf>

Shanon, B. (2002a). Entheogens, reflections on psychoactive sacramentals. *Journal of Consciousness Studies*, 9(4), 85-94. Retrieved from <https://philpapers.org/rec/SHAERO>

Shanon, B. (2002b). Ayahuasca Visualizations: A Structural Typology. *Journal of Consciousness Studies*, 9, 3-30. Retrieved from <http://www.imprint.co.uk/product/jcs/>

Shanon, B. (2002c). Ayahuasca visualizations: A structural typology. *Journal of Consciousness Studies*, 9(2), 3-30. Retrieved from <http://psycnet.apa.org/record/2002-12405-001>

Shanon, B., (2003a). The Biblical Merkava Vision and Ayahuasca Visions: A Comparative Commentary. *Studies in Spirituality*, 13, 31-43. Retrieved from http://poj.peeters-leuven.be/content.php?url=journal.php&journal_code=SIS

Shanon, B. (2003b). *The antipodes of the mind: Charting the phenomenology of the Ayahuasca experience*. Oxford, U.K.: Oxford University Press.

Shapiro, L. (2011). *Embodied cognition*. New York, N.Y.: Routledge Press.

Shelburne, W. A. (1988). *Mythos and logos in the thought of Carl Jung: The theory of the collective unconscious in scientific perspective*. Albany, N.Y.: State University of New York Press. (Original work published 1946)

Shevrin, H., Panksepp, J., Brakel, L. A. W., & Snodgrass, M. (2012). Subliminal affect valence words change conscious mood potency but not valence: Is this

evidence for unconscious valence affect? *Brain Sciences*, 2(4), 504-522.
Retrieved from <http://doi.org/10.3390/brainsci2040504>

Shouse, E. (2005, December). Feeling, emotion, affect. *M/C Journal*, 8(6).
Retrieved from <http://journal.media-culture.org.au/0512/03-shouse.php>

Shusterman, R. (2012). Muscle memory and the somaesthetic pathologies of everyday life. In *Thinking through the Body: Essays on Somaesthetics* (pp. 91-111). Cambridge, U.K.: Cambridge University Press.

SIL: Summer Institute of Linguistics (2016). *Glossary of Linguistic Terms*. Retrieved from <https://glossary.sil.org/>

Silveira, N. da (1981). *Imagens do inconsciente*. [Images from the unconscious]. Rio de Janeiro, R.J.: Alhambra.

Simó, L. S., Krisky, C. M., & Sweeney, J. A. (2005). Functional neuroanatomy of anticipatory behavior: dissociation between sensory-driven and memory-driven systems. *Cereb. Cortex*, 15(12), 1982-91. doi: 10.1093/cercor/bhi073

Singh, S. (2006). Impact of color on marketing. *Management Decision*, 44(6), 783-789. Retrieved from <https://doi.org/10.1108/00251740610673332>

Sinha, C., & Jensen de López, K. (2000). Language, culture, and the embodiment of spatial cognition. *Cognitive Linguistics*, 11(1-2), 17-41. doi: 10.1515/cogl.2001.008

- Smeesters, D. & Liu, J. (2011). The effect of colour (Red versus Blue) on assimilation versus contrast in prime-to-behaviour effects. *Journal of Experimental Social Psychology*, 47, 653-656. doi: 10.1016/j.jesp.2011.02.010.
- Smuts, J. C. (1926). *Holism and evolution*. New York, N.Y.: The Macmillan Company.
- Soldat, A. S., Sinclair, R. C., & Mark, M. M. (1997). Colour as an environmental processing cue: External affective cues can directly affect processing strategy without affecting mood. *Social Cognition*, 15(1), 55-71. Retrieved from <https://doi.org/10.1521/soco.1997.15.1.55>
- Solomon, H. M. (2007). *The self in transformation*. London, U.K.: Karnac.
- Spedding, M., Neau, I., & Harsing, L., (2003). Brain plasticity and pathology in psychiatric disease: Sites of action for potential therapy. *Current Opinion in Pharmacology*, 3(1), 33-40. Retrieved from [https://doi.org/10.1016/S1471-4892\(02\)00008-5](https://doi.org/10.1016/S1471-4892(02)00008-5).
- Spillius, E. B. (2001). Freud and Klein on the concept of phantasy. *The International Journal of Psychoanalysis*, 82, 361-373. doi: 10.1516/5PWR-57TK-VT2U-3XU8
- Star, J. R. (2005). Reconceptualizing procedural knowledge. *Journal for Research in Mathematics Education*, 36(5), 404-411. Retrieved from <http://cognitn.psych.indiana.edu/rgoldsto/courses/cogscilearning/starprocedural.pdf>
- Stein, M. (1998). *Jung's map of the soul: An introduction*. Chicago, IL: Open Court.

- Stern, P. J. (1976). *Jung, the haunted prophet*. New York, N.Y.: George Braziller.
- Stern, D. B. (1989). The analyst's unformulated experience of the patient. *Contemporary Psychoanalysis*, 25(1), 1-33. Retrieved from <http://dx.doi.org/10.1080/00107530.1989.10746279>
- Stevens, A. (2003). *Archetype revisited: An updated natural history of the Self*. Toronto, ON: Inner City Books.
- Strassman, R. J., Clifford, R. Q., & Berg, L. M. (1996). Differential tolerance to biological and subjective effects of four closely spaced doses of N,N-Dimethyltryptamine in humans. *Biol. Psychiatry*, 39(9), 784-795. Retrieved from <https://www.journals.elsevier.com/biological-psychiatry/>
- Stuckrad, K. V. (2002). Reenchanted nature: Modern Western shamanism and nineteenth century thought. *Journal of the American Academy of Religion*, 70(4), 771-799. Retrieved from <https://kockuvonstuckrad.com/downloads/download02.pdf>
- Stupak, V. C., & Stupak, R. J. (1990). Carl Jung, feminism, and modern structural realities. *International Review of Modern Sociology*, 20(2), 267-276. Retrieved from <http://www.jstor.org/stable/41421571>
- Sutcliffe, S. (2007). The origins of 'New Age' religion between the two World Wars. In D. Kemp & J. R. Lewis (Eds.), *Handbook of New Age* (pp. 51-76). Leiden, NL: Koninklijke Brill NV.

Synder J. (2014), Towards a better use of psychoanalytic concepts: A model illustrated using the concept of enactment by Bohleber, W., Fonagy, P., Jimenez, J. P., Scarfone, D., Varvin, S., Zysman, S. *Journal of Analytical Psychology*, 59, 594-612, doi: [10.1111/1468-5922.12104_3](https://doi.org/10.1111/1468-5922.12104_3)

Tacey, D. (2013). *The darkening spirit: Jung, spirituality, religion*. Hoboken, N.J.: Taylor and Francis.

Talmy, L. (1988). Force dynamics in language and cognition. *Cognitive Science*, 12, 49-100. Retrieved from https://onlinelibrary.wiley.com/doi/abs/10.1207/s15516709cog1201_2

Taylor, A. C., & Chau, E. (1983). Jivaroan magical songs achuar anent of connubial love. *Amerindia*, 8, 1-27. Retrieved from https://www.vjf.cnrs.fr/sedyl/amerindia/articles/pdf/A_08_04.pdf

Tendahl, M. (2009). Cognitive linguistics and metaphor. In M. Tendahl (Ed.), *A Hybrid Theory of Metaphor* (pp. 112-137). London, U.K.: Palgrave Macmillan.

Thalbourne, M. A., Bartemucci, L., Delin, P. S., Fox, B., & Nofi, O. (1997). Transliminality: Its nature and correlates. *Journal of the American Society for Psychical Research*, 91, 305-331.

Thalbourne, M. A., Crawley, S. E., & Houran, J. (2003). Childhood trauma as a possible antecedent of transliminality. *Psychological Reports*, 93, 687-694. Retrieved from <https://doi.org/10.2466/pr0.2003.93.3.687>

Thalbourne, M. A., & Houran, J. (2000). Transliminality, the Mental Experience Inventory and tolerance of ambiguity. *Personality and Individual Differences*, 28, 853-863. doi: 10.1016/S0191-8869(99)00143-9

Thalbourne, M. A., Houran, J., Alias, A. G., & Brugger, P. (2001). Transliminality, brain function, and synesthesia. *Journal of Nervous and Mental Disease*, 189, 190-192. doi: 10.1097/00005053-200103000-00009

Thalbourne, M. A., & Maltby, J. (2008). Transliminality, thin boundaries, unusual experiences, and temporal lobe lability. *Personality and Individual Differences*, 44, 1617-1623. doi: 10.1016/j.paid.2008.01.022

The Adamson Collection, (no date (a)). *Drowning* [Image 15]. Retrieved from <https://wellcomecollection.org/articles/adamson-collection/?image=15>

The Adamson Collection, (no date (b)). *The demonstration* [Image 14]. Retrieved from <https://wellcomecollection.org/articles/adamson-collection/?image=14>

The Adamson Collection (2015). *The sadist in the white coat* [Image 16]. Retrieved from <https://wellcomecollection.org/articles/adamson-collection/?image=16>

Thompson, L. & Fine, G. A. (1999). Socially shared cognition, affect, and behaviour: A review and integration. *Personality and Social Psychology Review*, 3(4), 278-302. Retrieved from https://doi.org/10.1207/s15327957pspr0304_1

Tupper, K. W. (2009). Ayahuasca healing beyond the Amazon: The Globalization of a Traditional Indigenous Entheogenic Practice. *Global Networks: A Journal of Transnational Affairs*, 9 (1), 117-136. doi: 10.1111/j.1471-0374.2009.00245.x

Tupper, K.W. (2011). *Ayahuasca, entheogenic education & public policy*. (Doctoral thesis). Vancouver, B.C.: University of British Columbia.

Umilta, M. A., Kohler, E., Gallese, V., Fogassi, L., Fadiga, L., Keysers, C., & Rizzolatti, G. (2001). I know what you are doing: A neurophysiological study. *Neuron*, 31, 155-165. Retrieved from <http://old.unipr.it/arpa/mirror/pubs/pdffiles/Umilta-Kohler%202001.pdf>

Van der Giessen, M. J. (no date). *The sacred vessel: a Jungian approach to bodywork*. Retrieved from <http://www.somaticsinstitute.com/Resources/sacredvessel.pdf>

Vandekerckhove, M., & Panksepp, J. (2009). The flow of anoetic to noetic and autoanoetic consciousness: A vision of unknowing (anoetic) and knowing (noetic) consciousness in the remembrance of things past and imagined futures. *Consciousness and Cognition*, 18, 1018-1028. doi: 10.1016/j.concog.2009.08.002

Van Manen, M. (1984). Practising phenomenological writing. *Phenomenology and Pedagogy*, 2(1), 36-69. Retrieved from file:///home/chronos/u-1a02f5e3fce868fb6ed3bec34f93aeecad19f783/Downloads/14931-Article%20Text-35602-1-10-20120119.pdf

Van Manen, M. (1990). *Researching lived experience: Human science for an action sensitive pedagogy*. Albany, N.Y.: State University of New York.

Vieiralves-Castro, R., & Araújo, M. C. R. (2008). Reflexões sobre fatos e fe(i)tiches no estudo das religiões [Reflecting on facts and fetishes in Religious Studies].

Fractal: Revista de Psicologia, 20(1), 27-39. Retrieved from <https://dx.doi.org/10.1590/S1984-02922008000100008>

Vitbesky, P. (2001). *Shamanism*. Oklahoma, OK: University of Oklahoma Press.

Waldron, S. (2013). Black holes: Escaping the void. *Journal of Analytical Psychology*, 58, 99-117. doi: 10.1111/j.1468-5922.2013.02019.x

Wallis, R. J. (2003). *Shamans/neo-shamans: Ecstasy, alternative archaeologies and contemporary Pagans*. New York, N.Y.: Routledge.

Weiskrantz, L., Warrington, E. K., Sanders, M. D., & Marshall, J. (1974). Visual capacity in the hemianopic field following a restricted occipital ablation. *Brain*, 97(1), 709-728. Retrieved from <https://doi.org/10.1093/brain/97.1.709>

Welwood, J. (1983). *Awakening the heart: East-west approaches to psychotherapy and the healing relationship*. Boston, MA: Shambhala.

Welwood, J. (2000). *Toward a psychology of awakening: Buddhism, psychotherapy, and the path of personal and spiritual transformation*. Boston, MA: Shambhala.

Werness, H. B. (2006). *The continuum encyclopaedia of animal symbolism in Art*. New York, N.Y.: The Continuum International Publishing Group Inc.

Wilber, K. (1988). Baby-boomers, narcissism, and the New Age. *Yoga Journal*, 81 (July/August), 46-50.

- Wilkinson, M. (2004). The mind–brain relationship: The emergent self. *Journal of Analytical Psychology*, 49, 83-101. doi: 10.1111/j.0021-8774.2004.0442.x
- Wilkinson, M. (2006). *Coming into mind - The mind-brain relationship: A Jungian Clinical Perspective*. Hove, U.K.: Brunner-Routledge.
- Willeford, W. (1996). Love, power, and being born married. *Journal of Analytical Psychology*, 41(1), 59-76. Retrieved from <https://doi.org/10.1111/j.1465-5922.1996.00059.x>
- Williams, M. (1963). The indivisibility of the personal and collective unconscious. *Journal of Analytical Psychology*, 8, 45-50. doi: 10.1111/j.1465-5922.1963.00045.x
- Wilson, M. (2002). Six views of embodied cognition. *Psychon. Bull. Rev.*, 9(4), 625-636. doi: 625–63610.3758/BF03196314
- Wilson-Mendenhall, C. D., Barrett, L. F., & Barsalou, L. W. (2015). Variety in emotional life: within-category typicality of emotional experiences is associated with neural activity in large-scale brain networks, *Social Cognitive and Affective Neuroscience*, 10(1), 62-71. Retrieved from <https://doi.org/10.1093/scan/nsu037>
- Winnicott, D. W. (2016). Review: Memories, dreams, reflections by C. G. Jung (London: Collins and Routledge, 1963). In L. Caldwell, & H. T. Robinson (Eds.), *The Collected Works of D. W. Winnicott: Vol. 7, 1964 - 1966* (pp. 115-124). Oxford, U.K.: Oxford University Press.

- Wojcik, D. (2008). Outsider art, vernacular traditions, trauma, and creativity. *Western Folklore*, 67(2-3), 179-198. Retrieved from <http://www.jstor.org/stable/25474913>
- Wolf, N. (2012). *Vagina: A new biography*. London, U.K.: Virago Press
- Yiassemides, A. (2011). Chronos in synchronicity: Manifestations of the psychoid reality. *Journal of Analytical Psychology*, 56, 451-470. doi: [10.1111/j.1468-5922.2011.01923.x](https://doi.org/10.1111/j.1468-5922.2011.01923.x)
- Zajonc, R. B. (1998). Emotions. In D. T. Gilbert, S. T. Fiske, & G. Lindzey (Eds.). *The handbook of social psychology* (4th ed., pp. 591-632). Boston, MA: McGraw-Hill.
- Zanchetta, L. (2004). Acervo de obras e imagens do inconsciente [Collection of artworks and images of the unconscious]. *Cienc. Cult.*, 56(4), 56-56. Retrieved from http://cienciaecultura.bvs.br/scielo.php?script=sci_arttext&pid=S0009-67252004000400024&lng=en&nrm=iso
- Zlatev, J. (2005). What's in a schema? Bodily mimesis and the grounding of language. In B. Hampe, & J. Grady (Eds.), *From Perception to Meaning: Image Schemas in Cognitive Linguistics* (pp. 313-342). Berlin, GE: Mouton de Gruyter.

Appendix A - Interview Schedule

Interview Schedule (The sentences in bold text are to assist the interviewer in case the interviewee needs help to elaborate his/her thoughts. These inquiries will only be used if the interviewee is moving in the direction required by the interviewer):

These questions will probably be forwarded to the participants a couple of days before their actual interview - without the assistance prompts, and presents the following themes and questions:

Tell me about your engagement with Neo-shamanistic practices, that is:

- Would you say you were just curious or were you seeking for some specific outcome when you approached ayahuasca drinking/Santo Daime gatherings? Can you describe the ritual process culminating in the drinking of Ayahuasca?
- Were you actively involved in the ritual process? How would you describe your level of involvement? How did you see yourself in relation to the role you took within the gatherings? **(Follow up question: Are you a facilitator, a self-proclaimed shaman, a participant, an organizer, a spiritual seeker, or some other term that you would prefer claiming it yourself?)**
- How long have you been attending these gatherings?
- How would you describe your general experience of consuming Ayahuasca?

- Could you describe your emotions and physical sensations throughout the experience?
- When you consumed Ayahuasca did you see any images? Could you share with me the images that you saw?
- Based on your experiences with Ayahuasca, would you say that its consumption led to a greater connection with reality, or greater isolation from it? **(Follow up question: Did you feel a sense of merger with reality, where there is no separation between your sense of self and the world?)**
- During the ritualistic processes you have taken part in, have you had any visions or extraordinary experiences that have triggered a major change in your life (like a personal transformation)? Could you explain the vision/experience and how the effect it had on you?
- Could you describe your belief system both before and after your experience with Ayahuasca?
- Did the experience/experiences feel more realistic to you than what felt realistic prior to you undergoing the ritualistic process? **(Follow up question: Can you explain if this transformation in understanding came from a thinking place, a feeling place, an intuitive place, or from a mix of some of them?)**
- Can you reflect on your experience with Ayahuasca in the context of your own personal development/life history? **(Follow up question: Speaking on**

the nature of your visions, under the effect of Ayahuasca, could you say that they were individually specific, namely, that they portrayed personal memories, traumas, and significant events of your life only?)

- Would you describe this experience as 'healing' in any way?
- Has the nature of these visions changed in relation to the number of gatherings you have participated in? Did they become more organized in a logical time-line, or were they being spontaneously formed?
- Would you describe any aspect of your experience as 'universal'? (**Follow up question: For example, have you perceived some change in the contents of the visions, that may have evolved from snippets of personal history - trauma, family related or romantic related contents - that changed toward more global, collective issues - like explanatory visions on the current socio-historic challenges that individuals are submitted to, or glimpses on ecological, political issues?**)
- Have you noticed any changes in your worldview since you consumed Ayahuasca? Have you altered the way you see the world and your relationship/participation in it since you started your involvement with Ayahuasca?
- Is there anything that you would like to add that you may think is of importance that has not been discussed?

Appendix B - Sample Invitation to participate in the research

Sample Invitation to participate in the research project titled: “Primordial Mental Activity: Archetypal Constellations in Mystical Experiences, and in creative processes of psychotic patients”

Dear Sir/Madam,

I am conducting interviews as part of a research study to increase our understanding of how the participation in neo-shamanistic ceremonies that involve the ingestion of Ayahuasca may act in the process of allowing unconscious material to be observed and perhaps integrated by consciousness. My interest is to discuss the experiences of living through a process of acquiring a detached view of one's own thoughts and emotions, stimulated by the Ayahuasca consumption, together with the experiences of oneness, timelessness, and acausal events, also excited by the Ayahuasca ingestion.

As an individual who participates in group discussions that refer to the debate of the personal experiences lived via neo-shamanistic practices you may be in an ideal position to give me valuable first-hand information from your own perspective.

The interview takes around 45 minutes and is slightly informal. I am trying to capture your thoughts and perspectives on having been a part of a ritual which allowed you to ingest Ayahuasca and to confront our own unconscious memories. Your responses to the questions will be kept confidential. Each interview will be assigned a number code to help ensure that personal identifiers are not revealed during the analysis and write up of findings. There is no compensation for participating in this study.

However, your participation will be a valuable addition to my research and findings could lead to greater public understanding of the regressive and transpersonal experiences triggered by the drinking of Ayahuasca. If you are willing to participate, please suggest a day and time that suits you and I'll do my best to be available. If you have any questions, please do not hesitate to ask.

Thanking you in advance.

Giselle Manica

PhD student at the University of Essex - Centre of Analytical Psychology 2014 - to-date

MA in Mysticism and Religious Experiences - University of Kent 2012

MSc in Social Psychology - Federal University of Santa Catarina 2005

For further information, please contact: MSc and M.A Giselle Manica (email address: gisellemanica@hotmail.com or gmanic@essex.co.uk)

Appendix C - Consent for Participation in Interview Research

Consent for Participation in Interview Research in the research project titled - Primordial Mental Activity: Archetypal Constellations in Mystical Experiences, and in creative processes of psychotic patients.

I volunteer to participate in a research project conducted by MSc and M.A. Giselle Manica from the University of Essex. I understand that the project is designed to gather information about the altered states of consciousness that I have experienced by the time I have ingested Ayahuasca in neo-shamanistic ceremonial rituals. I will be one of approximately 10 people being interviewed for this research.

1. My participation in this project is voluntary. I understand that I will not be paid for my participation. I may withdraw and discontinue participation at any time without penalty. If I decline to participate or withdraw from the study, no problems will ensue.
2. I understand that most interviewees may find the discussion interesting and thought-provoking. If, however, I feel uncomfortable in any way during the interview session, I have the right to decline to answer any question or to end the interview.
3. Participation involves being interviewed by Giselle Manica, who is a third year PhD student at the University of Essex - Colchester Campus. The interview will last approximately 30-45 minutes. Notes may be written during the interview. An audio tape of the interview and subsequent dialogue will be made. If I don't want to be taped, I will not be able to participate in the study.
4. I understand that the researcher will not identify me by name in any reports using information obtained from this interview, and that my confidentiality as a participant in this study will remain secure. Subsequent uses of records and data will be subject to standard data use policies which protect the anonymity of individuals and institutions.
5. I understand that this research study has been reviewed and approved by the departmental Director of Research/Ethics Officer for Studies Involving Human Subjects: University's Ethics Committee at the University of Essex.
6. I have read and understand the explanation provided to me. I have had all my questions answered to my satisfaction, and I voluntarily agree to participate in this study.
7. I have been given a copy of this consent form.

My Signature

Date

My printed name

Signature of the Investigator - Giselle Manica

For further information, please contact: MSc and M.A Giselle Manica (email address: gisellemanica@hotmail.com or gmanic@essex.co.uk)

Appendix D - Tables of the Brazilian Structural Analysis (main themes elected)

I - Background aspects that preceded the interviewees involvement with the Santo Daime doctrine - Religious search for meaning, literary inspiration, hope for physical or psychological healing, metaphysical beliefs, experience with mind altering substances, tendency to dwell on inquisitive behaviour toward life's meanings

A. During those days [when the interviewee was affected by the tumors] I would have liked very much to understand what was happening to me. Imagine it, I was a young man that as a ten years child had already read Richard Bach, the books by Castaneda I had 'eaten' them, not just read them. (A1)[...] I had heard of Ayahuasca before, I had been to Mexico, and in the USA I was in touch with the Red Road of Spirituality, all connected somehow to Castaneda's books, all these 'trips,' I went after them. I had this discernment beforehand. (A2) (Jorge)

A1. Individual considers that he was somehow a 'gifted' child, with an advanced interest for poetic or spiritual literature that when compared to his peers' interests was beyond the reach of the average boy his age.

A2. Individual claims to have actually searched for shamanic ways of healing before joining the doctrine, and states that this attitude was mainly centred in his understanding of Castaneda's books.

B. [...] Before I drank Daime I had been attending to a Spiritist Centre [which is a place in where adepts of the doctrine of Spiritism, derived from the work of Allan Kardec (French author), practice and discuss their beliefs], I used to sing in there, and every Saturday I had those classes in spirituality, my sister and I, together with other children. (B1) We used to go to the catholic church too, because our mother wanted it, she made us go to the mass. We needed to go out of respect for her (B2) (Jacira).

