

Implantation and the Religion of Detachment

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For some 60% of successfully fertilised ova, the encounter with the uterine wall in implantation is fatal. For a significant proportion of the remaining survivors the transition is a near death experience. Attachment and embedding are an encounter with a life-threatening and persecutory environment. Life can only be assured if the maternal immune system can be overcome and the tiny pin-head of protoplasm can digest its way into the maternal tissue to initiate the symbiotic life of a parasite.

A high proportion of clients working through this stage of development in regression encounter it as a point of trans-marginal stress and fixated trauma. There is no sense of pain, as with parturition. Dreams and artwork are of sinking into an evil and threatening bog, of doing battle at some wall of death. The fixation sets up problems of boundary transaction for the rest of the life of the organism. It is hard to get stuck in to a new context.

The repetitive psychodrama has a distinctive set of characteristics. Regression from the point of traumatic fixation is to the last known safe space, the free-floating complexifying ball of cells rolling

gently down the fallopian tube, wafted on its way by the cilia of the tube lining, sustained in being in a nutrient soup, yet dependent for its development to a large extent on its own inner resources. Idealisation of this condition in reversal from the point of implantation sets up the value system that detachment is the goal of all being. The spherical translucent heart of humanity, its soul, is as the drop returning to the ocean. There are images of astral travel and the music of the spheres.

Here within the inner reaches of the set of matruska dolls lies yet another coding of common unconscious imprinting, with its own specific patterns of religious construct, myth, ritual, symbol and ideology. In tradition after tradition, detachment is seen as the goal of the mystic path. Enlightenment and the achievement of serenity in separation from the realities of suffering is held out as the ultimate prize of the ascetic pilgrimage. The idealised good field of the blastosphere is contrasted with the idealised bad field of the implanted embryo, suffering the pains of attachment and the sentence of mortality. In a strange reversal, the path of development of the 'soul' is vectored 180° degrees

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away from the path of development and survival of the organism. What are normally termed 'realities' are deemed 'illusions' and what from other perspectives are seen as psychotic illusions are elevated as spiritual realities.

As in the uterine phase, so in the blasphemous position, the regression may not be to a stable state, but is rather vectored backwards into a regressive journey: the pilgrimage to the source which is the goal of life. The journey is symbolised in the metaphysical pilgrimage of the soul, but also acted out in the physical pilgrimage for the search for the roots of being, be it at the source of the Ganges or the other ancient sites associated with the origins of civilisation.

At this level of microscopic existence, the cellular structures of the environment become significant. The cosmos is filled with little centres of light and energy, malignancy and influence. The relationship of the cellular to the womb-world is only paralleled in scale between the adult and the cosmic. The more infinitesimal the point of fixation, the more infinite the required zone of projection. In displacement the soul is deemed to travel in the world of the stars and planets, its journey ethereal, other-worldly, moving towards the suffering of incarnation from the realm of the myriad souls of disembodied spirits. Here lie the grounds of astrology, dissociated from the phylogenetic and cellular levels of imprinting, reified, projected to the limits of the universe and reintroduced to justify some of the most primitive levels of human consciousness. Here again the reification of the construct prevents grounding and phylogenetic integration, detaches the human species from

its continuum with the fauna and flora of the terrestrial environment.

From the post-implantational perspective there is a dim awareness of a split-off other life, a pre-incarnation, which implies a re-incarnation, inspiring the myths of theosophy which are re-emerging so powerfully across our world. The eternal existence of the disembodied soul, with repetitive cycles of incarnation, life, death, survival, return to the beyond and reincarnation, stretch into the distance like the reflections of a candle-flame between parallel mirrors. Again the ontologising of the construct and the raising of taboos in terms of its challenge and question effectively outlaw the possibility of grounding the material in its phylogenetic imprint and of integrating the transitional life-threatening traumata which give rise to the defences encountered.

Fertilisation and the Preconceptions of Civilisation

Some three-fifths of released ova exposed to sperm fail to become fertile, so fertilisation, like implantation, has roughly a 40% success rate. For the survivors, therefore, even conception can have been a close encounter with death.