B1. Individual had a previous contact with a metaphysical and spiritualistic philosophy, which claims that individuals have immortal souls, and that the soul requires many incarnations to refine its moral purpose in the planet. In this sense, she was acquainted with the belief that the soul has many sequential and temporary lives, experienced in different bodies and countries, that help it to achieve liberation.

B2. Individual claims to have been a part of the largest religious denomination in Brazil, the Catholic church, which contrary to Spiritism, does not believe in the re-incarnation of the soul, for the need of being obedient to her mother's desire.

C. I was much in touch with the evangelical life, I was an evangelical [...] I was part of a messianic branch of it, in the church "Messiânica Mundial do Brazil," which is of Japanese origin [present in Brazil since 1955, and that currently has 509 branches in it, called "Johrei Centres"]. (C1) (Pietra)

C1. Individual was previously part of an organization that believes that its founder, Mokiti Okada (officially entitled Meishu-Sama) was a messiah. The main practice of its adepts is to give or receive the transmission of divine energy through the hands

of qualified practitioners, action that is called 'Johrei,' and is believed to purify its receiver physically and spiritually.

D. In this walk of mine, before I was in touch with Daime, I have always loved to read, I read, I read a lot, and from the books I have read those that touched my heart the most were the books by Castaneda, that told of Don Juan, the devil's weed, and I was permanently thinking: "- I would love to find this path of knowledge." (D1) Then one day I am inside my house, just arriving in it, and there was a book in my living room, by Alex Polari, "The book of *mirações*." A friend of mine had left in there and I have not seen it before. I grabbed this book, analysed it, and started to read it quickly, "my God, what an interesting thing," I thought, "it is the same way of Don Juan," however, it was the book of a *daimista*. (D2) Then I considered, "shame it is in Acre, far away in the Amazon," I closed the book and thought to myself: "- if this is a path for myself, it will come to my house." Paulo Roberto [the man responsible for bringing Ayahuasca to Florianópolis and celebrating the first Santo Daime ritual in it] was hosted in my house. The first time he brought Daime here I accommodated him in my house (D3) (Regina).

D1. Individual was acquainted and emotionally identified with the experiences narrated by Castaneda in relation to his spiritual quest together with Don Juan, that supposedly portray the former training in shamanism.

D2. Individual had 'random' access to a book by an adept of the Santo Daime doctrine that describes his experiences of Ayahuasca ingestion and the nature of the visions that were reached via it.

D3. Individual may have associated her previously expressed desire to have access to Ayahuasca without actively going after it to the 'coincidence' that the provider of it came straight to her house. It might have meant to her as if a serendipity, a concluding 'sign,' that confirmed to her her belongingness into this path.

E. For me, I know that in my generation we searched for a meaning to our lives in drugs, we did not want to be 'backwards' thinking as our parents were, we were searching for a higher meaning to existence. (E1) The problem is that no one found it through drugs. (E2) And there was me, at the age of 36 year-old, I had not found that meaning and I truly did not know what I was doing in here, alive. Life had no more sense to me, and then Daime appeared in the right time. I was living like: "- Enough is enough, what am I going to do now, where am I going to?" [...] In this manner I looked for a way out of the nothingness in which I was dwelling, that emptiness. (E3) (Regina)

E1. Individual affirms her rejection for the way of thinking and behaving of her parental generation, claimed to be attached to a mundane existence only, and states her willingness to find meaning through substances that altered states of consciousness.

E2. Individual claims a disillusionment by that which she thought would have been granted by the use of drugs.

E3. Individual admits a generalized crisis in relation to life's objectives, meanings, and purpose. This dissatisfaction is linked to the individual's age group, variable which appears to aggravate her frustration. Daime seen as a way to a more fulfilling life, which appeared when the individual has reached her limit for dealing with the lack of meaning.

F. It is a searching that many people experience. Some people are always filled up by “whys.” I think this is a searching and I identified with the searching, be it related to spiritual aspects or in the sense of the worldly affairs. Some people are less sceptical and more open. (F1) I was searching for answers to the meaning of life, for example:”- why some children or very young people die? Why so people have so much money and others have nothing? Why some of them confront physical disease constantly while others are so healthy?” Also I was prone to the contemplation of our finitude, our death, because everybody will die, we will one day all be gone. Some people have this inquiring mind more accentuated and that is my case (F2) (Pietra).

F1. Individual classifies people in two major groups based on personality types when observing their ways of approaching life, the ones who are incessantly willing to know of phenomena, be it empirical or metaphysical, and the ones who are satisfied with knowing that which is possible in a practical manner.

F2. Individual sees herself as part of the first group, who aim at responding to big questions in relation to life, especially those related to contrasts (wealthy/poverty, life/death, disease/health) and to events that request answers that challenge the logical human reasoning, that is, that shock the sense of fairness that individuals tend to apply to the process of living (e.g., young people dying before the elderly ones, what in a way corrupts the ‘natural’ course of thought and expectations towards life).

G. I was curious about the Santo Daime because I needed to speak from the pulpit [action related to an activity delegated to her as a task by her previous church] about some ‘religion’ classified as a New Age practice, and they suggested the Santo Daime. [...] Therefore, I came here to collect information on them [the community], something like you are doing today, however, I was connected to that religious institution, that was mainly suspicious of them. (G1) In the first time I drank the brew I said: “- in here I stay.” (G2) (Pietra)

G1. Individual exercised a theoretical or journalistic approach to the doctrine, to collect first-hand information on its practices, and deliver her analysis to other religious group.

G2. Individual had the experience of drinking Ayahuasca and for its effects realized that her place was with them, hence not coming back to her previous faith.

H. To say the truth, I went with my mother, who, during those days, was confronting difficulties in her marriage, which was approaching its end, and she was looking for a solution (H1). (Jacira)

H1. Individual was a child and therefore drank Daime as a companion to her mother, who was confronting an emotional crisis in her family life.

I. It was like an inner call, a mission [to start the first Santo Daime community in Florianópolis], and we went along with it, all the family did. (I1) (Agnes)

I1. Individual had the belief that, by her previous interest towards shamanic path and by the fact that it came to her without an active search for it, some reason beyond logical understanding took place in her engagement to it (mission). The fact that all her family embarked together in the same practice reinforced the emotional and rational attribution of a ‘mission’ that the individual attached to her decision.

J. They found out that I had a brain tumor. It was cholesteatoma, a tumor that probably was with me since birth, I guess. [...] Doctors affirmed that I had seven months to live, or that I could survive it, as a vegetable, paralysed in my mind. That tumor which I had was originated in the mastoid, it was a kind of inflammation of it, that I was born with it, and from it sprang the tumors, named cholesteatomas, and I was informed that they were reaching the meninges. They were reaching the deeper of the meninges, the *pia mater*, and in this way the tumors would spread throughout my brain. [...] I did not accept the disease. [...] It were seven hours and forty-two minutes of surgery, with my skull opened. [...] I comprehend that there was also a spiritual aspect to it [to the expression of the disease] and, therefore, that I could get out of that situation [...] I was sure there was on this 'other side' an answer for that situation, I really could not accept it [the tumor]. [...] A year later the tumors returned and I had to undergo surgery again, this time in Dallas, it was not in New Orleans [...]. I came back to Brazil because my mother had some health issues, a grave situation, and when I arrived here they found out that the tumors were back once again [for the third time] and that I needed a new surgery, to which I said no. (J1) [...] When I arrived here [Santo Daime] I had two months to live, according to the medical opinion. [...] All the tumors disappeared [...] and I kept my practices within the spirituality, because if you do not do it this way your healing risks being only transient. And I live up to this practice until today, and this was 26 years ago (J2) (Jorge).

J1. Individual had a very serious health issue, that involved a high risk of dying or that could cause him serious life-changing side effects. He had two tumor surgeries, and both were unsuccessful. Hence, considering that A) healing did not come through the most modern methods of traditional medicine in offer during his days, and that B) he strongly hesitated in identifying with or 'becoming' the disease, the individual searched for spiritual reasons that could underlie his disease. In this sense, he abandoned medical help and approached the disease as a symbol for the real difficulty, which, in his opinion, was of a spiritual order.

J2. Individual attributes his physical healing to the experiences he underwent while participating in Santo Daime rituals. He became long-term committed to the doctrine also for believing that on his attachment and devotion to this spiritual path also lay the possibility for the permanence of his healing.

II - Description of the specifications that constitute the Santo Daime doctrine - official rules of it, characteristics of rituals, definitions of its nature, traditions and responsibilities of it, differences from other 'ayahuasquera' religions, and the globalization of it

A. Daime has a very beautiful aspect that imposes that you do not invite people to come to it [to a ceremony], so I ask myself: "- who brings these people here? Where do they come from? Why are they here?" As a result, I see each person who arrives here as a 'sent' person, someone who was brought by destiny, by life, by coincidence, were not them? (A1) (Pietra).

A1. Considering the unknown psychophysical outcome that may derive from Ayahuasca ingestion, individual affirms the prohibition of inviting 'freshers' to a Daime ceremony imposed on adepts of the same, what leads her to elaborate that

the coming of new faces could be attributed to some 'divine intervention' in act. Individual delights in this aspect of 'unknowingness,' of unforeseeability that is part of the formation of a ceremony.

B. It is an essence, an essence of having seven people sitting in the central table, clean glasses, well-kept toilets, of receiving people and shaking hands with them, and, during the time they are having their experience [of the altered states of consciousness], caring for them, supporting them, we need to organize, put flowers on the table [altar]. (B1) There is all this sense of brotherhood, that we practice, as a good catholic also does in the practice of his/her faith, a good evangelical, a good umbandista. (B2) Because the Daime also makes clear that all these faiths are contained in it, because Daime is not a religion, it is religiosity. (B3) (Pietra)

B1. Individual states some rules of preparation and codes of behaviour that must be part of the organization of a ceremony, as the tradition of the doctrine stipulates them since its beginning.

B2. Individual associates the conduct of a Santo Daime adept to those of adepts of different religious faiths, attempting to disclose that there is a final similarity among them. This similarity is centred in the principle of 'brotherhood' applied, in her opinion, within all religious groups, which makes them somehow united in their ultimate purpose of existence. Hence, this 'ideal' concept of brotherhood is seen as independent of the specific rituals that might be performed by individuals in the affirmation of their own affiliations.

B3. Individual comments on the eclecticism that is inherent in the development of the Santo Daime doctrine, which assimilated beliefs that are derived from spiritist schools, Afro-Brazilian religions, Christian churches, and indigenous practices. This openness of the doctrine leads the individual to argue that the Santo Daime doctrine does not constitute another religion, but a religious way of approaching life.

C. There are places around, that I was informed of, which do not use Daime, they use Ayahuasca, because when you talk about Santo Daime there is discipline, not in the sense of controlling and subjugating people, (C1) there is discipline because like all loving father, the Daime imposes rules to his sons, and limits. (C2) So, inside this lineage, that I am sure it is serious, there is the aspect of conducting oneself, and the respect for the design of work [the tradition of the ritual] work that is the same as the one that was founded and performed so many years ago. (C3) (Pietra)

C1. Individual talks about other rituals that use Ayahuasca as the main vehicle of transformation for its participants, giving the impression that these rituals lack in discipline and order, which, in her opinion, are essential traits to keep the seriousness of the ceremony. She emphasises that discipline is not necessarily an oppressive characteristic.

C2. Individual compares the activity of the doctrine with the social role played by a paternal figure, who in the expression of his love has also to demonstrate his firmness in directing the actions of his offspring.

C3. Individual states the self-responsibility expected from members and adepts of the Santo Daime doctrine, who must comply to the rules that are in place during the performance of a ritual. These rules involve the reproduction of symbolisms, behaviours, words, and the presence of objects that are performed according to a

previously agreed sequence, and that, in this way guarantee the formality of the ceremony and the results aimed by the doctrine.

D. When a person comes to have Daime for the first time our instructions are: fasting for three days, however it is not a fasting in which the person does not eat at all, the person has to eat light meals, not to drink alcohol, not to engage in sexual intercourse, not to take drugs, hence, coming here as “clean” as one can be. (D1) (Regina)

D1. Individual states the basic rules given to those individuals who will drink Daime for the first time, which refer mainly to a specific care of the body, that is, a change in diet, the prohibition of alcohol and drugs, and the need to refrain from sexual activity. These attitudes combined would make the body a ‘cleaner,’ purer place to accommodate and to respond to the sacredness that is projected in the actions of the Ayahuasca.

E. The person needs to ‘make that journey’ [to confront hidden personal aspects during the ASC], to work on his/her issues, and when the work [the ritual] is finished he/she will come out fine. In this place [the church] everything is solved, the person does not leave it without solving the surfacing issues. (E1) When the ritual is finished, it is everything in place, because that who is directing the ritual knows what is happening around. He cannot finish a ritual if some people are still ‘journeying.’ (E2) Can you understand me, Giselle? It is an intuitive knowing and also, we can see it. With our own eyes. I look at a person and I see what is happening to him/her. I may not be able to see the contents that are moving him/her, but I can analyse if that person is working on deep issues. That she/he is not fine, that is not finished for him/her, if that is the case, everyone stays. (E3) (Regina)

E1. Individual clarifies that the doctrine holds the responsibility of looking after ritual’s participants, from the beginning to the end of it. In this sense, no one is released from the church without being considered apt to do it so. If someone is judged to be still overwhelmed by the visions evoked by the ritual, there will be the prohibition of leaving the church.

E2. Individual states that there is one person in charge of analysing if all the participants of the ritual have concluded their inner journeys, and that he/she will finish the ceremony only and if everyone has psychophysical conditions of being conscious enough to guide themselves home, without risk.

E3. Individual claims that this evaluation of the general psychophysical conditions presented by a participant is made intuitively and empirically by the conductor of the ceremony, who through a complex observation of the individual decides if the group, as a totality, remains working together for longer allowing, therefore, that one participant to finish with his/her own inner journey.

F. Hence, we work within the boundaries of a received ritual, the ritual that Mestre Irineu received from the Virgin Mary, being taught on how to perform the ritual, for example: the farda [garment] that should be worn, this, and that, all the small details, we do it exactly as he has received it. There is a hymn that says that we cannot change an accent from an accented character that is part of that which was received by the Mestre, originally. (F1) When we do it like it, we feel at home, we drink Daime safely. (F2) (Regina)

F1. Individual emphasises the need for keeping the rigidly organized set of codes of behaviour, attitude, and special dresses - that constitutes the socio-historical origin of the Santo Daime - intact and reproduced at all times by adepts of the doctrine. This precept aims to repeat the historical precedents accurately, and with it, honour the association of the doctrine's founder with the divine guidance of the Virgin Mary, respecting, therefore, their authority.

F2. The observation of the invariance of the formal rules for rituals is taken by the individual as a tool for shaping the participant's experience, defending him/her from the chaos of human behaviour.

G. Ah, people needed to know the Santo Daime, however, with the globalization many things are changing, especially the ritual, the traditions, (G1) I can give you examples: for us to drink Daime we had to 'diet,' that is, three days before and three days after, totalling seven days on diet, which included abstinence from meat, antibiotics, alcohol, and sexual activities. Swearing words were also forbidden to the *fardados*, *fardados* could not swear, however, nowadays almost no one knows of those things, no one practices them. (G2) People say jokingly: "- Ah, these are 'relics' of the time of Mestre Irineu. I say it is not from Mestre Irineu's 'epoch,' it is timeless, because he has received it from the Virgin Mary when she brought to us the doctrine." (G3) [...] Above all, what I judge really as a wrong thing is all this capitalism inside the doctrine. But I cannot condemn it entirely, because through this expansion many people find healing. (G4) (Jacira)

G1. Individual expresses that the globalization of the doctrine is affecting essential aspects of the same, changing them, and the individual demonstrates a dualistic approach to this globalization, as if it was something that was supposed to happen (hence being unavoidable), however not in the way it is happening (disliking its uncontrollability).

G2. Individual criticizes the lack of preservation of the traditions of the doctrine, given its expansion beyond the forest, and believes that people who do it are unaware of them, or just disregard them altogether.

G3. Individual does not agree that the tradition should not be kept because nowadays people live in a very different socio-historical condition that, in comparison to the one lived by the founder of the doctrine, differs enormously from it, in many senses. She places the importance of keeping the tradition in the fact that all the rules of the doctrine were transmitted to the founder by the divine intervention of the Virgin Mary, making them eternal and sacred, and therefore unquestionable and untouched by the passing of the worldly time.

G4. Individual states her dislike of the 'spiritual market' that was built around the doctrine, which charges indiscriminately for the access to Ayahuasca, and that has seen many 'undeserving' people becoming adepts of the doctrine just for their willingness to negotiate its rituals. However, she can appreciate that also within the financial negotiations that she disapproves of, many individuals could 'pay' for their healing and are, therefore, helped by the Daime.

III - The belief on personal deservingness for individuals to find healing through Ayahuasca consumption: self-engagement, self-responsibility, and self-confrontation as essential behaviours towards the building up of faith in the truthfulness of the personal transformation triggered by Ayahuasca

A. [On talking how a personal transformation occurs] By developing a total discernment of the 'vehicle' that is the Ayahuasca, seen as a medicine, and also by comprehending that everything is also derived from the power of general discernment presented by each individual, it is a deservingness that each individual will reach according to his/her own efforts. (A1) Effort to illuminate those 'little rooms' that exist within each person, so the more the individual actively searches for bringing light to these 'little rooms,' the more he/she can be sure that clarity will be reached. (A2) (Jorge)

A1. Individual places the possibility of personal transformation via the ingestion of Ayahuasca on both the comprehension that the individual holds in relation to the constitution of the brew itself (its properties, uses, effects, history, etc.) and in relation to oneself, that is, the self-knowledge one bears of his/her own story. These two variables combined are supposed to bring expected results for the individual, if he/she is actively engaged in the transformation, that is, making oneself deserving of it.

A2. Individual considers essential for an Ayahuasca drinker to bring awareness into aspects of oneself that are generally neglected, directing consciousness straight into unattended or unknown traits of the personality/personal story.

B. Daime gives you a sense of sureness in that which you are doing, the certainty that you are doing the right thing, [...] and depending in the nature of the work you are doing [work in the sense of the personal inner journey performed during the ritual] you can ingest a higher dose of Daime, that would allow you to have more visions, (B1) but this goes hand in hand with your deservingness, with the faith that you have in that which is accessed being the truth [...]. (B2) (Agnes)

B1. Individual places her trust entirely in that which is lived through Ayahuasca consumption, not questioning her involvement in it. Individual states that the more quantity of Ayahuasca is consumed, deeper the inner journey becomes, allowing, therefore, more images and narratives to come into consciousness.

B2. Individual considers that the more one trusts in the veracity of the images experienced as they are during altered states of consciousness, that may modify the meaning that the same narratives had during usual states of consciousness, the further one deserves to have contents unveiled through this different psychic perspective.

C. You have to put effort in your healing, it is not like that you stay in there passively: "- Ah, I do not care." Or being a snob towards Daime. (C1) No, you must respect it, and with respect, consecrating your practice, like if it was a sacrament, the beings [spiritual guides] that are observing you will judge whether you deserve or not to be helped. (C2) (Agnes)

C1. Individual emphasises that the ingestion of Ayahuasca on its own does not achieve a 'miraculous' healing to the drinker. For the interviewee, the drinker has to apply attention to the images and narratives awakened during a ritual, extracting and comprehending their meaning, in a humble approach that avoids arrogance towards it.

C2. Individual believes that there are non-human beings, with divine qualities, that participate/accompany the individual's inner journeying, and that these beings have

the capacity to decide whether to aid the individual in solving his/her emotional issues or not.

D. Hence, you progressively ask for Daime to give you courage, you ask for strength, go and pray for faith, for being given confidence, and everything that you keep on asking Daime, Daime may give it to you as you go asking for it. (D1) (Agnes)

D1. Individual accentuates the relationship that Ayahuasca drinkers have with Daime, which in Portuguese means 'give it to me,' claiming that the person has to ask for having it given, be "it" whatever the person considers that is lacking in his/her life or personality. There is the impression that, as a solid personal relationship with the brew is established, more is given to the person.

E. Therefore, when we go to drink Daime we ask for that which we judge that we need, because we are already saying 'Daime' [Give it to me], plead it from your heart, plead. If you are deserving of it, you will receive it. (E1) (Regina)

E1. Individual emphasises that it must occur a supplication from the Ayahuasca drinker towards the brew, that seems like a negotiation with the powers of the Ayahuasca, in which what rules the deservingness of a person to achieve a result from it or not is centred in the heart, in the emotional asking, and not in a rational approach to it.

F. Everything depends on the deservingness of each individual [interviewee refers to personal merit to reach more elaborate visions], it is that which each individual is searching in truth. (F1) Because God does not invade you. God respects your free will, and even if I have not asked, Jesus is still beside me, with his hand reaching out for me, but if I do not say: "Help me," he cannot help me. He respects our free will, so we have to plead a lot, and deserve that for which we plead. (F2) (Regina)

F1. Individual believes that the more the drinker of Ayahuasca applies him/herself in the seriousness of drinking it, the more the brew itself will reveal 'truths' to him/her.

F2. Individual states that for being helped by the 'powers' of Ayahuasca the drinker has to actively show what his/her intentions for healing are, that is, there might be a self-recognition of the need one has for help. The interviewee believes that the need for this plea is related to the fact that Ayahuasca does not give anything to anyone without being asked for it.

G. Daime is a path of knowledge, of self-knowledge, as you go through it, you ask to know more, and you start removing those layers of fear. You go confronting these layers and surrendering yourself, and Daime goes on showing you the way. The more you trust and give yourself to it, the more you receive spiritual instructions. (G1) You cannot allow your rational mind to take the lead in it, like if saying: "- This is for mad people, for drug abusers" - you cannot pay attention to these 'voices.' (G2) (Regina)

G1. Individual indicates the exercise of a dual approach towards Ayahuasca, on one side there is the need for asking to be shown something, as if passively waiting for 'revelations,' while on the other side the individual has to actively be prepared to observe that which is shown and trust in its accuracy. The personal trust placed on

the process and the depth of contents revealed are stated as proportionally equivalent to one another.

G2. Individual accentuates that the drinker has to perform a control over the interventions of the rational mind when affected by the Ayahuasca ingestion, however, not entirely. She states that the rational mind cannot have 'prime position' on the experience of it, specially when the logical mind judges the quality of 'mental normality' attributed to the fact of being involved in the rituals.

H. It is in there [in the mind], 'recorded,' in some corner of the individual's memory that some day will be accessed, if she/he sees it, he/she sees it, everything that the Daime shows you is true, even though you may not like that which you see. [...] (H1) We know that that is true, it is real, and more truthful. (H2) (Agnes)

H1. Individual states the quality of interaction that Ayahuasca has with memories, giving the impression that the way they are shown under the effect of the brew may not be equivalent to the way in which the individual could have remembered them on his/her own. The same is apparent when she describes that that is the truth about the memory of an episode, even though one may not approve of it.

H2. The 'alteration' of memory is accepted by a kind of knowing, which affirms that the way in it the memory is re-accessed is the 'real' way it should have been interpreted since its occurrence.

I. Daime showed me that if you trust, if you have faith, and you wait - because everything is a process - the time will come when everything will be sorted, and you cannot rush the time, because things do not happen in our own time. (I1) (Agnes)

I1. Individual talks on the dependence that the process of ingesting Ayahuasca and reaching results has on personal postures and on the passing of the time. Time, in the interviewee's opinion, cannot be evaluated in an egocentric manner, that is, it cannot be considered through the individual's expectations of results through it. She gives the impression of referring to the passing of periods of time in which a more complex evaluation of the many variables that composed phenomenon is capable of demonstrating other reasons for its duration, delay, or anticipation.

J. Miracle, it is a miracle that each individual tries to achieve for himself/herself. It is not like God's miracle. It is a miracle of God within oneself, it is in this way, you do not accept it [the disease], "I do not have it" [you must claim], and keep on fighting. (J1) (Jorge)

J1. Individual describes the self-responsibility involved in 'receiving' some physical healing through the ingestion of Ayahuasca. This responsibility involves taking upon oneself the task of resisting to become the disease, denying a pessimistic identification with the disease, and actively trying to establish a way out of it.

K. Listen, the person has to, first and foremost, recognize that he/she is ill, or that he/she 'is being' ill, then to help oneself and to have faith. (K1) Because even though you may tell me that you have a certain disease, and I have the right medication for you, if you do not believe that what I have can help you, it is pointless, and also if you do not ask for my help I cannot give it to you. (K2) (Regina)

K1. Individual states the behaviours that she understands shall be performed by anyone who searches for healing through Ayahuasca ingestion: to confront the

reality of one's situation, to act in the direction of finding ways of healing, and to believe in their possibility.

K2. Individual reinforces that those who search for healing through Ayahuasca consumption must believe in its property of making it happen and actively ask for it from the brew, incisively.

IV - The view of the Santo Daime doctrine as an Initiation School - the progression of stages of individual development and to whom it serves

A. Daime is different from the other religions, for me Daime is not only a religion, it goes beyond it, Daime is an initiation school. As it was Freemasonry in the past, and the ancient Rosicrucians. (A1) Daime is a school in which you get enrolled and start in the 'ABC' of its history, and the more you walk in its path, the more you work on yourself, because the healings have no end, the more you heal the more you have to be healed. (A2) (Agnes)

A1. Individual sees the Santo Daime doctrine as a religion, but not only it, she affirms it as an initiation school, in which the person who comes into it will be initiated in 'mysteries' of one's mind, reaching other levels of consciousness, and, in this way, will probably become a new man/woman through the transformation conquered via the many steps that will be taken within the doctrine. She names other two esoteric schools of initiates to which she believes Daime can be compared.

A2. Individual points out to the ascending path of initiation that she believes the doctrine possesses, going through one point to the next, and she sees no end to the healing process afforded by the ingestion of Ayahuasca, because as soon as something is addressed, something else will show its need for further attention and elaboration.

B. Listen, I think that Daime is an initiation school. It is a school for those who search for a real understanding of themselves, so it is not for those who are searching for anything, aimlessly. If an individual comes here just out of curiosity, he/she will lose his/her curiosity, because he/she will discover that Daime goes beyond that. (B1) So, there is that individual who arrives here and drinks Daime for the first time and never comes back because that dose he/she had access to was enough for the entirety of his/her life, it sufficed for him/her to make the needed connection between heart and consciousness. In this way, to be unconscious may be seen as lacking in this connection with the heart, in having an intellect that does not communicate with the heart. (B2) (Jorge)

B1. Individual states that Daime is an initiation school that attracts those who have an idea of that which they are looking for in it, in the sense that their attraction to the doctrine is described by more than sheer curiosity. Curiosity *per se* is not seen as enough reason to keep the individual going through the stages of understanding that are attributed to the effects of Ayahuasca ingestion.

B2. Individual claims that there is no defined quantity of Ayahuasca to be ingested to supply its drinker with a transformational experience, for the ultimate goal of the brew is to aid the individual to connect his/her emotions to the thoughts he/she elaborates, aligning them both. When this is reached, the interviewee believes that

the drinker becomes conscious of him/herself and of the world, abandoning, therefore, the previous unconscious state in which he/she dwelt.

C. I want to affirm that I do not believe that the Santo Daime is a religion, Santo Daime is an initiation school, I see in this way. [...] (C1) Today I understand that religion was created to “keep us inside boxes,” to limit ourselves, I would see the Santo Daime more as an initiation school, of individuals who are being initiated in a spiritual life, in a spirituality. (Pietra)

C1. Individual does not see the Santo Daime doctrine as a religion.

C2. Individual approaches the Santo Daime doctrine as an initiation school, that teaches spirituality to people, contrary to religion, that, in the interviewee’s opinion, instead of liberating individuals restricts them into its conventionalities, that shall be applied into the lives of all its adepts, without consideration for their individualities.

V - The aspect of experiencing oneness with everything there is - States of fusion between individuals’ physical and psychological processes during rituals, feelings of being strongly affected by ‘energies’ of the space in which a ritual is celebrated (as if merged with them), occurrence of extreme empathetic connections

A. Sometimes I vomit, I fall down in the floor, I feel unwell, and I understand that there is an energy in the room [in the church], and that I am a ‘tool’, a ‘channel,’ that somehow is channeling these energies. (A1) Many times you can be vomiting for yourself, or you can be vomiting for your brother [another *daimista*, man or woman], who is in need of a cleansing, and in your own act of vomiting you feel if that is a purging for yourself or for another. I feel it, for example, when it is a cleansing for and in myself, my cleansing is different from that which I perform for my brother. I cannot explain it to you, but you feel it. You know of it if you are ‘savvy.’ Sometimes you are lay and do not really know what is happening, but today I hold this understanding, before I did not know of it, eight, seven years ago I did not know that these things could happen this way. (A2) (Jacira).

A1. Individual states the physical sensations that she may go through during the performance of a ritual, accentuating that in her opinion these experiences are not just referred to those emotions which are evoked when she is confronting her inner journey, but also associated to the general climate of general, collective emotions displayed in the church’s space.

A2. Individual believes that sometimes she might be physically enacting and living through the suffering and the cleansing that are owned by other individuals who are in her presence in the church, and that she is capable of identifying if those physical reactions belong to herself or to another. She does not explain how it is possible to identify the occurrence of this extreme merging with the problems of another, participating actively in it, but she believes to be capable of “feeling” when the same happens. She associates the length of Daime consumption to the capacity of pointing out when a phenomenon like this happens.

B. It happened to me of having the same vision with another participant of the ritual, or that, for example, someone who was sitting beside me had the consciousness that we were seeing the same vision. (B1) (Pietra)

B1. Individual believes and states to have lived through the possibility of having visions induced by Ayahuasca ingestion that were replicated simultaneously to other individuals who were part of the same ceremony, being them physically close to her or distant from her in the space destined for the ritual. She claims that either her or the other person, or both of them together, can become aware if an event like this takes place.

C. God is one with us, and we are one with the other human beings, but considering that I respect that I have my own space, that it is 'finished' when starts the space of this another, only then you are truly capable of being one with the other when you can see this limit, can you understand me? To say that we are one does not mean to say that there is no limit. (C1) You could say that you 'are being' one with the other, and that this is a respectful unity, because there is the limit between one and another, and that limit is what unite you both, to respect that limit makes the union possible. (C2)(Pietra)

C1. Individual states that there is an oneness between all individuals, but that this oneness is not defined by a complete merging of all the things there are. For her, the oneness is only real when that which defines the characteristics of each individual is maintained intact, without external invasions. Therefore, oneness would be derived from this understanding that whatever may be part of another person's characteristics, or inner world, may also be constituent of one's own personality, as a potentiality, but not as a sameness.

C2. Individual conceives that there is only union between people when they truly preserve the limits that differentiate each other, in the sense that that which separates them is exactly what unites them, and that the oneness between individuals is a state which is reached or experienced temporarily ['are being' one], it is not, therefore, a permanence.

D. To reach this point [of expanding the consciousness through the Daime ingestion without uncomfortable sensations] you need to 'clean' yourself a lot. And these various sensations, like for example, changes in your blood pressure, depend on the type of work [ritual] that is being performed. (D1) When you work in charity, and many individuals in this community help the ill people who come to us, those who aid are capable of feeling the sensation of the participants who need it [this feeling for themselves]. You, like a 'psychic sponge,' can feel nauseous, you can feel the sensations that belong to that individual who looked for us to be healed of a disease. (D2) (Jorge)

D1. Individual states that a longer experience with ingesting Ayahuasca may lead to less discomfort with the physical sensation it provokes, because you will have already worked more deeply in the issues that have brought you to the doctrine. He also explains that the quality of these sensations may be associated to the ritual that is being performed, that is, the type of ritual that is on offer in a specific date (healing, meditational, dancing, etc). In this way, the objective of the offered ritual will also influence people's physical reactions to it, in his opinion.

D2. Individual believes that it may occur an extreme state of merging with the reality of another individual during a ritual, that can enable a more experienced participant to feel the physical discomforts of those in more need. He understands that in this

possibility of suffering for or with another also resides the charitable work that can be performed by those who are *fardados* of the doctrine.

VI - The nature of images experienced during 'mirações' (seeings/visions) triggered by Ayahuasca consumption - the process of preparation for receiving them and their expression of personal, collective and archetypal contents when observing the variable of length of involvement of the individual with the doctrine

A. I do not experience the "mirações" [seeings] today as I used to when I started drinking Ayahuasca. This change depends on many factors, I guess. I cannot tell you exactly what has changed the nature of this seeing, but the manner of seeing is another. Nowadays I have these personal visions, visions that relate specifically to me, to my life, not to other life [she refers to the concept a past life]. These visions refer to my behaviour, my ways of being in the world, my actions, those things that I need to change about myself, visions that show ways in which I could achieve the objectives I set for myself. (A1) In the past I saw a lot of the spiritual side of life, I saw many spirits. When I was younger [she started drinking Daime at age ten] and I drank Daime I saw many spirits, in the same way I am capable of seeing you now. [...] Those were images of other planes, I guess that up to that point in my personal life [while she was a child] there was not much to be analysed. (A2) [...] I believe that, since I got married a lot has changed, because until the moment of marriage I was a virgin, and therefore I had this natural openness [to navigate in spiritual planes]. I am not sure if the change in the nature of images is related to it, I do not know, because beyond this there is all a preparation, and no one is perfect, I am not perfect, sometimes I have my afflictions, so everything contributes for this change, for you to stop having this free access [to other spiritual realities]. (A3) [When she was younger] And Daime started its effect, everything in the room changed, all that structure was not that structure anymore, it was another dimension, there were other people, but it preserved something of the previous structure, it was like if now that we are talking there are many people listening to us, but we do not see them, and they do see us. And in that point of time, when the Daime was affecting me, I could see them all, I saw them coming down, through the silver cord [the life thread], and they would come, spreading themselves in the room. If I looked on the floor I would see them, If I looked at the ceiling I would see them, if I looked to the wall, to the nothingness, I would still see them. And I saw all types of them, serious spirits, crying, laughing ones, I saw deities too, sometimes I would see them. With the passing of time these visions were changing, they transformed their nature and I started diving within myself. I was dragged to the inside of myself. To know who I was, what am I doing here, what is my objective in life, what is really the mission that God has trusted me with? (A4) (Jacira)

A1. Individual admits that the nature of her visions has altered in relation to her consumption of Ayahuasca. She cannot communicate the entirety of her assumptions on the change, but she claims that after twenty-six years drinking Ayahuasca her visions became centred in the ways she conducts her own living, that is, they show aspects that seem to aid her in finding solutions to her personal demands, deepening her self-understanding and self-knowledge.

A2. Individual affirms that when she started drinking Ayahuasca, at the age of ten, her visions would be formed by mythological, spiritual aspects, that were metaphysical. She believes that the lack of adult concerns and responsibilities have contributed for the nature of these images to not be of a personal character.

A3. Individual associates that her virginity, that is, her sexual abstinence, enjoyed as a child had played a part in this possibility of reaching spiritual spheres, giving the impression that a level of 'purity' from desires and the acting on them could be associated to the access to non-mundane realities. She also believes that certain 'flaws' that she identifies in her character may make difficult for her to return to these metaphysical realms, as if there was a personal merit in being allowed to participate in their witnessing.

A4. Individual offers a detailed report on the nature of images experienced in the spiritual realms she claims to have observed as a child. There was a combination between her church's structure with the characteristics of this other dimension, fusing them, and the beings that inhabited the latter would present similar characteristics and behaviours to those that human beings possess, physically and emotionally. There was an impossibility for the individual to stop seeing these 'spirits.' She also observed entities, that were not associated with humans, that is, with features and qualities that were super-human. After time and the consecutive changes brought by it to her process of living, the individual states that her visions became personal, leading her into an introspective exploration of her own inner reality for a posterior better adaptation in reality.

B. When you start drinking Daime you have many 'mirações' [visions/seeings] because God shows us. (B1) In first instance, what do I want to tell you is: - What is it the Santo Daime? It is a path of knowledge, of self-knowledge. We like to think that we know ourselves, but we do not know. We think that we are in one way, but we are in another. (B2) So, when we start drinking we gonna know ourselves, and we will find God, because God is within us. Daime shows you that. God is here, inside, in your heart, in all the hearts. It is not outside of anyone. And this is wonderful, it is fantastic, and with this awareness people go on working in themselves. (B3) (Regina)

B1. Individual believes that God shows through Ayahuasca that which needs to be shown to each person who searches for this experience.

B2. Individual claims that the visions triggered by Ayahuasca are capable to show to its drinker that many wrong assumptions constitute the knowledge that one affirms to have in relation to oneself. Individual states that generally the contrary to that which one conceives to be is the truth about oneself.

B3. Individual claims that while Daime shows to a person who he/she is, Daime is also revealing God to that person, because, in the interviewee's opinion, God is a reality that lives within oneself, in one's heart, and the more one understands one's heart, closer to God he/she will be. It is also given the impression in this sentence that this proximity that is gradually created between God and the individual stimulates the latter to be more eager in knowing oneself (because ultimately they are one and the same).

C. The images evolved [since started drinking Ayahuasca], I feel that they evolve as the individual corrects the things that he/she was used to do unconsciously,

because the Daime brings the person to consciousness. What does Daime do? Daime shows you the things you do erroneously, but that you judged to be correct. What I really see to be transformed are not the images, but the person. (C1) (Agnes) C1. Individual considers that the more consciousness the person applies to the images that surface from the unconscious, the more he/she is capable of transforming his/her presence in the world, correcting attitudes in his/her behaviour. In this sense, as the person changes, the nature of the images that come up in an Ayahuasca ritual will also change, because the more consciously one lives, the less material will be left to be analysed.

D. The first time I drank Daime it showed me my life, myself. Daime answered me questions that I have made before that moment, you know, like children do when they are children, they make prayers to God in heavens waiting for answers (the interviewee laughs at herself). And I received clear answers, very clear, which was very interesting, and I also did my cleansing [the purging] but I was not afraid of it [...] (D1) After a length of time of drinking it, I saw that we are pure energy, and I became aware of the existence of other kind of beings, because in a ritual we have contact with people who have already died, but that have remained attached to this reality [to the world of the living people], and through this contact I understood that we can give them orientation, and believe in the possibility of these exchanges. (D2) Because how can you explain that there are people who have, at the same time, the same vision that I am having myself, and that we randomly will talk and be informed in this posterior conversation that we had exactly the same seeing, collectively, therefore. (D3) (Pietra)

D1. Individual initially had visions of a personal nature that showed her perspectives on topics that were previously her doubts on the nature of existence, and that she kept on asking to be responded by God. Individual claims to have received the responses she was looking for, through the use of Ayahuasca, experience that was accompanied by the physical sensations that are attributed to the Ayahuasca effects on the body (cleansing).

D2. After the experience of seeing images related to her personal context, the individual started seeing images related to a spiritual connotation, that is, she claims to have been in contact with spirits of deceased people, what made her believe that individuals are made of energy, which is immortal and indestructible.

D3. Individual states that some images are collectively witnessed, simultaneously, without efforts being made by the individuals who participate in this 'communal' seeing. Hence, because of this unintentionality that may occur in the expression of images and that reach more than one person, the individual gives the impression that she justifies this possibility through the understanding that they are generated and transmitted via energetic operations, because, for her, these images are energy themselves.

E. There are things that contaminate ourselves, mental conditionings do it, they contaminate our thoughts, because we tend to have bad thoughts and that is something that contaminates us. Hence, you arrive in the work [ritual] and you are contaminated, but you, as a vehicle, need to be ready to receive, to understand, to rise, to raise your levels of understanding, of self-knowledge. If you are contaminated the energy will not have a flux, so that the first thing that Daime does

is a cleansing [purgation], the person is cleansed and then he/she returns. (E1) [...] After this energy, that was stagnated, returns to its flux you start having higher levels of understanding, or you start having the strength to help during the ritual [to help the processes that are being lived by others *daimistas* during the ceremony]. (E2) (Pietra)

E1. Individual associates that the nature of images go from a personal level to a more mythological one according to the work of development that the person sets him/herself to do. Hence, the Ayahuasca will act first in the patterns of thought that are practiced by the person, affecting with it his/her physicality, that is, inducing physical sensations. This is summarized by the individual as the cleansing. Only after this stage the individual affirms that more complex images and, therefore, the understanding upon them can be reached.

E2. When the cleansing is finished the individual states that the drinker can either expand his/her process of inner journeying or help other participants of the ritual in their own journeys.

F. Listen, all this nature and quality of images can be explained in terms of regression [the interviewee refers to the knowledge derived from the therapeutic practice of spiritual regressions, which claim to give access to previous lives], because when you are experiencing a session of regression you first need to understand that it is the spirituality itself that will open to you or not the information that you can access in the 'bank of memories' that belongs to it, to the spirituality itself. (F1) Because sometimes the individual does not have enough capacity for forgiveness, that is, to forgive that which he/she will see, and so, instead of causing healing to this individual, the witnessed situation that he/she has access can cause further damage to him/her. (F2) Hence, "how does this process work [the access to different nature of images]?" The individual arrives to a session, the physical body is in there, the mental as well, Daime is served, if he/she has many dense issues to be worked on, the spirituality will never allow this individual to access his/her Buddhist body, the body of the lower mental plane, and the body of the higher mental plane. Only if the individual goes on creating and developing forgiveness in his/her heart that he/she will start deserving to reach those images. (F3) Hence, it happens like this: you open the Daime session and sometimes in it the individual already has a catharsis, starts to squirm, to scream. First, he/she will be sick, because this individual is unfolding oneself, he/she is coming out of the unconscious, and issues start dawning on him/her. The uterine memory can be reached, and everything that occurred while the individual was inside his/her mother's womb - everything that he/she listened to - from his/her father or from anyone else, everything is vibrating around the womb, and being registered. Hence, let's suppose that the father did not want a daughter, and wanted a son instead, but the baby was a girl and the father constantly harassed the mother, the baby was listening to all this aggression. All these words were in there, this information will alter the consciousness, the character of that baby. In the sequence, what happens? When this individual [who is the baby girl who grew up and now experiences the Daime] sees these events, she is in there, back to those previous moments of her existence, she sees what her father told her mother when she still had no consciousness, but could somehow register it, and she understands why she always had some issues with her father. In that moment she became entirely aware, and she thinks: "- that is why!" So the

spirituality showed that to her, and if she forgives her father in that moment in which the Daime led her to witness, she will open up her heart. [...] She will be transformed, she will have more love within herself. A little degree of more love, but this little degree will allow her to see further, in which she will be demanded more love to deal with deeper issues, she will need to look within herself and find this love that will also be capable of transforming the next stage, and the next one, until reaching the main cause of her imbalance. (F4) [...] So the visions, answering to your question, when the individual arrives here depending on the 'baggage' that he/she is carrying, that will be the visions that he/she will have. It depends how charged and heavy those baggages are, this is proportional to the charge of the visions you will see, and you must learn something out of these images. There are many people who come here and start by having monstrosities as images, bloody sceneries, the individual sees wars, but that is only what he/she is carrying within, in their inner lives, they just need to find a way to decode these messages. (F5) Then you could call Jung, couldn't you? You need to know, to discover the symbology and to use it to transform yourself. To find the meaning of those visions and to transform this meaning into a practice in your day-to-day life, in this way the individual starts to throw these baggages away, and he/she can see beauty in this process. Logically you keep on discarding these baggages until you reach a point in which you can access visions and images that allow you to help the other, to have access to images that speak about the collective, about the communal, the global, those images that refer to the planet. However, first of all you must get rid of your own baggages, you need to see and analyse them, one by one, just pretend that you have done it is not enough. There is always a little baggage to be discarded, if you believe that you are free from them all, then you have other work to do, that is to help other people to carry their own baggages. Hence, it is like this, you will never stop carrying baggages, the work is constant, and the practice needs to be uninterrupted, vigilant, and constant, always. (F6) [...] Concluding, the visions and images are correlated to the inner state of each individual who drinks Daime, and they are to be approached as one would do for interpreting dreams. They can be decodified in their patterns, in their repeated sequences. The visions will show the unconscious patterns that point to the ways in which the person still has not corrected that which he/she should. To have access to these images is good, but even better is to correct oneself on the patterns they reveal. To learn is important, but more gratifying is to correct oneself. To know that which is to be done and do nothing is worthless. Therefore, in acting after you are informed of these patterns you will end up seeing further in your images and visions, because how can you see further if your glasses are full of dirt, they are full of earth? You must wash your glasses. Then, hopefully and maybe you will be capable of seeing further. (F7) (Jorge)

F1. Individual used to work as a past life regression therapist and applies knowledge he acquired in that field to explain what happens to the person for the nature of images in an Ayahuasca ritual to evolve from the personal to the collective level. On this way, he concludes that is not the drinker who decides what kind of seeing he/she will have access to, but a 'highly spiritual' organization of reality that allows for things to be seen or to be kept occult, because this 'structure' is all cognizant, hence knowing and judging the contents that the drinker is capable of dealing with.

F2. In the interviewee's opinion, the spiritual structure that organizes the processes of human living truly understands the drinker who looks for healing through Ayahuasca ingestion, and this 'structure' has the capacity to evaluate and mediate the visions that are to be awakened in him/her. It is intelligent 'structure' that allows the observation of that which will be beneficial for the individual's evolution, and not for his/her further dismay.

F3. Individual divides the object of the body in ascending levels of complexity, that go from the physical body, that in his opinion is the coarsest one, because its composition is mainly material, to the Buddhic body, that is the highest in spirituality, having therefore straight contact with a divine realm. Individual shares his comprehension of the concept of the body, which is based on the philosophy of Max Heindel, a Rosicrucian occultist and mystic, who wrote teachings on Esoteric Christianity. From Heindel the individual takes this understanding that is expressed in the cited sevenfold constitution of the human body, which is connected to different realms of existence (also related to planetary influences) that possess their own density and vibration, in which matter and spirit are indivisible. The combination of the seven bodies belong to each incarnated individual, and depending on his/her level of expansion of consciousness he/she will achieve the experience of higher classifications of these bodies.

F4. Individual explains his understanding of the relationship between the personal process undergone by the drinker during his/her inner journey and the participation of a higher spiritual structure in it. For the interviewee, the first aspect to occur is the cleansing of the physical body (if needed as a consequence to the mental afflictions that pervade the individual) and through accomplishing it, it is possible for the individual (if allowed by the spiritual order) to reach as far as his/her psychophysical beginning goes in this lifetime, that would be represented by an access to intra-uterine memories. If the individual suffered traumatic experiences in it, what the interviewee calls 'the spirituality' will show them to him/her, aiming at a resolution, that is, allowing these memories to become conscious, and therefore, re-elaborated and accepted. This will only happen if the 'spirituality' understands that the individual has already developed a conscious capacity for forgiving in love the harm that may have been applied to him/her. After the forgiveness is conceded, this act will build more capacity for loving within the individual, and subsequently to this capacity for loving and forgiving more will be shown to him/her, deepening his/her self-knowledge.

F5. Individual states that in the arrival of a new drinker to the doctrine the images that will be experienced by him/her relate directly to those emotions and thoughts that are closer to his/her consciousness, as if dwelling in a half-conscious state. The interviewee affirms that when Ayahuasca brings these contents straight into the light of consciousness the drinker will need to decodify their meaning, because they are disguised in a symbolic manner.