The explicate order of the parental relationship at the point of copulation appears to be encoded at the implicate point or boundary conditions of the gametes at the point of conception. The encounter may be an ecstatic celebratory dance of life, or a field of mutual repulsion, reflecting the energy of terror and rage in rape. In certain situations the ovum appears to put up an ambivalent forcefield in an attempt to defend itself from the cloud of invading

sperm. Conversely the male gamete, initially attracted to its life's target, seems to shrink in terror at the last moment, trying to avoid its destiny of engulfment, explosion and fusion. The trauma of fertilisation appears to be encoded right at the heart of the intertwined molecules of DNA, replicated through every cell division and ultimately accessible in symbol, dream and image to the adult consciousness. The imprinting may lay down patterns of sexuality and relatedness, valency of skin boundary and relationship. Above all conception and that which is brought to it appears to colour and construct the images and myths of the beginning of creation, of the *arche* of existence and so also all subsequent points of creativity in the human enterprise.

Fertilisation represents the ultimate point of regression in the history of the individual. Prior to that the imprinted field is split in two, and it is possible to trace the gametal journey in reverse back into its ground in the parental tissue of ovary and testis, with its existential imprinting at the cellular level of the phylogenetic history which brought it into being. The line continues, reaching back through the bifurcation of generations of ancestry, through the aeons of evolution, through the emergence of the first complex molecules of life, through the inorganic complexities of terrestrial formation, always in relationship to the energy flow of solar radiation. Thence the continuum links into the dim vastness of interstellar space, atomic formation in the heat of the supernova, or the first few seconds of condensation from the Big Bang itself. So fundamental physics and cosmogeny hold the boundaries of the ground of being and becoming.

Fixation at the point of conception treats the moment of nuclear confusion as ultimate disaster. It leads on through the process of cellular splitting and development into an implantation, pregnancy and birth which may at the point of copulation be seen as a potential catastrophe. Even when not fixated in trauma, the moment of conception appears to lay down a powerful imprint in the recording fields of the developing organism. Sperm journeys are often encoded in dream and image: the column of swarming ants, the fish swimming up the river to the spawning ground, the myriad heads of the marathon, ejaculated along the tubes of the road race, competing for gold or images of myriads of little life forms dancing in the sunlight in the rolling surf before setting out on their journey up a long ravine to a distant cavern of awesome dread and destiny. Where the experience is fixated there may be a freezing in terror, a denial of the possibility of potential ever being realised, or the sperm may seem to turn tail and flee, back to the source, down the river, with the denial of fusion and the goal of reabsorption in the being of the father.

Ovum regression, retrieved in analysis from similar stages of development, has a very different set of symbolic images. There is the dream of the golden orb, rolling gently down the tunnel, awaiting, anticipating or dreading the approaching swarm. Alternatively the golden sphere may be perceived in the centre of the calyx, the tulip, the flower bud or chalice, held vibrating like a living orb on a pulsating column of air, ripening, being evicted into a dark watery void, only to find itself swirled around and caught in the waiting tunnel entrance. Fixated, the sphere

remains forever unfertilised, seeing itself as immensely resourceful, creative and powerful, and yet unable to move because it has not yet been made complete. Traumatized and in reverse energy, the golden sphere may return to the stem of the calyx, losing its energy, unripening, sliding back to take its place among a myriad of as yet disincarnate souls in waiting. So the archaic images of the blade and the chalice coincide in the quest for the Holy Grail.

We do not have to look too far for the periconceptive symbols of religious construct. The images of creation, myths of the beginning of time, split three ways between the male, the female and the sexual. Myths of the male in denial of the ovum centre around the creative energy of the *logos spermaticos*, of Ra masturbating into his hand to set off the beginnings of life. On the other hand the female images of the Great Egg from which all being hatched lie in parallel with the sun-wheel, the symbol of golden energy which emerges as the focal symbol in the pre-eminent centres of dependency of the major world religions. Other genesis myths acknowledge both elements in the copulation of the gods. The point of creation and fertility is marked repeatedly in ancient *cultus* by the symbolic and sacred mating at the climax of a great festival in temple, shrine or grove.

Accounts of near-death experience frequently yield material from this zone of the common unconscious imprinting. There are images of travel down narrow tunnels toward the attracting centre of radiant energy, bathed in golden light, images quite removed from the titanic struggles of the birth canal. Science fiction

movies capture in their ultimate symbols of outer space some of the most profound images of inner reality, as in the creative ambivalence of *The Genesis Wave*, or the point of conceptive transformation at the climax of *Star Trek: The Movie*.

Even in cosmology the initial singularity of infinitely dense energy plasma can be seen as a symbol of the genesis of the human organism. The unanswered question concerns the triggering point of instability that set off the singularity on its explosive path of evolution until it developed into the universe we know.

As with any other point of fixation, there are patterns of denial, dissociation, projection, displacement and reification. The symbols are codified, elevated and theologised, constructed into cosmology and received as revelation. It is essential in the recovery of health to enable the grounding of such material in its phylogenetic origin. Only so can we gain access to the continuum of our preconceptions, recognising them as learned imprints, carried forward along the line of human being and becoming, rather than detached truths of a metaphysic reintroduced in the psychosis of displacement, absolutised and treated as axiomatic. The unfreezing of preconceptions is the essential starting point for the renewal of humanity.

Environmental Relations, Ecology and Global Dynamics

We have been reviewing the causal dynamics of the unconscious constructs which have evolved over time, generating the inter-related patterns of religion and war that have had such a profound effect upon the civilisation of our world. Now

we turn to examining the changes being experienced in the present and the possibilities opening up for our future development, as we reach the limits of the holding capacity of our global ecosystem. On the way we shall examine the powerful seduction of some of the current reactions to global dynamics. These reactions pose a potentially destructive threat both to the future well-being and survival of the species and also to the maintenance and sustainability of our holding environment.

Foetal Assumptions and Environmental Degradation

The common perinatal fixation and consequent uterine ecology of the collusional foetal unconscious produce a set of assumptions about the environment in which we live which are increasingly mismatched with the realities of our world. These foetal assumptions are held in place by the common defences associated with perinatal trauma and are reinforced and maintained by religious systems across the world. From this entrenched position they exercise a dominant effect upon the dynamics of our behaviour, over against which rational change, as an attempt at solving pressing and presenting problems, makes little or no effective headway. These assumptions are as follows:

1. The environment in which we live and move is perceived unconsciously as a projected extrapolation of a common womb-world.
2. This animated womb of Mother Earth exists primarily for us. Humanity, the megafetus, has no responsibility for its

environment. Dependency is unlimited and one-way.

3. We live in an idealised environment (in flight and regression from the trauma of birth). There is therefore a powerful process by which we deny, ignore and repress all signals of negativity that might disturb our defences. Indications that all is not well with the environment are suppressed and written out of the political agenda until they reach crisis point. By this time the appropriate interventions are too late, since the time-lag between intervention and system change is much greater than the time-scale envisaged in political decision-making.

4. The idealised uterine environment is seen as an infinite source of nutrients (food and drink), oxygen, fuel and raw materials. It is therefore capable of sustaining exponential growth for ever with no boundaries or constraints.

5. The environment is also perceived as an infinite sink into which we can dump and discharge pollutants, effluent and waste products, however toxic. The global womb-world is a self-cleansing system with unlimited reserve capacity.

6. In spatial terms the environment is infinitely expandable, an elastic shell in which there is always room for more. The population explosion is not really a problem.

These foetal assumptions can only be sustained in practice if the environmental context is such as to be considered infinite in relation to the scale of the human enterprise. That condition is no longer in place. Today we realise that the environment is a comparatively finite system on

which the human contribution has significant effects — effects moreover which are increasing exponentially with time.

Foetal assumptions, if retained, will become fatal assumptions. They threaten both our future existence as a species and the fragile ecosystem on which we depend.

Environmental Change and the Stimulation of the Common Unconscious

Since the mid-1960s a new perspective on global environmental relations has been emerging. It has provided a series of changes which challenge the common foetal assumptions of the collusional unconscious of the species.

Symbolically our perspective has shifted from that of a traveller on or near the virtually flat surface of an enormous sphere, to the view of our world as a fragile globe, an iridescent blue and white bubble hanging in the infinite reaches of a dark space. The point of view of the extra-terrestrial has lent a certain objectivity of distance. We are forced to view our world as a whole, held pendant in a dynamic equilibrium of gravitational forces by the giant fusion reactor we call 'the Sun'.