F6. Individual believes that depending on the drinker's capacity to decodify, understand, and act upon these images, in the sense of practically healing the aspects of them that keep the drinker imprisoned to the patterns of thoughts and emotions that derive from them, he/she finds freedom of the 'symptoms' that were created by them. Interviewee shares that this process may be aided by the drinkers approximation to theoretical productions dedicated to the analysis of symbolism, referring directly to the work of Carl G. Jung. In the interviewee's opinion, as the

personal healing progresses, the drinker is capable of 'getting over oneself,' starting to be interested in helping the others, that is, in evolving his/her perception of oneself the individual is enabled to comprehend his/her connectivity with his/her family, community, country, world, and universe.

F7. Individual summarizes his understanding on the nature of images, suggesting that they should be approached as the symbology of dreams is. He claims that the patterns presented by the images should be used for the individual's correction of his/her ways of living, giving the impression that individuals live in error. In the interviewee's opinion, the less 'errors' are committed by an individual in his/her living, the more he/she will be capable of having an understanding of life. Because the interviewee emphasises that is not enough to know of the causes that hurt the individual and provoked in him/her the repetitive behaviours which made possible his/her survival, but that at the same time may have caused him/her problems of social adaptation. For the interviewee, when Ayahuasca shows images to its drinker, he/she must act in the direction of change, understanding and addressing the causes for his/her suffering, so that their effects cease to exist, and the individual experiences a new posture towards life.

VII - Ayahuasca ingestion as a possibility for facing one's shadow - open possibilities for the befriending of neglected, denied, or unknown aspects of oneself

A. And it is like it, observe it thoroughly, it is not enough to come and participate in a Daime ritual, to learn all the wonderful teachings that are contained in our hymns, that say a lot, and that preach without the need for a pastor, for someone to come and teach you something. You must only pay attention to the hymns. But this is not enough. Anyone can come here and pay attention to the hymns, but if the individual does not apply, practises that which is taught by the Daime in the 'school of life,' that is, in his/her daily living, with his/her mother, father, and his/her brothers, all becomes pointless. (A1) You must fix yourself, to harmonize yourself, to try to improve, to be a better person, to practice charitable actions. And Daime can heal people, it can really do it. The individual confronts some processes, everyone does. You go deep inside the pitch, you crawl back from it, you must get to know your shadow, you must not be afraid of it, you must first of all accept your shadow and then work on it. (A2) (Regina)

A1. Individual emphasises that drinkers of Ayahuasca should not approach it as an opportunity to learn the lessons contained in the hymns only (which act as a preacher would), but to apply that which is learnt in their day-to-day living, through actions and personal change, improving the quality of the relationship they enjoy with their significant others.

A2. Individual accentuates that the drinker has to develop a critical observation of oneself, that aims at improving his/her behaviours and at demonstrating kindness towards those who are in need of his/her help. For reaching this level of understanding the drinker has to confront and integrate the denied and suppressed aspects of oneself, accepting the pain that is entailed in this process, not mattering the fear that may be created out of this self-analysis.

B. The Daime really shows you, you have been in analysis, you have tried everything, but you were always guided by someone else, to whom you listened to, sometimes is a pastor, sometimes is a guru, or I do not know whoever else, but in the Daime doctrine there is no pastor, no guru, Daime is the teacher itself. (B1) So Daime goes on opening to the person, his/her traumas, his/her personal aspects, but it goes on doing it in the manner that you can take it, because it is like that saying: “- God gives you the cold accordingly to the size of blanket that you possess.” Daime acts in this way, before you get to know it, it is already getting to know you, because Daime is a divine being, it goes deep inside of you and searches, (B2) Daime hunts things inside of you, in your body, all the ‘garbage’ the lies, all that you have kept in there, your fears, and it brings them to the surface, and because Daime is administered in homeopathic doses it acts as homeopathy, and you go on flourishing, and that which springs from you is shown to you. (B3) (Agnes)

B1. Individual accentuates that in the drinking of Ayahuasca there are no mediators of narratives between the brew and the individual who ingests it, making it a very straight forward relationship that does not rely on external opinions or advices.

B2. Individual states that Ayahuasca, for its ‘divine’ and predictive properties, is a knower of the drinkers who approach it, and it will only give them access to images and thoughts that they are capable of dealing with, considering previously their emotional and rational preparation for it.

B3. Individual claims that Ayahuasca actively searches for neglected or denied aspects of the drinker to bring it up to him/her, and that it does it gradually, for not facing strong resistance, which could restrict the assessment of the raised issues.

C. What Daime shows to you is the truth. Honestly, that which Daime shows to you are your shadows, you confront your own shadows, everyone has his/her own shadows, even though we do not like to admit it, they are intrinsic parts of us. The majority of people, let’s say, the average man, “- what does he do with them?” We see something in our personality that we do not like and we deny it, we tend to say: “- No, this is not me, I am good, I am beautiful.” But when we act like it we are pushing your shadow more towards the darkness, inside of it, and in there the shadow grows. (C1) On the other hand, if you treat this shadow with care and you admit that “- yes, I really have this aspect, and I want to help this side of myself to come to light, I want to illuminate it and modify that which needs to be modified,” the perspective is changed. To be calm in front of it, to have tranquility, to understand that this is a process and to believe that healing is a possibility, and that this possibility lies exactly in observing the negative traits of our ego. (C2) Because the mind is always trying to overpower all the rest of us, to dominate, and we need to be aware that the mind lies, the mind lies at all times. “- What does the mind really know? And what are we so fearful of? We are afraid of the unknown.” (C3) (Agnes)

C1. Individual affirms that she puts total trust in that which is shown to her by Ayahuasca during a ritual, and that the main contents which come up in it are the denied aspects of oneself, what also make a person to be exactly who he/she is. The action of not integrating these aspects within oneself are seen by her as a form of empowering them to have even stronger effects in the lives of individuals.

C2. Individual recommends calmness and acceptance in the process of integrating personal shadows, accentuating that a resolution of the process comes only gradually.

C3. Individual criticizes the rational mind, stating that it deceives the analysis that someone can have over a phenomenon, because it attempts to know of everything, although it is generally afraid of dealing with topics that it pretends to know, when actually it does not or it cannot know.

D. I kept on doing my personal studies, and I detected that I had this pattern of being a victim. The poor one. But then Daime has showed me what means to be the “little poor one,” what it is truly behind the mask of the victim, this “poor little me” had a massive ego, that was used for sucking the energy out of other people. (D1) What is it to suck other’s people energy? When you attract all the attention to yourself, because people feel sorry for you, and the person embarks in your ‘trip.’ In that moment you are sucking energy, you are feeding yourself of another. When you become aware of this mechanism at least you have this knowing, you recognize that you will need to work on it, especially because it is clear that each victim needs its perpetrator. And vice-versa, the perpetrator will look for its victim, because one attracts the other, and if you do not pay attention you are always serving as a victim to the others, and the perpetrators, the “little tiranes” as I call them, they will be your masters. Because somehow they show you that which you need to learn to cut through your patterns of victimization. Can you understand me? All these mechanisms they happen in your unconscious mind, you act, therefore, unconsciously, always in that same way, automatically. (D2) (Agnes)

D1. Individual states that she analysed herself also away from ceremonies, and that she was able to detect her main pattern of behaviour, which was shown by the Ayahuasca in its polarity, that is, the role socially and openly played as the victim covered up an ego that strived for the pity of those around her.

D2. Individual explains the mechanism of becoming dependent on people’s attention, that is, how the shadow which is experienced unconsciously through depending on other people’s attention complements the need to be seen by them as a victim. Additionally, she points out to the fact that, socially speaking, the ‘victim’ will attract its counterpart in the pair of opposites, that is, the perpetrator, and that they united will feed their mutual unconscious needs. She understands that the suffering that is experienced in these relationships may show to the individual his/her patterns, that if consciously observed, through the actions exchanged with the presence of the perpetrator, can be avoided.

VIII - The concept of reality during Ayahuasca rituals: All is real, all is illusion, or the experience of the ingestion of Ayahuasca unveils a ‘more real’ reality?

A. In our relationship with reality through Daime everything becomes simpler, we are capable of simplifying everything. Because the most important above all is to be truthful, with oneself and with the others. And to live this truth. (A1) This simplification is derived from the coming out of illusion, I, with 36 years of experience of the world of illusions, I knew everything about the illusions already, and I knew that that was not what I wanted for myself. It did not serve me at all, all those things. So what have I searched for? A more natural life, I let go of superficialities, I do not

need them, I search for the essential, to do what I like doing, to be happy, to help others, to be useful to life itself. (A2) (Regina)

A1. Individual claims that her involvement with the doctrine has led to a simplification of the many aspects of reality, because the relationship one establishes with reality after experiencing Ayahuasca is based on not deceiving oneself and the others, what can be reached through not distorting perceptions of the practical phenomena that life itself brings to the individual.

A2. Individual states that before her involvement with the doctrine her life was based on illusions that for her are classified as the superficialities of life, and that from them she extracted nothing of substance. Interviewee states that in the simple, or essential, aspects of participating in the world she found her peace.

B. What Daime manifests to you is reality. That is in truth the reality, there is no way you can deceive yourself, because it is God showing it to you, and you know how to recognize the truth, you can feel it in your heart, it does not matter if what you see feels good or bad, it is what it is. (B1) (Regina)

B1. Individual does not make a strong differentiation between that which is reality unaltered by Ayahuasca ingestion to the reality she experiences throughout a ritual. She understands that what is seen in a ritual shows events as they truly are, without questionings, independently of the likeness or approval of that who undergoes these perceptions.

C. Listen, when you drink Daime it goes 'polishing' you, until a point that the person probably does not need to drink it anymore. Because you go towards reaching a point that probably is already reached, because Daime does nothing to you that is not already existing inside of you. In this way, what Daime does is to clean you totally, if you allow this to happen, if you approach it consciously and hold what you learnt as a practice for your daily existence. So Daime gives you nothing that was not yours already, if you reach a certain state is because that state was already in you, it is not the Daime that gives that state to you. (C1) You clean yourself to reach that conscious state that is possible to you, and you learn to love yourself more. Therefore, inside the strength of the medicine that Daime is, I believe that you become attuned to the 'whole' reality. In this sense, we here, outside of that state experienced through Daime, are the ones living a parallel reality that we call reality. (C2) (Jorge)

C1. Individual explains the fact that Ayahuasca just brings to consciousness that which is already within oneself, and that it is expected from individuals to reach a point of not drinking it anymore, which occurs when the conscious state experienced by the individual in his/her daily life maintains the ability to avoid repression or denial of psychic contents.

C2. Individual accentuates that a highly functional conscious state of alertness must be accompanied by love for oneself. These combined actions would, therefore, amplify perceptions and connections that the individual establishes with reality, considering more aspects of it, and of oneself in relation to it, abandoning the half-conscious state that he believes most people are accustomed to experience when relating to what they call 'reality' (which, in his opinion, is in general poorly absorbed and understood, given the states of unconsciousness that affect the psychic conditions of large masses of individuals).

D. Instead of Daime taking me inside a spiritual realm, leaving me “silly,” believing that everything is mystical, Daime grounds me in the earth and tells me that life is to be lived in the best manner I can, and that I have to express a good conduct, to be well-educated. To have posture in life, and to know how to discipline myself and the others because love is not that which people generally preach of it: “Do whatever you want and all this flimsiness. No, love must be firm and fair, I see it in this way.” [...] Hence, Daime, beyond the fact that it connects me to reality, maintaining me in it, it makes me to like it [...] (D1) (Pietra)

D1. Individual denies the fact that Ayahuasca develops on her a mystical relation to reality, affirming that Ayahuasca grounds her firmly in the structures of reality. In this way, she diminishes idealistic or dreamy connections to reality, and emphasises firmness in her conducts, that derives from her straight confrontation with the actual facts that compose her existence.

E. Everything is real [either the reality experienced with Daime or without it], because it is happening to me and I exist, so whatever happens to me, considering that it is happening is real. (E1) Maybe Daime shows me another reality that without it I could not access on my own, I would not be capable of seeing it, I would not hold that knowledge on my own. Daime may open that knowledge to me, and in that moment I am living my reality, but in none of these moments Daime devalues my day-to-day existence in the planet, not at all, contrarily to it I would say, Daime shows that this existence is the main point of importance in life. Daime shows to me that I have to live up to my mundane obligations, I need to look after my house, that I need to pay my bills, that I need to be truthful to the people I connect with, that I shall not speak negatively about other people, that I must keep my house clean, do you understand me? That I need to care for my relationships. (E2) Daime is all of this, it encompasses everything, and then it is not because I have a ‘miração’ [seeing] of a winged being that everything in this image is a fantasy or an illusion, or that that is the real reality, and the reality without that vision is a mere illusion. Everything is real when is happening to you, because you exist. [...] Probably in the daily reality we do not capture all the nuances of it because everything is too immediate, and we are fulfilled by thoughts. (E3) [...] Everything that happens to your consciousness is real. Let’s have as an example a person who takes synthetic drugs, he/she sees something, and that is his/her reality, it is all the truth that there is for that person in that moment because he/she is experiencing that. It may be that all those things are happening inside her/his own mind but if he/she is present in that, that is real, isn’t it? There is no lie in it, go and say to that person that that is not real, it does not exist, it is impossible. If the person is living it so it is his/her reality, it is reality for him/her, and it is true. Can you tell me that it is not? There is no categorization of what is less or more real, it is real. When you finish a work [ritual] you finished that moment in there, you know that you need to go home and that there will be the laundry to be done and the clothes to be hung. The kitchen waiting for you. That is real, but it does not mean to say that what happened in the ceremony was an illusion. [...] (E4) There is no contradiction, it is a complementarity, where these two aspects are summed up, and both of them are you, and ultimately there are not two aspects, in a certain way it is only one. (E5) (Pietra)

E1. Individual states her understanding of the concept of reality, comprehending it as that which happens to a person who exists, that which happens to his/her consciousness and through being experienced is given the status of being real.

E2. Individual speculates that Ayahuasca may provide a broader absorption of aspects of reality, reaching perceptions that in the usual states of consciousness the individual would probably not be capable of processing, for the excess of information contained in day-to-day living. Additionally, she claims that even if 'amplifying' the connection with reality in ASC, Ayahuasca does not stimulate its drinker to devalue the day-to-day reality he/she enjoys, because the deeper complexity in the observation of reality provided by it in a trance is only made possible because based on images and experiences which, kept as memories, are derived from the regular states of consciousness.

E3. Individual clarifies that she does not strongly compare the psychic contents that occupy her mind during an Ayahuasca ceremony to those she bears in her day-to-day living, which would lead to a categorizing between what is more or less real to herself. Both experiences are real to her, because she is present in them, and she believes that because she holds less immediate thoughts in her mind during an Ayahuasca ceremony she is entitled to be more mindful in it.

E4. Individual shares that for her what is experienced in the psychic reality has the same status of reality that she attributes to empirically experienced facts.

E5. Individual interprets that experiences from an Ayahuasca ceremony and experiences from her regular routine although presenting different characteristics when confronted are complementary, and are part of one and the same reality, that is, if she has the experience of them, they are real to her.

F. After five years in the doctrine I had a complete breakdown. I lost my own identity, I did not know who my children were, my husband, I could not recognize them anymore. A total depersonalization, I was absolutely lost in the universe, I do not know, it was something mingled with a depression. (F1) What happened was that I came out of an illusion, out of a world that was real, but was unreal, you live in illusion, but then you lift that 'veil' and "AH," you can be swept into another illusion, of a religious fanaticism, and to think that: "- no, I cannot fall into that trap again, into that 'old world,' that is also an illusion, like the reverse of the first illusion." And in this movement you get attached to get attached to these ideas, believing that that is the way, and you dress like if you were a nun, like if you were a saint, you create a social role [a persona], because in truth you are nothing like that, and you stop doing many things, you repress them, you judge the others: "no, because that is a sin." All derived from your own suffering. All the religious dogmas they can come to haunt you, and you re-enact them, even those that were haunting your ancestors, because we also carry our past lives, and I could witness the manifestation of the catholic dogmas first hand, experiencing them: heaven and hell, Christ, demons, all those things came to me. (F2) (Agnes)

F1. Individual shares that she confronted a mental breakdown after five years of being an active member of the Santo Daime doctrine, in which she lost her sense of identity and dealt with the settling of a depression.

F2. Individual claims that she realized that, while abandoning a way of living based on what she classified as a state of illusion - that shared qualities of reality and unreality - she unknowingly built up another way of living that was also based on

illusions. In this second attempt, which felt righteously and led her to behave in a repressed and judgemental manner, the individual developed an attachment to religion, experiencing with it religious fantasies and deliriums. She alleges that the surfacing of religious imagery and symbolism in her process of depersonalization might have been connected to a transgenerational transmission of dogmas by the lineage of her ancestors, or also that these religious afflictions could have been associated to her belief on past lives of her own self, and hence, these inner images could have been derived from these previous lives.

IX - As within so without: Ayahuasca ingestion as a possibility for individuals to comprehend the dynamic interconnectedness between the reality of their inner worlds and the experience they extract/exchange with the external reality

A. You can comprehend that the reaction that the person has under the effect of the Daime is the same reaction that this person has in his/her general life. If the person exposes flimsiness in a ceremony you can be sure that that person has that same flimsiness in his/her day-to-day life. The Daime sums up to your nature, it does not go against it, Daime shows that you need to fight for your own miracles. (A1) You heal yourself, your faith heals yourself, it was not someone outside of yourself that did it, everything is contained within yourself, your change is already contained within yourself, or the willingness to change, and this willingness is essential for you to have. (A2) (Pietra)

A1. Individual affirms that there are no hallucinations involved in the experience provoked by Ayahuasca drinking, arguing that what comes up into the drinker's consciousness is based in that what he/she already nests within his/her psychic life. In this way, ASCs triggered by Ayahuasca potentialize the possibilities of these unconscious contents to be realized.

A2. Considering that Ayahuasca drinking gives to its drinker the possibility of expanding his/her self-knowledge, the interviewee judges that the responsibility for reaching healing is also entirely delegated to the drinker and it starts through wanting a change, especially because the access to inner contents is unmediated by external individuals who could influence the drinker further in his/her change.

B. My son started drinking Daime when he was two-year-old, today he is 17 year-old, and he is very grounded, I do not know if this is derived from the Daime ingestion, because I have two sons and I can see the effects of the Daime in both of them, they are completely different from one another, each takes a different path in life. And the Daime works in them respecting that who they individually are, (B1) Daime does not attempt to change you, quite in the contrary, Daime does not oblige you to do anything, and it is impossible for you to say that a person committed some harm because of Daime. If that happened it was not because of the Daime ingestion, it was because of that which the person had already within himself/herself. (B2) (Pietra)

B1. Individual compares the effects that she has seen Ayahuasca provoking in her two sons, who ingest it long-term, and claims that the brew acts differently in them, that is, accordingly to their own nature. In this sense, she reasons that Ayahuasca

consumption does not homogenize those who drink it, but it acts on them according to who they already are.

B2. Individual denies the possibility that Ayahuasca ingestion would force a drinker to become violent or aggressive without this same person having these characteristics prior to its consumption. She believes that Ayahuasca gives power to those dormant aspects of oneself, but do not generate them.

C. You cannot generalize, Daime is a medicine and it is like a weapon, a weapon in the hands of a madman creates madness, but in the hands of someone who establishes the order and fends off the beasts produces defence. The same is with a knife, that is a wonderful invention, you cut your meat, chop your vegetables, but you can also use it for doing something crazy. So in relation to the Daime you need to observe all the events brought up by its ingestion, and to observe the person to whom Daime serves, the seriousness of him/her. (C1) (Pietra)

C1. Individual emphasises the neutrality contained in the Ayahuasca *per se*, stating that a 'good' or a 'bad' effect will come out of its use depending on the personality traits of those who approach it, that is, depending on who they are and not on what Ayahuasca is.

D. "- What is heaven?" I believe in this way, each person has their own faith, but heaven for me is where you feel well, and you are capable of comprehending things, you will not be questioning anything, hence heaven for me is equal "answers." Because if you are in hell, "what is hell?" It is those unstoppable questions: "why, why, why? I cannot understand a thing." Do you understand me, Giselle? "- That is hell." But now, if you are comprehending the answers, you make your own heaven. Everything is very subtle, and Daime shows you, it allows you to perceive the differences between each of these states, the very many perspectives of a singular phenomenon, and you are capable of seeing that there are many angles to approach it. (D1) (Pietra)

D1. Individual claims that the inner reality, that is, the general state of mind experienced by people and that bases their interactions with the environment determines the reality they consequently live in, as if they did not approach events of the world as they factually are, but as these people are in themselves. Hence, the interviewee considers that Ayahuasca is capable of changing the ways a person observes reality, offering to him/her new angles of approaching it, and, in this way, changing reality itself. Because the reality is also based on the personal perceptions that one draws from it, or projects on it, and considering that one is transformed, his/her relationship with reality will also be.

E. Because Daime is extremely sacred, it is an element that the creator graced us with, through plants, water, and fire, that puts you in direct contact with yourself, immediately. [...] Understand me, the person who drinks Daime will only meet with him/herself, and the imaginary forms that may be created are already in correlation to the creations that he/she has in his/her day-to-day living. And if that person's life is scary, he/she will not come here and see angels, no, he/she will see what he/she has inside of himself/herself. But angels will be here showing to him/her: "- Look, I am here too, can you understand me? I am here trying to help you, pay attention to

the lyrics of the hymns, they are helping you to come out of this confusion, to leave it all behind.” (E1) (Jorge)

E1. Individual accentuates that whatever mental content that is lived through an Ayahuasca ritual already belongs to the person who undergoes this inner journey, there is no invasion of ‘alien’ contents into the process. In this sense, the visions experienced are a testimony to the elements that constitute the meanings that the drinker builds in his/her process of living, for the sake of understanding it. However, the interviewee adds that, by the power of the supporting words and messages that are contained in the hymns that are sung during the ritual, the drinker can find a positive manner for confronting dark aspects of oneself that are experienced, since the lyrics provide support for the inner journey.

F. I was transformed into someone real, because it was a meeting with myself, the Daimon made possible this meeting with myself, because God is within us, I am who I am, with the flaws that I have, without judgement, without considering myself better or worse than anyone, forgiving myself, and understanding that everything is an educational process, a re-education into living, that, unfortunately, no one teaches us about. (F1) (Agnes)

F1. Individual affirms that Ayahuasca ingestion has led her to an absolute encounter with her own self, nothing more nor less than that and that, out of this possibility she grew in self-acceptance. She attributes to the properties of the brew an educational process that showed to her how to live a better life.

X - The inseparability of body and mind in the understanding that Ayahuasca drinkers have from the process they undergo in rituals

A. [in relation to the physical sensations] You vomit the charging of the negative energies that you were psychologically carrying, and in the ritual you put that out. (A1) (Agnes)

A1. Individual believes that the act of vomiting as an effect of Ayahuasca consumption is not only physical, but frees the body from the toxicity of mental contents that pervade the life of the individual.

B. The aspect of the physical sensation depends on what the person is working on, who is that person, and in which stage of understanding of spirituality that person is. (B1) Definitely when the person is ‘dirty,’ and I say dirt referring to spiritual dirt, that is, the person has his/her head in any superficial thing, and life is just promiscuity, the mind is fulfilled by banalities, this person will arrive here, and all these frivolities will be manifested in the physical plane. Therefore, the person will indeed, literally, feel nauseous by the behaviours he/she performs. Other person, for other reasons, can feel ecstasis. (B2) As long as the person develops a mediumship, he/she will be capable to identify the reasons for the discomforts that pop up. All the discomfort points out to something that is not right within the person[...] (B3) (Jorge)

B1. Individual claims that the physical effects felt by the Ayahuasca drinker during a ritual are derived from a combination of factors: A) contents that are made conscious, B) followed by personal characteristics of the drinker in what relates to

his/her behaviours in life, and C) his/her capacity for accessing spiritual aspects of understanding his/her relationship to reality.