The exponential growth of the population accelerating out of control has nowhere left to go. There are no more unconquered continents or indigenous populations awaiting annihilation and expropriation. We are facing increasingly crowded living space within the confines of the world-womb.

With ever-rising numbers the essential basic requirements of food and water cannot be kept at constant levels per head

of population. Whatever the illusions of Fortress Europe, the world as a whole is facing the attenuation of resources, as if the mega-foetus is approaching the placental degrade of full-term development.

Even Europe cannot be protected from the impact of limits on availability of fuel and raw materials, especially the finite reserves of fossil energy, which indicate constraints on the exponential expansion of high resource-using industrial economy. Some cultures have already passed the point of replenishable coexistence with their environment and have triggered a vicious circle of degradation leading to desertification, soil erosion and famine. A similar but more complex fate awaits any industrial civilisation attempting to sustain an exponential increase in its resource usage without reference to the constraints imposed by finite resource availability. The demands of the spread of intensive industrialisation to as yet relatively non-industrialised countries place an even greater strain on an already overloaded system.

Pollutants are accumulating faster than the environment can absorb them, whether at sea, on land or in the air. This trend has already set in hand a slow but sure exponential acceleration in the degradation of the global environment and the decay in its life-support capacity.

Finally, the accelerating rate of change, driven by the feedback loops of research and development coupled with the emergent high technology of the information age, are restimulating transitional fears from the earliest and most traumatic memories of change in the movement of birth. Inevitable responses take the forms of conservatism and a

desire to return, in flight from the unknown future, to an idealised past.

All these factors are effects of the tectonic collision between the hyper-exponential development of a proliferating parasite and the limited resources of its finite host. In reality some kind of symbiotic equilibrium is essential if the catastrophic destruction of both parasite and host is to be avoided.

In phantasy, however, the current global realities are restimulating the fixated levels of the common foetal unconscious. The consciousness of humanity is flooded with an escalating level of perinatal anxiety, apparently caused by the environmental crisis. The expected foetal psychodrama, recognising the period of global placental failure, anticipates Armageddon, the re-enactment on a global scale of the titanic life and death struggle of parturition. As long as such phantasies remain ungrounded in the biogenetic imprinting of the species, they can only be acted out in projected and reified displacement, recreating corporately in our future the traumatic impingement of our common past. As a species we are in grave danger of realising our worst fears: not because reality is propelling us that way, but because we persist in creating realities out of our inner phantasy.

Defence Reinforcement in Response to Global Impingement

We encounter the world-wide reinforcement of paranoid schizoid defences commonly laid down in perinatal impingement. The defence of denial suppresses all relevant information, indicating the onset

of transition. As evidence builds up to critical mass an anxiolytic response can be seen, with an increase in alcohol abuse and other forms of substance dependency. The dependent trance of entertainment (the high-tech equivalent of Nero's circuses!) serves to stimulate excitement, increase the noise in the system and distracts us from the reality. The task is to take our minds off things, so that at least we drown happily as the *Titanic* settles deeper into the icy water.

There are other global reactions as defences are reinforced. There is an exponential intensification of armouring of system boundaries. The proportion of the gross national product spent on an increasingly high technology defence squanders the meagre resources of the developing world, exacerbates the problem and intensifies the anxiety which in turn drives the armouring still further. The sharpening of splitting and the deepening of idealisation across cultural, ethnic and religious boundaries is seen world wide. The rat-race of the market economy moves up a gear and the whole world seems caught in a resource struggle to grab all that it can while resources last, so ensuring that they last for the shortest possible time. To those who have both wealth and power shall more be given, and from the poor even their pittance is removed.

Alongside the armouring of boundaries goes the intensification of the defences of fundamentalism in all the world religions, even in Hinduism, historically so syncretistic and accepting of other faiths. The reified constructs of absolutes in religious ideologies have to carry a higher and higher level of anxiety repression. The

defences themselves therefore become more sharply reified, more intensely enforced, more profoundly convinced of their ownership of the truth and of the evil falsity of all others.