B2. Individual associates the moral refinement of the drinker to the physical sensations he/she will experience during the ritual. If there is physical discomfort the same is taken as a reflection of the 'wrong' actions that the drinker may be practising in his/her life, and vice-versa.

B3. The individual considers that the length of consumption of Ayahuasca influences the capacity of the drinker to identify causes and effects of the psychophysical experiences triggered by it.

C. People think in terms of physical healing, and they think of miracles as something outside of reality, but the miracle is for your life, so the healing comes from your consciousness. Healing happens as you go evolving your consciousness - and emphasising here that the consciousness I speak about it is not only related to your mindfulness, which is very important and it is the beginning of all the search, but I speak about a higher consciousness that encompasses everything, the collective. Of your existence with the universe, and vice-versa. (C1) Hence, when you start having this consciousness of the use of your words, of the strength of your words, or of your silence, because silence can speak very loudly, you start having a personal posture, because it is a constant practice until it becomes something natural that you go on reaching, inside of yourself. I also believe that neurons, axons, dendrites, the billions of them that we do not use, can be magnetized, in a manner that science cannot explain up-to-date, and reactivated, what can result in a transformation of the biological body. (C2) [...] Hence there might be a force that is anterior to the physical aspect, without forgetting that when I speak on the body I am talking about the Atmic body, the Buddhic body, the body of the higher mental plane, the body of the lower mental plane, the astral body, the etheric double, and the physical body, that is the last of all these manifestations, endowed by dense energy. In this way, departing from this principle, we are created from these higher realms of spirituality, until it gets to the etheric double that gives shape to your physical body, using the information that comes from the astral body, and there is still the information from the 'library' that is the maternal uterus. Added to this, as I said, there are influences from past lives, and concluding, if matter was created, matter can also be transformed, so for you to be healed you must reach a level of consciousness that is capable of accepting and implementing this transformation. (C3) (Jorge)

C1. Individual associates a establishment of a holistic healing with the evolution of first, the personal consciousness, and second, with the expansion of this consciousness to a kind of a cosmic consciousness, which understands the individual's position within a 'macro-structure' in which he has ascending notions of his/her relationship with him/herself, his/her immediate significant others, community, country, world, and universe.

C2. Individual believes that a diligent practice of self-observation that results in changes of personal behaviour (improving it in a sense of establishing more harmony between the person and his/her agency in the world) can provoke simultaneously a transformation in the cells that constitute this person. This would ultimately lead to physical healing, in the interviewee's opinion.

C3. Again, this interviewee shares his comprehension of the concept of the body as based on the philosophy of Max Heindel. Based on this teaching, the interviewee claims that the more an Ayahuasca drinker raises his/her understanding of the complexity involved in interpreting body and mind as one and the same, the more he/she fights for an expansion in consciousness that will immediately result in the experience of a healthier body.

D. Because there are so many levels of healing, degrees of it, when the disease manifests in the physical body it is the last instance that could have been reached, because the disease starts in the spiritual, and comes down, to the psychological (mental), and then to the physical (D1) [...] (Agnes)

D1. Individual believes that the source of the physical disease is not in the body, which in fact will be the last place in which the disease will be manifested, concretely though. In her opinion the disease first initiates in a spiritual realm, and then reaches the mind of the individual affected, who through his/her mental patterns of dealing with reality will contribute for the settlement of symptoms in specific organs. She believes that the formation of disease is connected to the way emotions felt by the individual are rooted in the organ specific cells (cellular memories).

Appendix E - Tables of the European Structural Analysis (main themes elected)

I - Background aspects that preceded the interviewees involvement with Neo-shamanistic rituals inspired by the Santo Daime doctrine

A. I had a complex childhood, my childhood was quite hard, because I never knew my father, you know, my father was a very big absence to me, because I never saw a picture of him and my mother always referred to him as 'him,' you know. [...] (A1) Then my stepfather came, and adopted us so he made it very tidy, and I found it very complicated, and I was always a bit sensitive, and in London as a boy it was quite hard for me to be sensitive, but what should I be? I didn't know how to be, no male, my male influences were lacking on, all my influences were feminine and I had no idea. (A2) (Ayan)

A1. Individual feels a rejection from the father figure, an unsettled feeling in relation to not knowing him, reinforced by his mother's wounded feelings in relation to her ex-partner.

A2. Individual has a stepfather who does not fulfill his role as expected by the rational and emotional evaluation of his stepson, who perceives oneself to have no masculine references.

B. There wasn't much support financially for a woman on her own on those days, there is not a lot now but there was much less even then. And so it was quite hard, we were quite poor, you know, we were very poor and there was always the sense like, because we had less than most people my mother was always embarrassed, no one could ever come back, if there was a child I couldn't bring friends back to the house, if i met a friend i couldn't bring, they couldn't come into the house, because my mum was always so conscious about what was missing (B1) (Ayan)

B1. Individual as an infant felt the way his mother suffered by being socially judged during her youth both for being a single mother and for not having enough money for financially support her family in the way she desired, trying to hide their lack from external eyes.

C. So that was really the formative thing for me, my sister developed mental health issues at a very, quite an early age, started, she got sent to see a psychiatrist, because everything was so problematic in our house and for a while I nearly followed her, like almost like a career move, I didn't know what to do, my big sister went to a psychiatrist I thought maybe I should go to a psychiatrist. And there 'what do I do?' (C1) And I started to get very confused about what I was meant to be and get quite afraid, you know, and the fear was a very big thing for me as a young person. (C2) (Ayan)

C1. As a child the individual witnessed his sister unable to psychologically and emotionally cope with the situation they shared in their family home.

C2. Individual probably felt threatened by the same issues that caused his sister to succumb and to look for mental health support. Individual started his long-term association with the emotion of 'fear.'

D. [...] Actually at that stage of my life I discovered because I was part of the acid generation, we all, we all you know, the Beatles took acid, I took acid. I took a lot of acid and some amazing things happened, amazing recognitions (D1) but also some things I had no idea how to deal with, and in the end I had to stop because it was making me ill, making me worse. I opened the box and so I squeezed all those things into a box and I didn't go there anymore. (D2) (Ayan)

D1. Individual followed behavioural patterns of his generation, who looked for self-knowledge and self-realization through experiences with acid.

D2. His acid experiences revealed painful and threatening contents to him, which made him to judge that he would not be capable of safely confronting them, hence, he saw himself as incapable of consciously integrating these painful aspects of his existence.

E. Was I just curious or seeking for a specific outcome? I could say that a bit of both. Not one or the other, but I think I was curious and I was interested. Yes, I was interested to kind of meet that healing or that energy that is in that experience, I heard about other people's experiences and it sounded like it was interesting and it was also to do with the collective. I just was very curious and open and interested. (E1) I think there were times when I, a sort of a friend of mine told me of an experience that he had a couple of years before I went to the group where I went to, and he talked about the singing and the dancing kind of holding his experience of healing (E2). In the first time he drank he had quite an experience of shape-shifting a little bit of blowing into an animal form, then he also described how the dancing, the singing and the dancing was there, and he could go into and come out of it but it was kind of holding and so I thought, I always remember that sticking with me [...] (E3) (Sybil)

E1. Individual had a mix of different reasons that were compelling her to look for the rituals, that is, personal interest for healing, openness to the new, curiosity about other people's experiences with it, and interest in the collective reunion which happens in them.

E2. Individual compelled by the musicality, rhythms, and dancing that she would find in the Ayahuasca experience.

E3. Individual comforted by the idea that the collective activity of people surrounding an individual's experience helped her acquaintance to go through an ASC (compelled by the safety that could be found in numbers).

F. I was curious and I wanted to experience Ayahuasca as a drug. (F1) I was not looking for specific answers, I had friends and they were going to shamans to take it because some relatives died and they wanted to approach them through the Ayahuasca, for the ayahuasca to give them the experience of seeing the spirit of the deceased. My expectation was not that, I was on holidays and it was available, so I just took the opportunity. (F2) I did it to enjoy myself, together with my friend. (F3) (Orwell)

F1. Individual wanted to have Ayahuasca as a tool to recreationally explore his states of consciousness.

F2. Individual knew of spiritual and mediunic reasons that moved other people to search for Ayahuasca, but had it clear that that was not his purpose in relation to it.

F3. Individual looked for a stimulation in the Ayahuasca intake.

G. My reasons for considering exploring Ayahuasca was a combination of being aware of its effects and it being available where I was living at the time (G1). I would not say curiosity per se. The timing was right. I did not seek a specific outcome. (G2) In some ways I felt the outcome seeking me and it was therefore my responsibility to open myself up to the process. (G3) (Joseph)

G1. Individual joined his previous interest in to the practical possibility of having access to Ayahuasca.

G2. There was not a specific search neither a specific aim with the individual's approach to the Ayahuasca experience, he appears to be neutral in its expectations toward it.

G3. Individual felt as if himself was being searched by the opportunity that was offered to him, as if something in him was waiting to be revealed by the Ayahuasca intake, and inviting this external action to occur to him.

H. I was looking for some clarity in my understanding of what was my purpose, what was my plan, what it is all about, this external world and my internal world, (H1) kind of, it seemed to be meaningless, too much, and from the childhood it seemed to be as if hiding something which I could not grasp from the words, so I was trying to find the, metaphorically speaking the 'final book' with all the answers to the questions and after you read that book no more questions ever arise, something like that (H2). My own experience was that I do not quite belong to my environment, (H3) and also experience environment as kind of hiding some deeper meaning because all I could see was people walking around and moving, walking and relating to each other, but, everything about daily and simple things, I am talking about my childhood when it seemed that everybody is acting into some kind of role but nobody says that they do it, they just do it (H4). And, maybe they do not know or they do not want to tell it. And what is that role? But it seemed to be that everything is serving some purpose, (H5) I had this kind of intuition, or sensation going together with some feeling of loneliness, of not belonging (H6). (Mark)

H1. Individual wanted to understand what was his role and how should he act in relation to his own life, how to balance his inner needs with the occurrences of the surrounding environment.

H2. Individual claims that he could see no meaning in the experiences lived through the world, since his childhood, and that he suspected that some deeper meaning probably existed beyond the conceptual organization of relationships. Individual wanted to be given answers in relation to his questions, solutions to his ruminations.

H3. Individual shares that he felt an outsider to his own environment, disconnected from it.

H4. Individual says again that he struggled to comprehend the nature of reality, in which he saw no meaning because he - as an infant - could just observe other individuals minding their own actions and purposes without sharing with him the meaning and appliance of them.

H5. Individual wondered whether he was not aided in understanding other people's actions in the world or if these individuals themselves were not aware, were not conscious of their acts within the world. However, even though the individual failed to see how people's actions were connected and meaningful in themselves, he

could perceive that, ultimately, all these actions orchestrated together would serve some purpose.

H6. Individual expresses that somehow there was this intuition/sensation within himself, which pointed out to the existence of an overall purpose in life and action, although when observed separately actions and interactions could not orient toward this understanding. Individual reinforces the claim that he felt lonely and not belonging to his own environment.

II - The aspect of experiencing oneness with everything there is

A. It makes you feel more natural, it is like the simple things you admire more, the water, the earth, the plants, you feel attracted to nature, you feel like lying on the grass and staying just there, on the grass. To have contact with the earth, to be a part of it, (A1) all these deep thoughts come to your mind, like reaffirming that you are just a part of everything, it is not me separated. I liked my experience with Ayahuasca. (A2) [...] In that experience you think of yourself and you think of social issues, because everything is part of everything. You think about your own story and that it is also part of the world, it is related, it is a part of everything, it is connected, all. (A3) [...] These drugs, somehow, they are a way to approach God, in a way, because you are more aware of your senses, of the simple things, and of nature, so I think that those are God, that is God. (A4) It is a very valid experience, it is very worthy because you feel very close to the things, like without these chemicals or whatever that you can take you would not feel it, you would feel like separated, but even being like it, it is nothing new, it is the same way that you feel, but it is a hundred times more spontaneous. (A5) God is everything, it is not a guy up there, it is everything, it is the air, it is the earth, humans, you feel more of it, more energy. (A6) (Orwell).

A1. Individual believes that the Ayahuasca experience brings one closer to the contemplation of the simple things in life as the more important to it and that, in the day-to-day living, become background to consciousness instead of being in the focus of it. He felt as if belonging to the nature, as a part of it, that did not want to separate from it, from the union with the ground and the feeling of groundedness derived from it.

A2. Individual states that also his thoughts and not only his feelings assured to him that he was not separated from other aspects of reality.

A3. Individual sees his interconnectedness with all the aspects of reality, including in it Nature and human nature, that is, his personal story as a representation of other stories that happen in the world, hence, showing the reverberation of the personal in the collective, and vice-versa, uniting him with other individuals.

A4. Individual believes that contact with God comes from an amplification of the sensitivity of his sensorial functions, that Ayahuasca, as a mind-altering drug, can provide to him. Individual sees God as nature, the experience of nature.

A5. Individual claims that Ayahuasca expands the capacity one has to feel about reality, but that this does not make Ayahuasca something extraordinary, as if enabling one to have 'super-human' capacities. He communicates that only that which is already in the constitution of the individual is refined.

A6. Once again the individual tries to describe his concept of a God, explaining it as Nature and humans, as the energy that enlivens both.

B. [...] this sense of something that was bigger, and it kind of gave me a vehicle to experience that which I find like in my day-to-day life incredibly nourishing after in a way that it kind of gave me an experience of source, whatever that may be, or whether it is a real thing or is not a real thing but I know that it exists in this vehicle that experiences, (B1) so I know that is available and I think that really opened lots of doors in my consciousness, and gave me a kind of comfort, and I definitely experienced that in that space and it stayed with me all the way through, all the other times that I drank it, and also it really helped my meditation practice initially, so when I, so that is a bit, yeah, [...] (B2) I know the people who are doing vision quests within the red path tradition, which is more connected to the native american and the peyote paths, and you know, on their vision quest the longest vision quest they do is 13 days and most of them without food and water, but that food and water is offered to the fire and that sustains the people so something is happening in there, because humans aren't supposed to be able to survive that. (B3) For me the answer is in the elemental. And it goes back to things that we talked about like Steiner would talk about, this nature is made of Elementals and I think they are in a slightly different dimension of reality we don't really see each other but there is something there, there is something that holds this material universe together, there is something that holds the illusion. (B4) It is like if you look at people who meditated through their whole lives and learned from the tradition of people who meditated through their whole lives it is not matter that makes the world, it is consciousness, (B5) and I think there is a materialistic science that doesn't really see the central pinning of consciousness and I think that it is something that comes as an insight, when people can be in the psychedelic states or entheogenic states they see that, they see the oneness of everything, the interconnectedness of everything, the emptiness of everything almost. (B6) How everything is here and not here at the same time, and those seem to be the fundamental teachings of reality and they have a mirror in quantum, but they are not experienced when we are in the body, in the form, on the day-to-day level, but actually they are underpinning all the experience so I suppose in some levels they go back to ideas like the holographic universe, or you know, whatever we are experiencing is projected from whatever we are, there is no easy answers within it. (B7) [...] and also this thing about the collective I remember there was a work, that was still early in my work, May work, and on the first night, it was a 2 nights santo daime type of work that was cura and then the cura work, the healing work, I think what I feel looking back on it was purging a lot from a collective consciousness of a particular thing I was supporting. (B8) It was a random road protest movement in the mid 90s and I really felt that energy and a lot of other energies related to my kind of work in class, childhood, in the teenage years, these energies from the teenager, and the rising of sexuality and the male and female forces you know like rape and these things and then there was a lot of the collective that that night was purged. (B9) It was very very difficult work but I really felt that my mind kept going to these images that had these resonances and there was a very strong colour, the colour is kind of like I still sometimes get it, like a purply red black, (B10) and I associate it with the jackal, like this sense of this jackal energy is quite like, yeah, so it came out in that way, and I could really resonated it with the

particular culture, like a bit of a sneery you know it is a bit attacked and it is maligned like a bit to defend it is like sneering and snarling and it very much like felt like that and I can really relate that to the collective I felt (B11), it happened to a lot of the people involved in that road protest movement there was something that attracted them to it, and it was also something that they manifested in it, but it was also something that had a toxicity to it, and that was very interesting and strong work and I still can connect into that energy in the medicine but it is very different now, to me, (B12) but it is kind of like the shitty end of it, and so if I am sat in the toilet and not feeling very well, but I see it very much as a purgative energy (B13) and I see very much in a way quite positively now when it comes to me I am like, ow it is that again, and then there is the breathing within, allowing it to transform, rather than go ow I don't like this and trying to push it away, do you know what I mean because it is a bit frightening, (B14) but it is also something that I think very much associates with that DMT, that letting go of the body, and of letting go of the idea of me and my story that thing that is challenging, it is challenging to our sense of individuality, of safety, our sense of being a body, all the things that we have to let go of, and so it has a frightening thing to it, but it is also an aspect of consciousness where all the things have happened to everyone, and can be accessed so we all have our resonances and our stories about truth, about what happened to us, (B15) but then within that resource the collective is like the, it is almost like at some levels an entry point into the consciousness of the collective, and so everything is possible there, it is like I always talk about the astral, everything exists there, everything is there, and you can enter it, and that is partly connected to the bit about getting lost, you know, in those things, so I think a lot when I have had visions or experiences that I have felt a bit more substantial it is entering into that realm, so I didn't know how much of that kind of makes sense. (B16) It is like the reality of the universe, it is like this fractal, that you are entering into of the fractal, and from then lot of things can be experienced, envisioned [...] (B17) (Sybil)

B1. Individual considers oneness as a feeling that connects her to origin, to source, something that is beyond her ego and is felt as beneficial to her personality, and does not need to have attributed a status of reality to cause an emotional impact that stays with her.

B2. The feeling of oneness is interpreted as something that can be tapped into by the individual both in Ayahuasca rituals and in her meditational practices, as if she has 'learned' how to feel it, accessing it. Oneness is also approached as a state that has taught her consciousness to be complexified in the sense that it 'opened lots of doors in [her] consciousness,' probably highlighting interconnectivity between aspects in which she probably and previously has not seen correlation.

B3. Individual gives examples of friends who by their religious/spiritual practices stand for her as evidences that beyond our understanding of explainable phenomena, there are events happening in socio-historic contexts that reason alone is not capable of explaining, or it would bluntly judge as impossible to be happening. This instantiation is given as to support that there is a background source of experience that sustains phenomenological, practical, experience, being that the former overcome the rules of existence and manifestation of phenomena which are applied to the latter.

B4. Individual names the supernatural forces, energies, or entities that she believes to be responsible for the parallel, background, ethereal reality that exists supporting

the expression of the phenomenological reality (all that is visible and/or palpable, hence, perceptible by the senses), as 'elementals,' which are discussed in the work of Steiner (1922) as 'etheric forces and beings,' who inhabit the 'elements of earth, water and air,' and the 'higher elements of light ether, chemical ether and life ether,' forming the 'spiritual foundation of nature which external knowledge does not reach' (Lecture in 28th May).

B5. Individual clearly conceives that what creates reality as one experiences is consciousness, and not of the materiality that is a derivative of it, since the brain/mind translates sensory-data because the constituents of matter have absolutely no physical structure, that is, matter is formed of atoms (protons and electrons), hence empty space and electrical spin. She bases her understanding on the knowledge acquired and expressed by meditators who have, before quantum physics claims were divulged, affirmed that reality is a mental construct of the observer.

B6. Individual emphasises the delay of materialistic sciences in catching up with the concept - and its applications and consequences - of the also immateriality of the objects that compose the universe, immateriality which is experienced in the ingestion of Ayahuasca (that she states as coming through an insight, appearing not to derive from an intellectual interpretation), showing with it the paradoxical atomic emptiness of aspects of reality and the interconnection that consciousness can draw from them, when analysing that which constitutes the individual's life.

B7. Individual accentuates that while incarnated, hence, embodied (and not existing just as a 'spiritual being'), the presence/non-presence, materiality/immateriality of objects and relationships between them, postulated by consciousness, cannot be experienced in ordinary states of consciousness. However, even though she admits that Ayahuasca provides this opportunity to the individual, reality is seen as the individual is herself, not separated or distinct from it.

B8. Individual cites an event in which her personal experience of the Ayahuasca reflected the psychological approach of a collective issue that was overwhelming her consciousness, as if the consciousness of the group, as an entity, was intruding and guiding her awareness, instead of being considered by her 'personal' consciousness.

B9. Individual comments on two occasions in which her affective and rational identification with group issues came up to her in an Ayahuasca ritual, and she could do her cleansing from the collective aspects of these experiences which were still impacting her, probably in a negative way, that is, she most likely could not evaluate what in her thoughts in relation to these two events were representative of her personal understanding of them, or of what she calls the group consciousness of it.

B10. Individual states that the psychic content which referred to her work upon collective issues that were occupying her consciousness were not seen as the association of concepts, but represented by a colour.

B11. From the colour which popped into her mind in the ritual, the individual, through association, arrived at the concept of an animal, which through its attributed behavioural and symbolic characteristics could more precisely define and give shape to the collective energies and impressions the individual has felt as still dwelling in her consciousness in relation to the experiences of the past she had with these collectives of people.

B12. Individual conceives that the same emotional characteristic that attracted people to participate in an unspecified road movement, was manifested by them in it, as if illustrating the inseparability of projective and introjective identifications. She could observe the negativity that permeated that experience but, in her opinion, she is personally detached from that energy that previously and unconsciously has made her to also be attracted and join that particular collective manifestation (and, consequently, also free from the collective pull).

B13. Individual directly experiences the inseparability of mind/body, sharing that the disgusting mental and emotional states she was confronting during a ritual culminated with her purgative defecation during it, caused by the Ayahuasca intake.

B14. Individual shares that she has learnt to deal with the energy of this collective content when it comes to the attention of her consciousness, opening herself up to it, instead of trying to avoid its confrontation, what becomes more painful to her.

B15. Individual comments on the dissociation that consciousness may go through from the individual's own body and from the narrative, evolving story of the self, when undergoing the Ayahuasca experience, what is challenging and in a certain way, scary, to the ego. However, she explains that it is exactly this letting go of the personal story of oneself that allows the individual to realize how what happened to one can be observed as typical when analysing the impersonality of the many, the collective. This observation causes in the individual a sense of connectedness and of lack of separation to others.

B16. Individual explain how she understands the concept of oneness, what in the Jungian perspective would be represented by the *Unus Mundus*, the realm in which opposites are combined, everything is possible, what she justifies as being the aspect of reality in which she has had the more substantial experiences of her Ayahuasca ingestion because truly distinguished from ordinary states of consciousness.

B17. Individual compares the realm of oneness, of the *Unus Mundus*, and the possibility afforded by this realm for 'containing' and 'sustaining' all personal/collective experiences available to be undergone by individuals to the theory of fractals, which demonstrate the mathematical never-ending repetition of similar patterns.