We also find a resurgence of the myths of rebirth, whether for individuals or global systems. The myth of the phoenix seeking renewal through the purification of fire, kindles hope of life beyond the cataclysm. Just as the post-natal construct of the birth trauma looks back to the fall as precipitating the alienation of the species, so in prospect the foetal unconscious imprint of the birth trauma looks forward in dread to the corporate fall of the species as the ultimate conflagration and conflict between good and evil. Dimly aware of the reality of life beyond birth, the foetal unconscious projects beyond this boundary the possibility of an idealised utopia. The myth of the afterlife is aggregated from individual to the species as a whole.

Tragically, reality is such that there is no global cervix at the boundary of the womb of Mother Earth. Humanity has nowhere into which it can be born. The foetal myths are bound for disappointment.

As impingement increases, so the common collusional position moves back from the point of fixation into a process of sustained regression. The experience of reversed dependency between foetus and holding environment precipitates a shamanic revival and the search for a universal religion at a 'deeper level' of spirituality. So we note the animation of the world as Gaia, the goddess, and the search for some vital process of greening that will placate her ire and turn her once again into a nurturing and infinitely resourceful

womb. Failing any such realisation, the search moves in collusional concert back towards the source (redefined in reverse direction as 'the goal'), with an increasing intensity of idealisation and an increasing depth of regression. New Age spirituality is dominated by the dissociative mechanisms and moves towards the realm of idealised blastocystic detachment, in flight from the anxieties of engagement with the realities of our present and future world. If conventional religion was the opium of the masses, then New Age spirituality is becoming the heroin of humanity.

As a species we stand at a most profound turning point in world history. It is the turning point of reversed dependency. We are moving out of an age in which humanity could depend for proliferation and survival upon the apparently infinite resource base of the global ecology. We are moving into an era in which that global ecology depends on the policies and actions of the parasite it has spawned. The transitional phase of that reversal is now upon us. The outcome depends upon our response.

Epilogue

At this critical point in human history we face a fundamental choice between the reinforcement of defence and the deconstruction of defence.

In response to the restimulation of those anxieties whose roots lie in the common pre- and perinatal field we may choose the path of defence reinforcement. If we do, then our boundaries will become increasingly armoured, our acting out of the titanic struggle of birth will approximate more closely to Armageddon, an increasing proportion of our resources

will be diverted into the management of psychotic anxiety, our religious mythologies will become more rigidly absolute and their boundaries fraught with more bitter strife and persecution, our common foetal assumptions will distance us more and more from the realities of our environment, our regression will withdraw our energy from critical problem solving into a phantasy world of animistic psychosis and we, together with the ecosystem on which we depend, will be plunged into a vicious circle of mutual destruction.

If, on the other hand, we take the path of deconstruction of defence then a different pilgrimage awaits us. The regression will still be undertaken, but not in a symbolic displacement divorced from its roots in our pre- and perinatal imprinting. Demythologised, our journey to the source will be grounded in reality, owning the continuum that connects us to the ecosystem of which we are a part, integrating the traumatic impingements, annealing the splits, and withdrawing the projection of fixated phantasy. Moving forward egressively in real time we shall see the maturing of the foetal child within, whose unmet needs have cried so long unheard. Bearing the victimisation of birth in the depths of our own being we shall no longer seek a scapegoat or an enemy to carry the pain in our place. Nor shall we exploit the environment in a vain attempt to satisfy those fixated paranoid drives, whose power has now been destroyed.

Immense difficulties will still face us,

but they will be the problems of reality, not the projected phantasies of foetality. Problem-solving may yet prove intensely hard, but we will have optimised our chances of success. Unconscious assumptions act as the value-system generators of civilisation and are encoded in its ideology, armouring and religion. The transition in our relationship to the environment demands a value system transform, a demythologising of our ideologies, a withdrawal of projection, and the focusing of all our energy into reality testing and problem solving in the service of global evolution. We have to recognise that all value systems are relative human constructs, not absolute revelations of divine law. They are open to review and change. There are no absolute human rights, only socially accepted and validated ways of doing things, which are more or less appropriate to the realities of interaction between people, and between people and their world. Now we have to take responsibility for the conscious reconstruction of values appropriate to the real world of today and tomorrow, rather than defend the unconscious projections of foetal phantasy which informed the ideologies of yesterday.

The journey to the source is not the end or goal. It is the end of the beginning. It takes us to the starting point, the *arche* of a new departure, the origin of a process of social individuation. We face the demanding task of the deconstruction of mythology and the integration of the species in a world made whole.