C. I think we come to a point where we come to something shared, something that is more rooted than the individual, you know, something far more rooted, nobody, nobody, it does not belong to anybody, it is like going back down the branch to the trunk that we all are on, and this feeling of rootedness is so firm, I have never felt it so firmly in my life (C1), when this voice, it is not like God out there, you know, and I must reach God or heaven. Heaven, divinity is this thing, we are rooted, at the core of existence itself, we can never be away from that, because it is the force of life, it is the force that makes flowers grow, the force that just allows me to even have an idea of a self, you know. (C2) This fundamental thing that, you know, as soon as we come into being as an infant born or something, it is just this, this energy of existence itself, has its roots not in something saying ow lets something be like you know, that voice is my voice, but it is my deepest, wisest part of me, but I actually believe that that wisest deepest part of me is inseparable from the deepest, wisest part in other human beings, (C3) whatever name they give to it, whatever story is attached to it, there is something at the root of existence, that connects us

completely and that is so clear to me now and I feel the strength of that and I don't always understand, you know, someone says oh, what happens to you after you die, I don't know, I haven't died, I don't have a memory of it, if I have died before I don't have a memory of it, you know, I have stories, or imagination, you know, there is no empirical thing that I can say oh, this is what happens, you know, everybody got a story and everybody will give you a story, for me I don't know, but I know that it is ok, because it is bigger, deeper and richer than anything, any concept that I can bring to it, and I have been given a glimpse of that, like a glimpse from a mountain or something, you know, the feeling of awe, you look over, wow, I don't have to understand that, to know that is big and that my life is rooted in this, that is bigger, deeper and richer, than anything, than any story, explanation that I can never bring with my mouth, right? (C4) [...] But somehow I think that it is connected to something that is deeper than me and the idea of the self you know. So this is what it showed me. And my journey. I have done all this different workshops, psychological things, meditation groups, different gurus in my life, and they were good in many ways. And there were things I learned from each of them, the medicine, the experience made it all shine from me like different poems, it helped me to accommodate different religions, traditions, how to find coherence in the contradiction, yeah, the massive contradictions yes, you know, everyone this is the truth, no this is the truth, no this is what you must believe, no, this is the real truth, this is what you, this is the book you must read, this is the guru, this is the teacher, this is the messiah, oh god, you know, how to get through all of that and find value, because our whole language, our whole conceptual apparatus is built of clusters of complex aggregates of meaning that are built in all these different forms, we cannot separate ourselves from the Christian story, the Buddhist story, they are all in, the nuclear physics, every tradition, (C5) every explanation, you can be convinced by all of these things, because them all have a kind of coherence, they cannot all simultaneously be true in one sense, and yet somehow I found that for myself, in this acceptance of this, the thing at the core of everything, now I could do anyone's dance and I would gladly celebrate but I won't be a prisoner of any, I could never be a Christian, or even a Buddhist, or a this, or a that, or everything, I could do the dance with them, and celebrate with them, the unknowable, the ineffable, the thing that we feel but can't describe (C6) [...] You know, there is a kind of an unknowable, the infinite ocean of the unknowable, as opposed to this tiny little pinprick of the sum of all the knowledge I was able to gain in my life, with all my studies, and all my interests, and all my pursuits, I have achieved this, I can talk about this, that, it makes good after dinner conversation, and fabulous debates, and sophomoric enquiries (C7) but I, the comfort, the peace, it is not answered in that way, I cannot reason my way to peace, it is not something I can learn, oh, if I read the right book, I will find it in a piece, someone will tell me the answer, it is still somebody's story, a description, it may be useful, it may help me see where to make some changes that would be helpful to me, all the best philosophers, all the greatest thinkers in the world I read many of them, and the great poets, and playwrights, but there is a point which this, all that I can ever know in one lifetime will never ever get to the bottom of it, and my peace has come through my peace with that, you know, I am at peace with what I can never know, (C8) and so what is it, it is again coming back to this thing, of what do I know that no-one told me, nobody explained, I did not see in a video, or a film, not in the classroom, nowhere, what is it that I just know, and of course I have described

it, it is this flick, it is so core, I do not think that anybody does not have this in them to find beneath the layers of thoughts, ow I should be this, maybe i should be a, or am I this, I like this or I don't like this, you know, we define ourselves as in our preferences, in our hopes, in our fears, and all that stuff is there, (C9) you know, but it does not define this experience anymore for me, that is the freedom that has been given to me, it is the freedom, the freedom from being completely caught in my own trance, the trance of self, you know, this trance of, it is important to have self, to be, you know, I have a name, so that is convenient for people, I have a story in my life, I was born in such and such a time, and this is what happened to me and these are the things I like, and the things I don't like, but what is it that, if, all that whole story was taken away, you know, if I could just suspend that story for a moment and just be in the experience of my own being, what kind of knowledge is that, what is that knowledge, that is a knowledge that is not even verbal, but I have to use words to describe it, and so the moment I try to describe it, it is going to be a poor replica, a representation of the thing in itself, you know, and this thing in itself that is my experience of being itself, flicker of consciousness, and getting back to that, it is a place I can always go [...] (C10) someone said me once, he was a priest and he said to me once when I was lost at a certain point in my life, you know, and looking, so I was going everywhere and looking what is it I can do? Believe in me, I tried all, you know, and he said, oh, don't spin your wheels, it is an american saying, but actually dont spin your wheels just stop, simplify, let settle, go back to what you really know, which is just this, simplicity inside, the roots of your being, and then, it transforms everything, so when I get lost in my own stupidity, or lost in my own blindness, or lost in my own reactions, lost in anything, because I do, I am a human being, I always have this coherent point that I just have to remember to get back to, to restore, to reset back, it is coherence and then everything is ok, (C11) I will deal with this, practical things, you know, sometimes the world comes crashing in, oh, it is the end of the world you know, but with this, it is like: what do I do if the end of the world comes? The thing is like, ow, what do i do now? To 'do now,' do now. (C12) I feel very privileged in my own journey, to have been, have one of the thicker cups for me to see my way to restoration, foundation, but I do not believe that is anything that it isn't present in everything, so for me, the outcome of the Ayahuasca experience has been coherence at every level, psychological, spiritual, physical, learning to live more healthily, more respect for my body. To be generally free from the worst of the cravings, to put desire in its place. How grateful I am to have this freedom to be free, it is so good to me, now it doesn't matter anymore what people think because I will try to help where I can, but if I am not the person to help them that is ok as well, I don't have an agenda, I don't need to help anyone, I am glad to help anybody with my experience if I can, but I don't need to messianically inflict it upon anyone. (C13) [...] I can be both ow, why I am so hopeless or giving everybody the illusion of my own grandeur, they all exist inside me, like the noble prince, he is there, so is the wretched beggar you know, the lost person the found person, every conceivable being exists within me, I know that truth, and sometimes they show their faces you know, the stream of experience the moment [...] (C14) but I am infinitely freer than I have ever been in my life before of those kinds of distraction, those kinds of delusions, they never go away, you know, they never ... we are human beings we cannot stay permanently conscious and aware, but having a point to return to, gives us a chance of bringing some awareness, this restoration to this

point of awareness, it changes all the time, but it is unchanged too, it is like, it is so vibrant, it is such a core, it is the thing that drives my breath, or drives the flower, it makes the clouds, it makes the rainbow, you know [...] (C15) Because this point of reference is there, that has changed everything for me, it means I spend very little of my time compared to how I used to spend my time caught up in my own tunnel vision, it has transformed everything, I live mostly quite joyfully, I can be upset by something or someone or by some news, I accept all the emotions that I feel, I accept my discomfort, my discomfort cease to be so uncomfortable in this acceptance, there is a really major transformation that has happened in my life, between where I was before these changes which did not happen overnight, there was a process, and a journey to make, struggle, rejection, acceptance, but it came a point where the balance tipped, and the sense of fullness and completion, and peace became so present that is hard to be lost for long [...] (C16) [...] It is something so, so root. If I could do anything to anybody, in any simple way, would be to help other people to feel their own connection to that part in themselves, not through me, you know. I have nothing to offer in that respect, nothing, I have my own story, my own stupidity, my own ignorance, my own nonsense, you have to go through yours to find this but it is there. I can tell you it is there and I have absolutely no doubt it is there, about this presence, it is so secure in me to know that that is there. Everybody has to connect with it through themselves, and no-one can give it to anybody else, I know I can't give it to anybody, I can only say try, try and look this way, feel your way to this, with the best words you can find but you will always going to be inadequate, because this is much deeper than any words I have to tell myself, let alone somebody else but I will try because is the least I can do. Because we grow by our ability to share. I am not magic man, But I can tap into the magic that I know that we share, with everything, every being, and hope that I can bring some help to them (C17) [...] (Ayan).

C1. Individual speaks of an aspect of existence that goes beyond the individual, that unites him to all the other individuals, and that exists without 'belonging' to anyone, even though it admits access to them into it (regardless of who they are). This aspect of existence is metaphorically compared to the roots of a tree, meaning that each person with their own individuality is a branch of the tree (demonstrating with it differentiation), and hence being initially supported by the same trunk, but fundamentally dependent on the tree's unseen roots. These roots are the space of oneness, and the experience of it during Ayahuasca intake gave to the individual a conviction in the existence of this 'space.'

C2. The oneness between all individuals and things is, in the individual's opinion, God, divinity, heaven, and it is represented in the rootedness of individual's in and within the core of existence, in a force of life that enlivens plants and individuals alike.

C3. The oneness put as an energy of existence itself, that is rooted in the wisest remarks an individual can express, but that does not reflect the wisdom of the individual, but the wisdom that can be shared by many individuals, without with it belonging to them. In this sense, wisdom is shown as something personal and impersonal because it departs from the individual but it somehow can be accessed and demonstrated by other individuals, without becoming their property.

C4. The individual expresses that there are many terms attributed to this 'something' that is at the root of existence, and that connects all that exists in it, and that he does not attempt to attach neither an empirical explanation to it, nor an imaginative meaning to it because he feels the strength of it and he has had an experience of it. This experience is compared to the feeling of reaching the summit of a mountain and observing in awe the magnificence of it, that does not need to be expressed, but felt.

C5. Individual presents Ayahuasca as something that has accessed and connected the fundamental meaning of all the tools the individual has used for exploring self-knowledge, steps that had offered to him good information, but that remained in him as if not correlated, dispersed. The individual considers that it was the Ayahuasca experience which taught him to find coherence in the contradiction, in the disputes for truth that happen in all the religious, scientific, and philosophical currents, and that, in one way or another, intersect the individual's personality, which, even without voluntarily complying with them, is embedded in his existence, that precedes his own.

C6. Hence, it was his Ayahuasca experience which made him experience in the core of everything the feeling of that rootness which inhabits all that exists, and that allows for the individual to accept the contradictions in the expression of them. It was also in this perception that he understood that he could associate with any religion without becoming it, in the celebration of the pursuit for the ineffable and the unknowable that base differently each of these systems of belief.

C7. Individual speaks about the immensity of that which is unknown to one, and the limitation of the things that are known to one, who sometimes may feel enchanted by the little one knows.

C8. Individual affirms that is not through knowing and reasoning that people will find peace, not through reading that which was written for another or listening to what one says because all these things they speak directly to and from the individual who had confronted his own path, hence being mostly personally applicable. The individual also observes the limit of time present in one's life for knowing of many things and claims to be at peace with that he will never know.

C9. Individual bases his peace in his feeling of this rootedness of everything that is in a life force, which was not learned, explained, or acquired by him, and so what is it, that he believes to be present and accessible to everyone - the oneness as peace, peace as the oneness, and the peaceful acceptance of that which will never be known, beneath everything that they try to rationalize, or use to define who they are.

C10. Individual states that this inner feeling of the rootedness of everything there is has also liberated him from the obsessive need of knowing and affirming the self, his story, the events that happened to him. Because in this awareness which comes to him by the feeling of rootedness connecting everything that exists the peace that happens is not explainable, because is based in his experience of beingness and beingness in it, a rapid movement that happens to his consciousness, and a mental state he can access when he needs it.

C11. Individual considers that for finding peace and tranquility one has to become one with this inner feeling of simplicity and rootedness that everyone has inside, finding coherence within oneself, and not in the ever-changing phenomena of the world.

C12. Individual states that when the world appears to be ending, one must do something, instead of thinking on things and solutions.

C13. Individual narrates the outcome he had from his Ayahuasca experience: coherence at every level, psychological, spiritual, physical, leading him to have more respect for his body, abandoning his addictions. It also appears that, before his Ayahuasca intake, he had some inflation with the archetype of the saviour, attempting to help all and at all times, feature that became integrated and contextualized by his involvement with Ayahuasca.

C14. Individual reconciles opposites within his own personality, he can see himself as both, the positive and the negative aspect of a same character, or occurrence, and he uses this bipolarity of characteristics fluidly into reality.

C15. Even though the individual states that he acknowledges and relates to the bipolarity of states within oneself, for him this is not his biggest victory upon his own self because for him this freedom comes from not identifying with any of these manifestations of the ego, but to be in touch with that which enlivens him and everything that is because this rootedness is not an illusion, but the feeling of beingness per se, unqualified.

C16. Individual explains that because he has 'this point of reference' of the rootedness that connects all beings of the world, given to him by his involvement with the Ayahuasca, he can distance himself from his self-centred, limited, perceptions and analyses of phenomena, what has transformed both himself and life. He also discusses that the change he achieved through his consumption of Ayahuasca happened gradually, through a process of continuous working on oneself that nowadays can be reached when he needs it, returning, hence, to a sense of peace, fullness, and completion.

C17. Individual believes that the biggest help one can be offered is to be somehow guided into access to this realm of one's own beingness where there is this undeniable feeling of the oneness, of the connection of everything there is. He also believes that by doing this to others one grows, and that when and if he does it, it is not a capacity that he possesses, as if his technique or magical gift, but he does it so in accessing what he already feels in himself, and try to orient people to reach the same awareness.

D. I access a matrix in which I don't feel as a body, but I know that I am there, I am like just consciousness, I am aware that is me, I am not aware in the sense that I am rationalizing in there, like where is my body, do I have my body here or not, but I know, ok, I am, yes, I am here, (D1) it is this experience of I-amness, yes, I am consciousness, I am myself, I am my identity, I am this person as I know myself, (D2) I am in some sort of experience in which people are interacting or a 'nature experience,' like to see some sort of eruption of an energy in the plants around the tent somewhere, in the nature. (D3) (Mark)

D1. Individual experiences oneness as the primacy of his own consciousness, in which his body appears to be as non-existent because what is prevalent is the feeling of being a consciousness that observes and registers, but that is not using reason to affirm its own existence and manifestation. It is as if an awareness that affirms existence and presence without the need for rational justifications for the expression of them.

D2. Individual sees the matrix of existence as an affirmation of his status of reality, of his beingness, of the experiences lived through his life that gave him opportunities to build and identify oneself as one is.

D3. This matrix is experimented by his I-amness in relation to his interaction with other people in the ritual or with his exchanges with nature, nature that manifests its bursts of energy when the individual is under the effect of Ayahuasca intake.

III - The nature of images experienced during 'mirações' (visions) triggered by Ayahuasca consumption

A. I had a nice trip, I have memories that I had fun, I had a lot of hallucinations, but I quite enjoyed it, because I do not get scared, I know what it is, who I am, so I just enjoy it. I had visual hallucinations, like the floor was wavy, or I saw lights, at some point I saw my friend's face with a lot of shapes like if he was painted with signs you know, like if there was makeup on him, like fluorescent, you know like these psychedelic things, that it moves, like spirals, geometric shapes, all these sort of things, and moving. (A1) I saw my personal issues also, and you think you can understand everything, and maybe you can't, (A2) you go with the past, you analyse so many things, thoughts are presented at the same time and you can figure out everything, you have this sensation. (A3) (Orwell)

A1. Individual claims not to be scared by the 'hallucinations,' and visions he experiences during Ayahuasca rituals because he knows who he is, and Ayahuasca cannot change this. In this sense, he says that he enjoys himself through it, and describes some of the visions that filled his mind during the Ayahuasca intake.

A2. Individual states that Ayahuasca has showed him aspects of his past, and that he had the impression of understanding the sense of everything in it, but it was not sure if this sense is to be believed.

A3. Individual says that this exploration of the past is made of thoughts - which are shown to one - allied to the sensation that you are enabled to understand the interconnection between them in a way that probably was not observed in his ordinary states of consciousness.

B. I hear a woman sing. I tried to find her and she was a tree. Her human form depicted the bark of an old tree trunk. She had white hair and the most tranquil and mystical voice. Her singing allowed me to relax. (B1) The only images I saw were those of seemingly random shapes: lines, dots, triangles, circles. Whilst within the process they vaguely had meaning but not afterwards or at least it, by then, had escaped me. (B2) (Joseph)

B1. Individual shares characteristics of his vision, which in a way demonstrates the merging of human to plant form, in an indecision whether it was a singing woman or a singing tree. Individual found relaxation in his vision.

B2. Individual shares that he saw geometric shapes during his Ayahuasca experience and that the vague meaning they had during the course of the experience was not retained in him afterwards.

C. I know from my energy healing work that I think our sense perceptions or we might call it ESP, I think they operate through the senses that we have, the five senses, but they operate differently in different ones and then you can test people for kinesthetic you know, all these different things and I, I think I am quite kinesthetic and auditory, so my sensing of that world is primarily auditory and kinesthetic so visually, definitely. (C1) But they are not just visions, they are all the senses. (C2) And often there, one of my first few works I would see this particular meditation teacher, he is very, very good, very connected at his heart, it is a lot of Jesus energy but it is also very like a simple meditation teacher, he is not just intellectual, he is very heart-centred and I would see him in this kind of red bowie rainbow energy just skipping out of this kind of love energy, but also intelligent you know trying to support people to meditate and to progress on that path, [...] (C3) (Sybil)

C1. Individual tries to explain that the visions experienced through ASCs undergone because of Ayahuasca intake impact all the sensorial capacities of oneself, and that, originally, all individuals present different abilities in what concern these sensorial interactions with the environment, that is, some people, like her, absorb more of what she hears (auditorily) and by carrying out physical interactions with the things to be known, touching and manipulating them (kinesthetically). In this sense, those are the initial and main ways the visions of Ayahuasca approach her.

C2. Hence, by the explanation given in C1, the individual emphasises that the visions given by Ayahuasca are not only visual, but olfactive, auditory, kinesthetic.

C3. Individual shares the personal characteristics of a figure that accompanies her through her Ayahuasca experiences, that is, the vision of a man who presents thinking and feeling functions in balance, that she associates to Jesus.

D. [...] but what I am trying to say is that I lost my, kind of, that in the process of doing Ayahuasca I was aware of my environment and my surroundings, and kind of myself, but there were moments when I was falling into some kind of world, matrix of some passing by thought of fear, or the memory of some guilt, passing by, becoming as if, as reality, like some sort of experience (D1) and I am there, kind of, I am there and I have had these experiences of having to come through some sort of lesson, eternal lesson, in some sort of experiential way when I drink Ayahuasca, (D2) at the same time I am dancing, drinking, and singing, I am trying to sing, of course they have this book, they were giving me these books and and I had to follow it, at least try to follow the songs, and the rhythm of the dance, and I remember I was trying to do that the best as I could but at the same time I was just losing awareness of mine ..., almost losing awareness of that dance and kind of being on that emotion (D3), very strong emotion, usually very strong emotion that 'I am going to die now,' I am going to die soon, I am just gonna die and then there is some situation of some boy who wants to kill me and I resist, I don't want to die, but it is so hard, so hard, so heavy, so heavy emotionally, and so sad, physically also, hard to breathe, (D4) and then suddenly I decided, I remember, decided that ok, I give up then, I give up, ok, fine then, if I am to die then fine, whatever, and I kind of die and suddenly I just realise that I was still there, I was still dancing, I was stomping to the left and to the right, and everything suddenly becomes a big ball of fire, a big ball of energy broken into lots of pieces and it spread over all this people and me and suddenly everybody is like: OH, and they uplift, it looks to me that everybody had suddenly woken up, and the rhythm caught up to some more amp, and then

everything went again nicely, and I am here, I am very present, and after that I felt that I really lost some really heavy, big weight of some sorts (D5), and sort of some deeper meaning than just an ordinary trip, you know, but at the beginning, in my first few rituals, it was more hallucinogenic, more like mushroom and LSD, where I could see through, they became less and less hallucinogenic, or maybe they were the same hallucinogenic, but for me, it all became more serious, it kind of became more, (D6) I just feel a little bit kind of dizzy and then I get back into the focus and into the song, and just keep on dancing and singing, and trying to do it better, and then kind of to be more aware of the meaning of the words and songs and meaning of the ideas about gratefulness to nature and participation with each other, in simple, pure footprint, or attempt to have a pure footprint on earth, things like that, which mean to me a lot [...] (D7) (Mark)

D1. Individual states that although he had awareness of his environment and relatively of himself, as a consciousness, in some moments he would surrender himself to 'the world contained in a thought,' to this matrix that, in his case and in this example, impacted him as fear or guilt. These emotions contained in the thoughts accessed by the individual would then become his reality, become his experience of reality, and not just a thought anymore.

D2. Individual classifies the experiences he lives through that what initially are miracoos caused by Ayahuasca as lessons given to him, which are eternal lessons, that are lived through an Ayahuasca ritual, and not thought about.

D3. Individual explains that at the same time that he is having his miracoos, that is, while his passing thoughts become an experience for him, he simultaneously must adapt himself to the background of his experiences in which the ritual demands from him the singing and the dancing. In this sense, he accentuates the difficulty involved in sharing his awareness between the activity of the group in the ritual and the pull he feels from the emotions that occur within him in relation to inner thoughts and experiences that occur together with the external demands he must attend to.

D4. Individual shares one thought of his that became an experience of death while in an Ayahuasca ritual, sharing that in this experience both body and mind were equivalent, that is, if the mind experienced emotions that were heavy to it, while the body was also physically struggling to cope with the experience of the moment.

D5. Individual shares that in the moment that he gave in to the course his miracoo was taking, hence giving up on resisting the outcome of it, he was as if delivered back to the reality of the ritual, and that the individuals who were celebrating it became as if integrated in his own experience of the miracoo, merging into it. In this way, miracoo and his participation in the ceremony were transformed into one, that is, his inner experience was superimposed in the phenomenal web in which he was embedded.

D6. Individual shares that in his first rituals his experience of them was more associated with the experiences he had had with other mind-altering substances. He states that his first involvements with Ayahuasca gave him more hallucinogenic experiences that, with time, became more serious, less distracting and with more depth of meaning than 'entertainment.'

D7. This deeper meaning would involve the learning of interacting with people and with the environment, causing no harm to them, becoming lighter as a personality.

IV - Ayahuasca ingestion as a possibility for facing one's shadow

A. I put that down, and avoided going there, and the fear was just too great, I unlocked some deep fear I never knew (A1) so then, of course, in the course of life we do all of these workshops, you take interesting things, encounter groups, seminar training, all these different things that we do, meditation groups, everything, a lot of psychology stuff, you know, because just as an inspiration, I did courses in psychology, experiential course as well, what they used to call encounter groups, but now call workshops, and so I did a lot of that sort of thing and then I did develop some strength, (A2) I did, I remember reaching a point when I was young where I was either going to go all the way to mental health, you know, like, what do I do? Go to the doctor to take drugs, take the tranquilizers or do something else and I chose something else. (A3) But there were still things I did not go near, because I couldn't go near the things that LSD brought up for me so I just did not take anything like that, I smoked dope but sometimes if I smoked too much was a bit uncomfortable, but mostly I just did not go near. (A4) Until the medicine, many years later, 12 years ago, and I didn't even know what it was, I have not read about it, I had no idea, you know, I felt in myself then very like I had done the course already, you know, I was feeling smuck if anything, you know like I already knew myself well enough and I, (A5) [...] Anyway, it was really awful, it was terrible, the worst experience imaginable because it opened that box that I closed so well that I didn't even know that it was there anymore, I didn't know, I lost, I had no idea that box was there, it was hidden so deeply in me, you know, I got on with life, raised children, and bought houses, had marriages, divorces, you know, lived an adult life, maybe got a bit cynical, you know, everybody has their set of successes and disappointments, you know, just get on with it and I was really preparing for older manhood, at that time, you know, I was 50, and I was preparing to be old. (A6) And that was it, I just accepted the guitar I didn't play, it was just gathering dust in the corner, you know, it was just where I was in life and I never saw a problem in it, I had just accepted that that is where I was, I didn't think I had a need, I smoked dope, a lot of dope, but it never seemed to be a problem. It was just something I did, it was only a problem when I run out of it and needed to buy some more, and I used to get that when I used to get short of my dope, I would always think 'wow I need to go and find some more before I run out,' I never used to like to run out, it was unthinkable to run out it was the only, I used to buy enough to keep me going for a while, so I didn't have to think about it too often and I was earning so I was able to do that, it wasn't super expensive for me because it was just a small part of my income so that was how I got by. (A7) I didn't see a problem, and then I drank the medicine and it was just so awful, all the fear, all the terror, all the everything, and I remember, I remember lying on the ground, outside the big tent where they had the ceremony in, and they had to dug out toilets, you know, and it stinks shit pit basically, you know, and I was lying outside there feeling so wretched, there was nothing I could do and somebody came up to me and said: are you ok? And I said no, and that man, he said, you need to find your prayer, and I thought, I am a man without a prayer, I don't have a prayer, you know, there is a saying in English, a man without a prayer, to be without a prayer is to be hopeless, you know, and I could say, I am a man without a prayer, where is my prayer, (A8) [...] And then I went to another medicine ceremony in Somerset, and in that medicine ceremony it was so strong

and I laid down on my back, not being able to move, I was conscious and way up there, but I couldn't move, and the inner voice was saying 'look into the face of death, let's go and look,' and I didn't want to look, I was scared, you know, oh, no, not there, the face of death was like a cave to me, you know, in my vision, inner vision, it was like a dark cave and I didn't want to look inside, and it says: 'just go and look into the face of death.' and I looked in there, I did look, and it was so beautiful, it was like, wow, colours, beautiful colours, and so, because there is where the colours really begin, it is like a message deep inside yourself, you know, that calms you, so, so it said to me, it said 'I don't know if you can hear this,' it was like someone speaking familiar to me but not in voice, it was not like I hear voices, but it was something deep inside, very familiar saying 'I don't know if you can hear this, but you must die in this world in order to live.' (A9) You know death, accept, accept, and it was like if this is my time, if this is my time take me, now, and from the moment I did that became a relief, like somehow it was ok, the fear of death is deeper than the death itself, the acceptance of death, oh, thank you, you know, and this instruction it was like the wisest instruction I have ever had. (A10) [...] in a way that my demons are my angels in disguise in that sense, that the very things that I try to escape are the very clues to my freedom from suffering, they are, you know, when I can accept my fear, when I can accept my weakness, when I can accept my ignorance, when I can accept all those things that I would pretend not to be, you know, and I know that I always be more ignorant than I am clever, and I spent my life trying to be clever, and I have enjoyed it, I would have not done the other way, but it is the delusion that that could ultimately bring satisfaction, satisfaction is not about what I know, it is allowing, allowing it to be as it is and finding peace with that, peace, acceptance, acceptance even with your own resistance to accept, even that just dissolves. (A11) It does not dissolve if I try to annihilate my resistance, if I say I must be more peaceful, it is the way to hell, but when I find peace with my lack of peace, it becomes peace itself. (A12) So this is the wisdom it has brought to me, in my life, in my journey. The things that matter are in the experience of living the life, the love I feel, the joy I feel, everything, even the fear I feel, thank you for my fear because it is the source of my courage, I wouldn't have it without it, and thank you for my capacity to feel, you know, my pain, because to feel pain I empathise with what is going on in somebody's life, thank you for that because that, although pain is an uncomfortable feeling, I wouldn't want to be without the capacity to share what is real in somebody's experience or my own, authenticity, beneath the game, beneath the stance, beneath the role, the dance, you know (A13) [...](Ayan)

A1. Individual expresses that through his experiences with acid he realised that he was filled by an irrational fear, that so far he had managed to keep silent within himself.

A2. Individual exemplifies the measures that he has taken for auxiliating himself to deal with these hidden fears and 'weaknesses' that he saw as constituting of himself while experimenting with acid.

A3. Individual had the impression that he could have been a mental health inpatient, but he admits that he fought his way out of this condition.

A4. Individual admits that even though he had actively looked for psychological, spiritual, philosophical, and meditational support for dealing with his mental difficulties, he still could not dare to approach the contents that LSD had showed him - and that were brought back to him by Ayahuasca.

A5. Individual shares that when he initiated his contact with Ayahuasca he did not know what it was, and he thought that he already knew himself well enough.

A6. Individual states that Ayahuasca brought out all of his hidden aspects and the pains that he had managed to keep away from his consciousness, and shares that he thought he had managed this operation quite well because he functionally has lived his life until all these psychic contents came out.

A7. Individual explains the way he has, through his life, encountered excuses for rationalizing his non-attendance to his cherished aspirations or to the need he had for dealing with his addiction to cannabis, before his experience with Ayahuasca happened. This experience showed him how he was unaware of his needs and his problems.

A8. Individual explains that Ayahuasca had unlocked all his most intimate fears, and pain, and that he started to become aware of his hopelessness through this experience.

A9. Individual illustrates with details an instance in which he experienced his confrontation with his fear of death and of dying, and how what happened surprised him because it showed him the paradox that, it is in accepting death, that one truly lives. In this sense, Ayahuasca experientially gave him the acceptance of the combination of opposites, what aids in the integration of the shadow.

A10. Individual explains that Ayahuasca had taught him that the fear of something, that is, the anxious fantasies that can be connected to a theme can be more damaging than the worst manifestations that this theme is capable of expressing. Hence, the need for accepting all the things one rejects, or is afraid of because this integration decreases their power within oneself.

A11. Individual comments that the same aspects that imprison one's enjoyment of oneself and of reality, are, if accepted, understood, and integrated, the liberators of his personality, that is, what will bring him peace.

A12. He accentuates that the search for having what one does not have causes suffering, while accepting this lack solves the lack itself.

A13. Individual emphasises how he practices in his day-to-day life the reconciliation of the opposites within himself, showing how this combination enhances his life and his participations into other people's lives.

B. If anyone were to ask me today: are you happy? Yes, but I would be happier if I was able to travel on holidays, but Ayahuasca is quite the opposite, Ayahuasca is something that you drink and you realize that there is, probably there is, a way to be constantly on holiday even in the hardest, extreme, and most painful life experience. (B1) (Mark)

B1. Individual shows his understanding that happiness may be resulting from one's acceptance of the totality of one's life, the good, the bad, the happy and the unhappy, and that Ayahuasca contributes to this perspective.

V - The concept of reality during Ayahuasca rituals: All is real, all is illusion, or the experience of the ingestion of Ayahuasca unveils a 'more real' reality?

A. And you feel that you understand it better, but it is what you feel, it is not what really is, or it is that what really is it is the way you think about things, you can see it more clear with Ayahuasca, and without it maybe you don't see it as clear because

maybe you have doubts about what you see, but under the influence of ayahuasca you see it more clear. (A1) You doubt your own mind in general life, you know things, but they are not as clear as when you are there, with Ayahuasca. (A2) [...] I liked my experience with Ayahuasca. I was feeling high, high as a kite, and I did not vomit. At some moment Ayahuasca gave me like a kick, you are like buzzing, it was a feeling like if I was here but in a different dimension, I would describe it. This dimension was the present, right here, like you and me, I see your face, the lights and colours on it, but to me I have this sensation that we are not here, we are in a different place. (A3) It is like another dimension, the feeling of another dimension, it is like this place, the same place, but it is not. (A4) I remember feeling like something in my brain, like a sound, that caused a click, that overwhelmed me, as if grabbing me and putting me into that place/dimension. (A5) [...] I felt more connected to reality, with nature, with my friend [...] (A6) (Orwell).

A1. Individual states that under the Ayahuasca effects one believes to understand reality better, and that this may be either derived from a feeling or because one can truly interpret phenomenon with more clarity because in ordinary states of consciousness the individual may use reason to doubt that which he draws from reality.

A2. Individual accentuates that in ordinary states of consciousness one may doubt his perceptions and conclusions upon reality, and that Ayahuasca makes one to experience reality with more clarity.

A3. Individual describes one experience he had with Ayahuasca, in which he felt as if present in this and in another reality, hence, here and there, but that this duality is something that depends on a sensation, hence is not based in the factual existence of two dimensions within one reality.

A4. Individual states that Ayahuasca provokes an alteration in the feeling of the reality in which one inhabits.

A5. Individual shares the physical sensations that happened to him when he felt as if reality was changing and he was accessing another dimension of it.

A6. Even though the individual shares that he felt as if connected to another reality in his Ayahuasca experience, he states that, in it, he felt more connected to reality and the aspects of it.

B. I think there is the thing of science that it is limiting and containing, but actually there is the level where is cutting something off and it is if we do not open to those things they cease to kind of exist a little bit, it is a bit like Peter Pan, isn't it? (B1) Tinkerbell and believing in fairies is actually the act of being able to connect with those, maybe these other dimensions which are very much supported in scientific thinking but you can't be, you kind of have to interface it is much more liminal, there is much more sensed, rather than actual like this piece, this tissue is real. (B2) Try to tune in and resonate with the things we don't see rather than just because we don't see then they don't exist because it doesn't seem to be that simple. (B3) [...] (Sybil)

B1. Individual states that she does not only see in scientific knowledge a limitation in approaching phenomena, but she sees that science annihilates the study of certain themes, as if they were inexistent.

B2. She justifies that this act of avoiding the research on certain themes is referred to the fact that they may be sensed, and not be a factual aspect of reality that can

be measured, manipulated, desiccated. In this sense, she understands that for something to be accessed, it must be believe first, and science disbelieves many aspects of reality for they cannot be quantitatively proven.

B3. Individual accentuates that is not because one cannot access a certain theme or object in reality that this object or topic is not real or cease to exist entirely. She emphasises that intriguing phenomena happen independently of our capacity to approach and comprehend them.

C. And the sense of fullness and completion, and peace became so present that is hard to be lost for long, this is so real, this reality, this is actually the deepest reality that I know, I can feel this, this is real to my experience, I know this is energy, the universe is made of energy. (C1) Beauty, love, to feel, they are natural, how to enjoy what is and not what you think it should be, the is and the ought, you know, the ought takes me away and I have oh, this ought to be a free world, this ought to be a peaceful world, so many oughts you know, you can go on forever with them, but in the end, we have what is, this is, this and that, everything else is just theory, so the practice is the 'is' for me, not the 'ought,' 'is' is the practice for me. (C2) [...] But what I am really convinced is that inside everybody, inside every being, there is a place that meets the root that we share and it doesn't matter what we call it, what name or what theory we attach to it, that root is really helpful to connect with, and when we disconnect from that, that root, we suffer, and we suffer more than needed. (C3) There is always suffering, but we suffer our own suffering as well, we suffer for the suffering, whereas when we are in touch with our roots, yes there is suffering but we don't suffer for the suffering, [...] (C4) (Ayan)

C1. The Ayahuasca experience has built in the individual, out of the sense of rootedness he shares with everything there is, a very real reality, in which he feels that phenomena is made of energy that can be sensed, not only seen by the lenses of theory, hence, reality has this fullness that impacts him.

C2. Individual shares that Ayahuasca has taught him to enjoy reality as it is, and not as his mind would want it to be because if one lives in the reality that demands that things ought to be otherwise he is detaching oneself from the matter of reality, and becoming seduced by theories and not by what he should accept as his practice, that is, inhabit reality as it is and as it comes to one.

C3. Individual admits that one has to be in contact with this reality that considers the connection between everything and everyone because in the conception of this reality there is less suffering in the human life.

C4. Individual believes that in considering this reality in which there is the same root for all the phenomenon expressed in it there is no suffering for the suffering, just suffering.

VI - As within so without: Ayahuasca ingestion as a possibility for individuals to comprehend the dynamic interconnectedness between the reality of their inner worlds and the experience they extract/exchange with the external reality

A. When I had my experience with Ayahuasca I have seen many personal things, memories, wounds, I have thought of all those things, but I was thinking of it, it is

not that the ayahuasca came to my mind and it was telling me these things, I was thinking of them. (A1) Probably this experience was healing in a certain way, because you get into so deep thoughts that yeah, maybe if you have a broken heart probably you will understand that it is ok, carry on, learn to accept it, and carry it. (A2) (Orwell)

A1. Individual emphasises that all the things that surfaced into his consciousness during his Ayahuasca experience belong to his inner life, to the topics which make of him who he is, and were not as if implanted into his awareness by the Ayahuasca intake.

A2. Individual considers that Ayahuasca may be healing in a certain way because of the understanding it promotes of one's inner reality, focusing on acceptance and resilience.

B. Ayahuasca is a door opener but it isn't the door, we tend to focus on things, is actually how our consciousness and us doing our work. (B1) But it is not like the medicine IS, it is showing us, is like guiding us possibly, definitely and it is definitely interfacing with our own consciousness, (B2) but it isn't a god, it has some wisdom, some but I don't know what it is, so I have never been too focused on, sometimes I think I should be a bit more, you know, connecting with the divinity but I just also feel like, I seem to be able to be in service to her quite simply, it is not complicated and I do feel very guided and supported when I am in service to her and I definitely feel like a lot of wisdom and channeled energy can come through it in quite a simple straightforward way. (B3) So when I am supporting people in circle I tend to say, have an ability to say what they need, because I am getting out of the way and the medicine is kind of supporting me to channel what is needed, you know, so to not being me, but to be part of the group and the collective, and to be that role in service (B4) [...] On the duality of the ayahuasca, I have heard from a particular healing tradition that the medicine can kind of attach to people, and to keep them repeating the same pattern, so in a way feeding itself. I think that all substances have that, even if you look at opium or heroin it has its positive, its analgesic element, which is as you know, it is the best medicine in the world when you need it, but then it has this very, very, like ability to totally take over and take your whole life so I think there is this kind of duality (B5), but I think the duality is in the consciousness of the person, so I wouldn't necessarily disagree with the point that it is a neutral thing but it is about the consciousness of the person (B6) and I think the more that we feed it, the godhead, or the more that you feed it like this knowing, this wisdom, this "the medicine told me," and I think sometimes the medicine can give you very clear instructions [...] but I think the more that we believe our mind and the letters then the more dangerous it can become. (B7) It is like, it is kind of like a fantasy tv, on some level, and if you kind of give it too much power, and you do not see that actually is your own consciousness that it is actually the lengths it is reflecting through, it is like, does that make sense, it can be dangerous, some people can become ill, and their lives can fall apart, just like some many people can shift something that has never been shifted before, it is complex. (B8) I think much more people can be helped by it, but I think going back to the holding thing we only know a fraction of the territory in the ground our consciousness is going to when we take this substance, and I think there is a lot more going on, that we are not aware of,

that is when the shamanic world is coming, [...] and from then lot of things can be experienced, envisioned, but I think the key for me, or for the experience of the medicine is passing through, as I remember one friend who drank the medicine a lot more than me, he said the only way out is through, and I think for consciousness, whatever consciousness is, because there is this bit when you are born, and most people don't remember anything, and you die and who knows what happens but whatever it is that electrifies it has to pass through doorways between those experiences and whether anything exists at the other end of the doorway or not it is immaterial, there is still a doorway that has to be passed though, so either if that passing through is arising like with the baby or dissolution with death there is still a doorway that that consciousness needs to pass though, (B9) [...] And I think that is the thing, it leads you through those door-ways and it doesn't necessarily matters what is on the other side we might all imagine, we have visions of Jesus, visions of aliens, but what matters is the way that we are approaching it, there might be fear but if we can stay with the breath, stay with consciousness, as best as we can, through that process, with as much awareness as we can, (B10) (B11) (Sybil)

B1. Individual states that Ayahuasca reveals to one her inner world, hence it is not what occupies the inner world itself. In this sense, it brings out what is in, and does not bring in what is out.

B2. Individual admits that Ayahuasca guides the individual's way through the confrontation of her inner world, using for it the individual's own consciousness of things.

B3. Individual makes clear that she does not believe that Ayahuasca has the powers and characteristics of a godlike substance that could determine per se the contents that it will engender in one's mind. She cannot explain what Ayahuasca is and the powers it has, and she expresses that she probably would like to allow herself to be more taken by the effects of Ayahuasca because when she allows herself to let go with what she believes that Ayahuasca is guiding herself to do - as when she is at the service of the group, and not immersed in her own inner world - she comprehends the wisdom that can come out of it.

B4. Individual expresses that when her inner world is not the focus of her Ayahuasca experience 'she gets out of Ayahuasca way,' and then she channels something that goes beyond herself that works for the collective and manifests her service in it.

B5. In commenting on the duality of the Ayahuasca, that can lead to either positive or negative outcomes for the individuality that experiments with it, the individual admits that this duality is inherent in the consciousness, in the inner world of that who ingests it, what would mean that the repetition of patterns in the person's way of thinking and feeling depends on the individuality and not on the impact that the Ayahuasca has on it.

B6. In this sense, the individual concludes that the Ayahuasca is a neutral substance per se, and that healing or damaging effects that derive from its ingestion would be due to the mental characteristics of the inner world of that who drinks it.

B7. The individual believes both that one has to allow Ayahuasca to 'use' one in its favour, putting one at its service, but that one has to be very, very careful at doing it so because it can become dangerous.

B8. The individual expresses what for her characterizes the experience of the inner world as lived through an Ayahuasca ritual, explaining that it exposes aspects of one's consciousness to oneself in a magnified way, what can have a dual effect,

that is, it can either change something in a way that has never been thought or it can ruin someone's stability of thoughts and narrative.

B9. The individual comments on the necessity that everyone has to learn how to navigate through one's own consciousness, through the moment one is born to the moment which one dies, and that Ayahuasca can help one to go through challenging aspects of this route, aspects that somehow must be re-evaluated for the well-being of the individual.

B10. In this sense, the individual comments that one is capable of confronting one's own ideas, sensations, feelings, and conditionings, which take different manners of expression, and she suggests that for the overcoming of the fear derived from it one must concentrate on one's breath, one's awareness.

C. But I realized you know, that you can go round in circles, because there is always a relativity attached to all those explanations, but the one thing I cannot argue with is this flicker, that I take to be my experience, or my beingness, or my isness that is, I cannot eradicate, maybe if I jump off a bridge, maybe it would go out, I don't know. (C1)[...] But the medicine for me was true liberation, to the point that I feel really liberating for me is that I don't need the medicine, I enjoy the celebration with people but I touch my lips sometimes with it, because it gave me so much, offered me so much, but I don't need to dwell on that because it is not the medicine it is the truth that was revealed, for me, the inner truth. That was revealed to me, that was not a description, but just an experience. (C2) [...] to me it is like Einstein's relativity, it all depends on the position of the observer, you know, if the observer is outside, there is no room for free will, but if the observer is inside freewill is an absolute existential priority, you know, and if you fail to take that man to the freewill from the outside it may be deluded, from this position it is a delusion, but from this position it is an imperative. (C3) And there is no contradiction in that for me now, like there is no contradiction between time and space for Einstein, or, you know, these things which are counterintuitive but they are fundamentally demonstrable at a certain level, we know that time and space are relative, Einstein showed it, the experiments bear it all, it may be imperfections in the theory but is pretty much on target, you know, (C4) and I think that this thing about the position of me as an observer in terms of were my freedom to act or to be determined is also relative on the position from which I observe, if I were a sociologist and observing social behaviour I could see all the determinants: ah, this is why people act this way, you know, no much room for free will for the people inside the experience, and to how these two things can be simultaneously true, it is relativity, it can be true, [...] so, I feel an enormous sense of coherence in my life, and that coherence is what I have always hungered for, you know, just to be ok with it, to be ok with the reality that I have, it is ok, not that I don't experience, of course I experience fear, I experience concern, stuff happens, I get upset, you know, I am a human being, I got all range of emotions and imperfections of any human being, but there is a place that is stable, my foundation, that seems to me if I go back to that, if I can return to that foundation I am back on solid ground again, and it is right inside me, it is not even something I have to go to, I have to allow it, (C5) and not let my thoughts get in the way it is like the opposite, what it showed me is the opposite, it is not something I have to do, it is something I have to undo, inside me, to reveal, like polishing the lenses of

something, it is the smears on the lenses that make it distort, you know, and it is like, that, you only don't see that, you think if I just smear in the right way, you know, but we can't, there is nothing we can do to it, there is nothing we can do, to get coherence and clarity, it is something that we must undo, for coherence and clarity (C6) (Ayan)

C1. The individual considers his inner life, his beingness, his awareness of existing as that which builds his reality, which can just cease to be this way when he dies.

C2. Individual reveals to be positively attached not to the medicine but to the experience it allowed of his inner reality, in which he found out this sensation of rootedness, not as an idea, but as something existentially experienced.

C3. Individual comments that, if the person is guided by external expectations and evaluations, he is a prisoner of circumstances and illusions, and that if the inner reality is what conduces his adaptation and observation of reality, he has a chance of becoming truly conscious of his life and attitudes. Hence, 1. the acceptance that the awareness from which the individual comprehends life and that 2. constitutes himself as he is are the only aspects of reality that can enable him to draw opinions and interpret - in his own biased way - reality.

C4. Individual exemplifies that the relationship or the consideration of aspects and interactions of inner and outer realities can provoke startling results because they can go against the common-sense of individuals, and may show complementarity when apparently they appear to be conflicting.

C5. Individual considers that people see reality as they are and not as reality is because what constitutes them as they are definitely influences the perceptual reading they extract from the world they live in. Additionally, the individual claims that the inner space which he found in him is stable in spite of all the tribulations that occur in the environment that surrounds him.

C6. Individual conceives that to have a healthy life one must not depend on the multitude of thoughts that occupy his mind, but try to prevent these thoughts from hindering his access to this inner reality of coherence. In this sense, the individual affirms that we must undo all the memories, narratives, and thoughts that are part of the constitution of oneself and that as lenses for observing, interpreting and interacting with reality may be polluting through the smears in them the understanding of the reality of the one, distorting it in the way this same individual was conditioned to see oneself and oneself in relation to others.

D. I think it gave me a greater connection to reality because I also I have this, I still have, or I still believe, I dont know, I had this assuredness that after I had drank Ayahuasca, within the next couple of days, I go through life situations where they kind of happening in bunches (D1), like if I don't drink Ayahuasca for a month then the day goes by and you have some sort of this moment where you have to make a judgment, and there is no clear solution, you have to make a judgement very quickly, like, there is some altercations with your colleagues at work, or some sad news from somewhere, or you forget something important, and remember later, late or so, so, (D2) as if after the experience of going to this community meeting when they are drinking Ayahuasca together, next couple of days it is like a carousel of experiences, and I am not intoxicated, I am talking about daily, ordinary life, it is a carousel of one after another, of experiences which you kind of have to juggle about like, and suddenly is like if everything falls into one, you know like if I get kicked out

of the house and then someone is accusing me of something and then I don't know, I receive some kind of important call from somewhere and I have to make a lot of decisions, (D3) and I felt that these decisions they were brought to me by my kind of, some unwillingness on me to acknowledge something, it is kind of resting in there and kind of hidden inside me and then I go to this kind of ceremony and this is all flashed into kind of a primary space into my psyche, somewhere, and those few next days they kind of, like I am vibrating those experiences to the environment, to the world, the universe, and then the universe gives me these experiences for me as if to go through them as if again you know, maybe through different forms, (D4) but it is like the feeling is that I was kind of sure of some repetition, some sort of, lessons, which I need to find resolutions in order to progress, or in order to get lighter in my attitude, open. (D5) (Mark).

D1. Individual shares his belief that participating into Ayahuasca rituals would amplify, magnify the amount of experiences following it, that is, he shares that he is sure that having access to Ayahuasca intake somehow transforms the demand of the experiences that in his ordinary life would come straight after it.

D2. Individual exemplifies that without drinking Ayahuasca reality presents (daily) one or another situation in which he must show protagonism, in which he must learn something, etc. This is contrasted by the chain of many experiences which demand from him deep awareness in the sequence of drinking Ayahuasca.

D3. Individual accentuates that the fact that he feels as if invaded by a multitude of experiences that occur to him after an Ayahuasca ritual is not derived from him being still intoxicated by the brew, and hence 'imagining' them, it is just what appears to him in his ordinary life. Individual exemplifies the occurrence of different experiences that seem unrelated but that, occurring after an Ayahuasca ritual, show their interconnectedness, that is, their reference to one specific subjective topic.

D4. Individual admits that these experiences brought up by Ayahuasca were being unattended by him, as if they were lying dormant in his unconscious, that is, out of his focus of attention and awareness. Thus, Ayahuasca acts as to bring these decisions to be made and contents to be attended into a 'primary space' into the individual's psyche, and in the individual's opinion, in this position, from this privileged space, these contents are as if attracting practical experiences from the environment in which they can be materially acknowledged, expressed, and solved.

D5. Individual admits that these contents in his mind and the experiences that they appear to ferment are like patterns, that repeat and repeat until the 'lesson,' that is, the deepest meaning, that probably is unconscious in them, is learned, solved, overcame, bringing then a lightness to the individual.

E. Also I was feeling that they don't give themselves time to live after they are drink Ayahuasca because I think Ayahuasca, with Ayahuasca it comes something old, something like as if a thread of history, a memory inside the history of nature, nature's diary is there, the diary of centuries, and it is not kind of for me to read it I would need much, much more to interpret what exactly that Ayahuasca told me or to embrace all that comes from it. (E1) I think that the healing it gave me is still going on, Ayahuasca, what I had from it, is all here, since there, it is always a part of my existence, I was so much keen to go to this jungle you know, oh yeah, even if I was not able to speak their language, they were not able to speak my language, I would just be watching them doing things and drink Ayahuasca, but of course, I could not

afford to do it and then I just took out of my equation, and one day when I rested my case of going to a secret Ayahuasca place, I met this woman, who is part of my life and she is on her own involved with the Ayahuasca subject - independently of me, so it is or it is not an intelligent entity involved in it, and this question is still with me, should we really elevate this discussion whether it is some sort of intelligence acting through the Ayahuasca? (E2) In this sense I suspect that I myself am an obstacle to the wisdom in Ayahuasca, in the sequence of all these thoughts which come and they are a bit like a meditation, these colours, these shapes of the people around that start to change, the most important forgotten memory came out of my mind that these all are just distractions, superficial because if you take them, then you are left there, but if you don't take it, if you are really able to stay in this really powerful intoxication which you can't, like physically you can't do anything about it, physically it takes over you you can't resist, like breathe it out and nothing will happen, I have never met anyone who said I drank it and nothing happened, (E3) you know, we are not important you know, all these are unimportant, all this story of the death situation in which I was feeling all this surrender to the death, or all this escape situation, this is all not important, I missed, I just missed something more important, it is not missed, it is not that I missed, I don't regret it, it is just like you get what you can take (E4) [...] (Mark)

E1. Individual does not appear to share the belief that Ayahuasca just brings out of the individual that which is already within him. Individual seems to believe in the ancient consciousness that may inhabit in the vegetable existence of the plants that form the brew and that preserve within them 'a thread of history, a memory inside the history of nature, nature's diary is there, the diary of centuries.' Additionally, the individual considers that he is not equipped with the wisdom to reach the meanings expressed by this ancient and 'alien' consciousness that inhabits the Ayahuasca and that manifests contents in his mind when he consumes it.

E2. Individual explains other factors of his life that have an interface with Ayahuasca and that lead him to consider that there might be an intelligence, a consciousness that is not human neither understood by the human consciousness within the Ayahuasca and that could be acting in his life and destiny since he has been touched by its composition. However, he is open to the thought of the existence of this 'plant' consciousness, he does not affirm it to be real for him.

E3. Individual considers that all the contents that form his inner reality and give existence or respond to thoughts, emotions, and feelings in him may be what prevent him from clearly understanding what Ayahuasca - and its individual intelligence - would have to communicate to him, what cannot happen fluidly because of the individual's self-absorption with his own contents. In this way the inner world would be a distraction that rapt the individual from a true experience with the Ayahuasca.

E4. Individual accentuates the lack of importance - considering a broad perspective on the Ayahuasca - of the personal experiences as elaborated in an Ayahuasca ritual and how the individual's attachment to their comprehension shows the littleness of his approach to the capacities of the Ayahuasca.

VII - The shadow of Ayahuasca itself

A. So it is being pretty that relationship with the medicine it has been very, very constant but I have also had my times where I have been questioning the medicine itself and I think I came across a different, very early on my time with the medicine, I came across a healing tradition that had some negative things to say about the medicine and I definitely have seen the shadow side of the ayahuasca and I do not think it is good for everybody and I also think that people can get into shadow lands of the medicine, I believe that there is, like someone once described that the medicine is in duality, so if it is in duality it has got the shadow as well. (A1) And I see people getting into very deluded states with the medicine and also, like I said: the medicine told me that you were the doctor of a prince, king Arthur or some sort of very complicated thing so I think that the medicine is showing us our unconsciousness and it is kind of an accelerator or being like plugged into the main so it amplifies things. (A2) So I once had a kind of thing that I could have called a vision of my father that was going to move house and die of a heart attack, but it was just the thought, but because I was in the medicine it had all this power to it, and it was empty as any other of my thoughts are, (A3) so I think it is that knowing of the differentiation between what has a truth, what has a resonance in our experience and what is tripping, or tripping is a harsh word to use, but has a kind of, is amplified by the medicine is given more power because we have ingested a strong substance so I think there is lots of paradoxes within it. (A4) I think I don't like the evangelization, the kind of almost the godhead of the medicine too much. (A5) I think the medicine is like, the way I would like to look at it, would be that it is a vehicle, it is a plant teacher that is trying to wake up humanity because this like, the whole planet is under threat from our own actions, so the plants have their own consciousness, their own intelligence and the Amazonian tradition is always like this is the mother of plants, this is the plant that kind of gives us the conduit to connect more with the plant world [...] (A6) (Sybil)

A1. Individual communicates that she is satisfied because very early on her association with the Ayahuasca intake she was as if advised of the negative side that can also be experienced in it. She observes that she has witnessed this shadowy side of the Ayahuasca and that, for this reason, she does not believe that it should be taken or offered to everybody because instead of healing them it can cause them harm.

A2. Individual shares that she sees people becoming mentally ill or expressing mental issues through the Ayahuasca consumption, what makes them delirious, that is, it leads them to believe in mental fantasies (created by themselves). In this sense, she comprehends that the Ayahuasca shows to people contents that occupy their unconscious, and it makes these contents to be intrusive and to gather proportions of attention and importance that normally they would not - in ordinary states of consciousness.

A3. Individual illustrates that she had a vision that seemed premonitory of her father's death in an Ayahuasca ritual, but she had the mental strength and clarity to not believe her fantasy/thought. She managed it so because she is aware of the power of amplification of thoughts exerted by the Ayahuasca and because she took this special thought to be empty as any other of her thoughts - including the ones which happen in ordinary states of consciousness.

A4. Individual considers that even in the Ayahuasca experience one has to maintain an appreciation of what may be true, and what is purely fantasizing, respecting in this way the alterations that the Ayahuasca can provoke in the mind.

A5. Individual admits that she does not appreciate the approach to the Ayahuasca that takes it mindlessly, as if the plants that compose the brew would be as if all-encompassing and all-knowing deities that would hold all the power to reveal unquestionable knowledge to those who consume it.

A6. Individual believes that the plants which form the Ayahuasca brew have a consciousness, an intelligence that helps the individual to connect to the power of other plants.

B. Ayahuasca has changed me permanently, I believe, that at this stage of my life I have been permanently and irrevocably transformed, by this process, but I don't think that necessarily that is everybody's story either, and I couldn't be prescriptive about it (B1) because I also see people around ayahuasca circles who have serious mental health problems I wonder sometimes whether that is the best thing for everybody, but then I also see people who have mental health issues who seem to survive through it quite well so it is difficult, I can't make a judgment for other people about it, or make a generalization, or what people should or shouldn't be doing. (B2) (Ayan)

B1. Individual admits the serious transformation the Ayahuasca has caused in his life, but even though in his case the change occurred for his better, he would not advocate its use by everyone.

B2. Individual has seen both individuals with mental health issues that manage the Ayahuasca intake well while others do not, so he cannot pass judgment on whether Ayahuasca should be tried by all or should be avoided by some segments of the population.

VIII - Meaning of healing

A. But ayahuasca did not change my life, it did not give me any answer, it did not change my perception in life, it is the same perception, for me it did not change who I am, who I really am. (A1) I could see certain things because it is me, it is not that, I don't know, let's suppose, I liked guys and now I like girls, or, I don't know, I was a murderer and now I am a good guy. (A2) No. nothing changed, nothing. (A3) Maybe it makes you more 'hippie,' because you like the experience and you like to be closer to the nature. (A4) I would say that Ayahuasca has not changed my belief system, but I am not sure actually. Maybe it changed it, and I did not realize of it. (A5) Not only that experience, but life itself as it developed also out of that experience, parties, these kind of things, it is not that I am one of these guys who spent all his life in his house studying, I had different friends, I have been through different environments, I suppose that it did affect me. (A6) [...] But it was not specifically the ayahuasca thing, life itself changes you, but we are talking about drugs, experiences with mind altering substances change you in the sense of who are your friends, what you like to do, you know, it helps you to learn to have more of a good time than to sacrifice yourself for things, that can happen as well. (A7) (Orwell)

A1. Individual considers that Ayahuasca has not changed his life, nor his personality, neither his perception of phenomena.

A2. Individual believes that the aspects that Ayahuasca has made him to envision and to experience belong to his own unconscious and consciousness, so that even though he might have seen these aspects under a new perspective, this occurrence has not changed him.

A3. Individual emphasises that nothing has significantly changed by his experience with Ayahuasca.

A4. Individual considers whether the Ayahuasca experience makes you more 'hippie,' that is, more inclined to search for a connection with nature.

A5. Individual demonstrates that he is not sure whether the Ayahuasca experience has changed his beliefs on life, himself, and reality because maybe it did without him realizing of it.

A6. Individual considers that beyond the Ayahuasca intake what changes him is the way he lives his life, that is, through the decisions he makes and choices he takes on it, in action and reaction chains.

A7. Individual believes that more than the changes that the use of mind-altering substances can provoke in oneself, it should be considered in these changes the analysis of the personal quality of the crowds, that is, of the individuals who search for it, who have a similar mindset between them and perhaps a worldview that is dissonant to the individuals who do not look for it. However, he admits that the use of these substances can make one to become more detached from things and more attentive to one's inner needs - not material needs.

B. While considering this question, I noticed a relationship between my experience under Ayahuasca i.e. the singing lady with white hair and who looked like an old tree with what I saw during a past life regression where I was in a forest and another person, an important person. We both ran through the forest hand in hand. We were trees. Since then I have known stillness. (B1) Healing was remembering. (B2) (Joseph)

B1. Individual re-thought an important experience he underwent through one of his Ayahuasca experiences, which has taught him stillness.

B2. Individual considers that the healing he reached was remembering.

C. I started to get songs, to create music, feel freer, be able to love again, you know, everything started to unravel, and joy, and fulfillment, and ease, and creativity. (C1) I thought that was all in the past, I thought that I had left that behind long time ago, oh, when I was young I played the guitar, and I wrote some songs, you know. I started writing poetry, and writing songs, you know, and I am yet to paint pictures again, but I guess I might try some when I get the time. (C2) So it was a big opening, and everything from that point has been growth and development, to the point that I am more satisfied than ever and I haven't been drinking the medicine, even when I go to the medicine circle I say give me a small amount of it, (C3)[...] it taught me to stop smoking cannabis, it showed me how not to smoke cannabis anymore, and not to be dependent, not to break my dependence upon it, but to have a relationship with things of the world in a more natural and sensitive way (C4) [...] my life has become much clearer, and much more authentic, and I am very satisfied, and

generally very comfortable, and happy as a person, in a way that I never knew how to be before, and that is not just the medicine, but the medicine has helped. (C5)
(Ayan)

C1. Individual shares all the positive changes and gains that his Ayahuasca experience has given to him.

C2. Individual says that Ayahuasca has brought creativity back to his life, as a practice of the now and not something that he had left in the past.

C3. Individual shares that since his first contact with the Ayahuasca until now, where he rarely uses it, everything has been growth and expansion.

C4. Individual considers that his involvement with the Ayahuasca has helped him to change his relationship to his habit of smoking cannabis, but not by forcefully quitting it, but by altering his association to it.

C5. Individual considers that all the improvements he has experienced in his life were not only deriving from his involvement with the Ayahuasca, but that this involvement had truly helped him to achieve these healings.

IX - The importance of the collective

A. I am sure that Ayahuasca had a big impact on me, on way or another, I don't know how much it was Ayahuasca or how much it is intoxication in a group of people with the same kind of aim, or the same fixed information load, (A1) it is like a loading of each other with information toward some 'opened' consciousness, unprotected, and this ego shield, this ego protection, this identity is as if washed off a bit, it is like blurred, it is kind of weakened, weakened a lot by Ayahuasca (A2) so you dance there, you repeat those tunes, those melodies, and that rhythm but still everybody is individual, and everybody has their own experience, and those experiences they kind of merge, as if they merged into your subconscious, and maybe you as a person you can experience anything in real life, practically, where you have to solve something and then you go, oh yeah, I have gained some fundamental wisdom, which is fundamental, essential, I gained that wisdom and that wisdom helps you to progress in life (A3) and then it is like, this wisdom you know, with Ayahuasca would be coming from all those people who have been participating in the ritual, it would be coming into my life, when I am not in those rituals, into my own private life, and being given to me to play with or to solve, to resolve, to feel, to face, to take on, to take on board, to get weight off, to get the strength of taking up more weight of the meaningless of life, of raw life, and to be able to carry that energy further along, to share potentially or un-potentially for society to progress, to evolve. (A4) It is a wisdom that demands you to be very close to nature, that you need to be careful in the presence of, to be very close to, nature can kill you, you need to serve nature, the nature of the body and the nature outside, (A5) I don't know, it did not give me some sort of cure, I do not believe in that, everybody is responsible for their own kind of caring for the soul or whatever you wanna call that, karma, regrets, people who brought this medicine, those people their connection to the melody and to each other as a group, as a tribe, as a community, the eagerness to be joined in the ritual together, not mattering lots of difficult obstacles, the distance, the difference of geographical or political contexts, just the willingness to do it, and the poverty, the simplicity, kind of the basicness of their smiles and faces, the basicness of their

behaviour, a sort of restful stands, it is all, for them it was as if they were always with one eye opened and one eye closed, like if what happens, happens, inside, in their heart, and in here they are kind of higher, not higher but closer to the centre, closer to the stillness, that is something more truthful, like a lesson to me, more of value to me than the Ayahuasca, (A6) as an entity, powerful, of course, but not a joke, but, for me it was the people, they were my teachers, real, like true, first, from where I could learn best, they were more than Ayahuasca, I wasn't keen to go on this thing like 'what Ayahuasca told me today, Ayahuasca holds a secret, and,' I wasn't so much focused on the story of me, I was more attracted to the whole, it is a ritual, it is a ceremony of an old origin, and as whole it has to be of course, very respected, and given credit with much care, as a whole, as people, as the brew, (A7) and I was doing that until I started to hear all those rumours and all of that, bitching about each other, and the prices of course, it was difficult for the price, it wasn't cheap. And that kind of made me to step away, not really to step away, I just wasn't so keen in the group as I was at the beginning [...] (A8) (Mark).

A1. Individual is in doubt whether the impact of the Ayahuasca experience on him derived from the effects of the brew or from his presence together with people who strongly shared a similar group consciousness.

A2. Individual shares that this group consciousness emphasised the expansion of consciousness and the minimization of the power of the ego, its centrality, because Ayahuasca per se chemically diminishes it.

A3. Individual accentuates that even though people in the group are eager to blur the boundaries of the ego, diminishing with it the sense of separation between people, in the ritual individuals are still themselves and must live their processes accordingly, but he highlights that the inner experience lived through each individual becomes undoubtedly merged to the collective experience of the group, during the ritual. He believes that both these experiences that are merged gave him wisdom for life.

A4. Individual believes that the wisdom that belongs to and was shared with the individuals participating in a ritual accompanies him in his ordinary life, improving himself, and in this sense, improving his actions within society, hence, improving it.

A5. Individual defines that the wisdom given to him by the Ayahuasca experience is related to the need for individuals to be close and serve nature, that is, their physical, human nature, and Nature.

A6. Individual states all the characteristics of the group that helped him to access this wisdom: individual's relationship with hymns, the willingness to be together as a group in spite of all their differences when observed individually, the wisdom they had in spite of their simple, poor background, their vigilance but acceptance of the occurrences of life, what made them closer to the centre, to stillness and truth. All these characteristics are taken by the individual as a lesson to him, which were more valuable than Ayahuasca drinking.

A7. Individual clarifies that he was interested in the ritual as a whole, to the history that permeates the Santo Daime ritual, in the people who make it, and in the Ayahuasca, hence, not only in having access to Ayahuasca.

A8. Individual shows that he experienced some disillusionment in relation to the organizers of the rituals, related to gossip and the financial profits that resulted from the ceremonies.

B. I always remember that sticking with me and still now that is something that I think is quite really important how we kind of, how there is, there is something bigger than us and then when we come together as a group we create something that is a bigger container for our experiences and it is like important in the work to do that. It is like a central part of it. (B1) My experience was with Eternal Heart Santo Daime, I think there is this thing that it is not an experience that has the same depth I would imagine if you do on our own, it is about doing it as a group, and as a collective of different people who are in a different space in their journey, so it is very important for the people who are taking it for the first time it is a lot of a stronger experience often and so it is up to the people who have done it more to understand the space and the holding into form of it, to kind of support that. (B2) It is almost like it shines a light, so that if people are lost in their processes it gives them something that helps them to get out of it. It is like a container and it is not specified so much or outlined, and named but it is inherent within what is created, so you can't necessarily see it when you go in, and you don't necessarily realise that you are benefiting from it, but it is actually its fundamental core, if you don't have that central space holding that energy in that light the rest of it really can't happen. It would be too much chaos and I think that is one of the things it is about creating safety for the work in a way, hopefully. (B3) [...] I have supported to hold space in ceremonies, by taking care of things, and taking care of people, taking care of buckets, just taking care of things and doing healing with people, so I have been very essentially involved in the coming together of people, to come for healing to the medicine, and now with the santo daime eternal heart tradition I am kind still in that space where for me, as a person, I suppose if I was just to go to the circles where I working as a participant I probably wouldn't go. (B4) It is not that much, it feels like I can always have personal healing from the medicine but often when I drink the medicine I am in quite a clear, still space it is not necessarily I am not interested like in being a psychonaut, going off travelling, it is not really what I do, it is not really what my consciousness does, my consciousness tends to go quite still, and meditative and connected in a way that is like quite strong, and so for me when I am doing my own work as I see it, it is very much within the santo daime level, I like to sing the songs and dance because it keeps me, the marching dance and the songs, it keeps that focus, so I am not so interested in my own process, it is not a lot necessarily going on, it is not that it is not stuff there, but there is not a lot coming out with the medicine but when I am focused on this sort of the eternal heart, the central santo daime thing then I am really clear when I get something through the medicine, then it is true and it is like I am not seeking, looking for it, I am receiving what I am receiving from the songs and from the collective, so I feel like often enough in that way, in that ritual level that is when I feel that I really go to pray when in the other times when I feel that I am in service, and I am happy to be in service, it feels that is that what the medicine wants from me. (B5) And that is what it gives me, so it is giving me that work to do and which I am really grateful for, and but then I am doing my work it is like I feel like I am with this current, like feeling the current, being fed by the current at the same time, and that brings me the most joy and then that is when I feel like, so in a way I am involved in that ritual but in some level I am more instrumental in the other rituals that I am involved in which are more a kind of western, I mean the santo daime comes from brazil in its way and there is something that has quite a long history, hasn't it? Like a long, long time, and I think in a way I often being in

service when I am working in a ceremony is more the modern, recent kind of amalgamated different traditions so different musicians hold different works or yeah, so it is not the same traditional format, does that make sense? (B6) (Sybil)

B1. Individual accentuates that she believes to be central to the Ayahuasca experience the presence of the group as a container for the experiences which will be individually lived in it.

B2. Individual is sure that experience Ayahuasca isolatedly and within a group are entirely different experiences that bring different results. Specially because of the more experienced people who can aid the freshman in his journey.

B3. Individual believes that those who are experienced in the Ayahuasca intake shine a light to guide those who are not, while they navigate through the ceremony, bringing safety, organization and order to it.

B4. Individual states that she participates in rituals also to offer her help and experience to it, not only to profit from her own experiences as a participant to it.

B5. Individual shares that she feels like in a meditational space in the Ayahuasca experience, and that this state is aided by the singing and the dancing that form the ritual, that give insights to her without her search for them. In this sense, she shares that in a ritual she lives through very private and very collective aspects of experience.

B6. Individual affirms that the collective aspect of the ritual is like a current that feeds and is fed by the many individuals who compose it.

X - The nature of thought in the Ayahuasca experience

A. [...] it is just that someone, suddenly, some sort of, I dance, and remember dancing, often, it is a pattern, of the process, a process of reconciliation, forgiveness inside me, I guess, and understanding. (A1) It happens when I encounter some sort of bad memory, suddenly, it just comes to me like a flash you know, and like yeah, oh that person, oh no, ow that, that man, oh, my mother, oh, my family, it is like, oh, my own actions in the past, you know, or what I am being now, what my attitude to life suddenly I feel like I could have done, I could have taken another actions, (A2) and soon I kind of forget this thought but next thing I am aware of is me coming out of some sort of an internal experience, where I can really truly believe that it happens as is happening, (A3) it is like some sort of vision, no, it is like some kind of dream, like I am in a dream and I have some sort of encounter, or like a death trap, someone is trying to come through the door and I am trying to catch him, but I cannot catch the person is like slipping out of my grasp, you know, (A4) then you live in there, and then there is always a situation where there is no escape, or that I believe there is no way out, it is so stagnating, it is blocked, it is some kind of contraction there, and I cannot pass this contraction, it is like, I am losing my breath, and I am kind of feeling, my God, it is over, everything is over, and then I kind of surrender to it, I surrender, somehow, not willingly, but just because I think that, I am kind of rationalizing in there, in that room, in that darkness, I ractionalize my action, I am thinking try harder, attack, or something, then, and then I realize that nothing works and I give up, ok, it is just probably something wrong, I just give up, ok, I am gonna die now, yes, it is fine, it is going to happen, and it is like this suddenly you know, (A5) I yawn, I suddenly flex out, I am tense, and tense, and tense inside

that, inside those thoughts, or those visions, and experiences, and then I flex back, and then I aaaaa, ok, and then I woke up inside the rhythm, inside the dance, inside the process [...] (A6).(Mark)

A1. Individual explains what happens, as a pattern in the ritual, that leads him from thoughts that disturb his peace and cause him fear and anxiety to experiences of these emotionally charged thoughts that culminate with a reconciliation, a forgiveness and an understanding within himself in relation to the themes he has thought.

A2. Individual shares the types of bad memories or thoughts that occupy his mind, passing through it, before he experiences the transformation of these thoughts in some sort of experiential reality that he must confront.

A3. Individual explains that these thoughts become as if background to his experience, which develops into something that is mental but occurs as if a practical experience that involves other people's actions and the individual's own actions, and is felt as if occurring and affecting the phenomenological reality, altering it, and that while 'happens as is happening', cannot be controlled or determined by the individual's intentions.

A4. Individual tries to illustrate how this internal experience, this thought that becomes an 'acting event' within someone's psyche resembles the occurrence of a dream, and exemplifies it.

A5. Individual shares that in this dream-like state sensations of the body are similar to the experience that is mentally lived. He states that thoughts try to give him a way out of the situation but it is just when they 'stop' that a resolution is met.

A6. Individual explains that surrendering to the experience he is given back to the ritual in its collective aspect.

