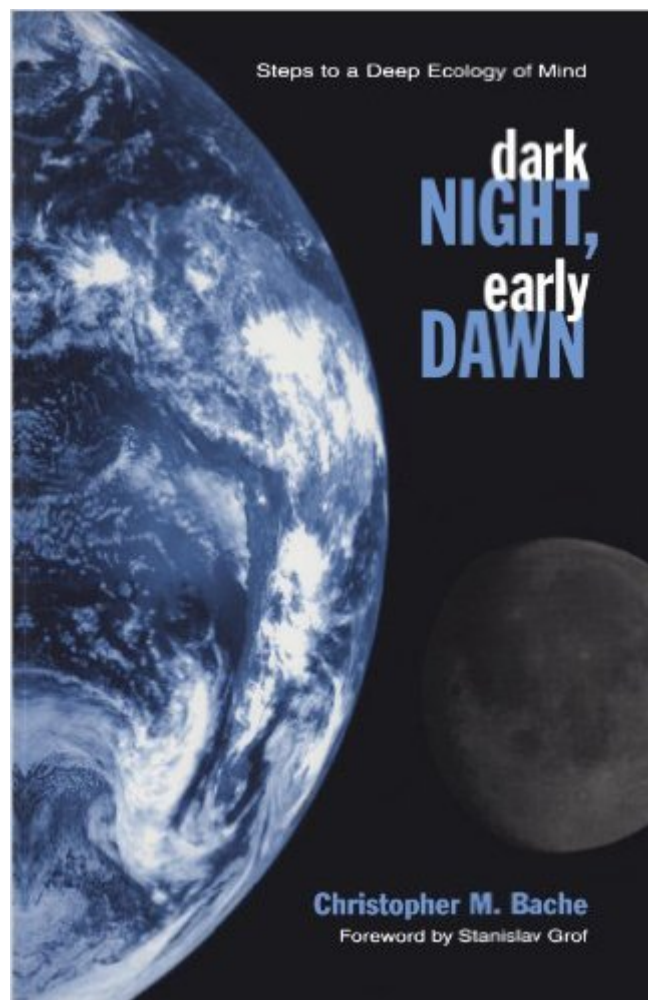


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# **Dark Night, Early Dawn: Steps To A Deep Ecology Of Mind (Suny Series In Transpersonal And Humanistic Psychology) (Suny Series, Transpersonal & Humanistic Psychology)**





## Synopsis

Argues that philosophical reflection today must include the findings of depth psychology and the critical study of non-ordinary states of consciousness. Combining philosophical reflections with deep self-exploration to delve into the ancient mystery of death and rebirth, this book emphasizes collective rather than individual transformation. Drawing upon twenty years of experience working with nonordinary states, Bache argues that when the deep psyche is hyper-stimulated using Stanislav Grof's powerful therapeutic methods, the healing that results sometimes extends beyond the individual to the collective unconscious of humanity itself. *Dark Night, Early Dawn* is the most important book I have read in recent years. Whenever I present a brief summary of its major ideas, either to students in my graduate classes or to general audiences, it unfailingly arouses intense interest. I believe Bache's work evokes this response because he has articulated, with superb clarity, rigor, and depth of insight, a radically expanded perspective on the deeper nature of individual human experience, a perspective that many have been gradually intuiting but had not yet been able clearly to formulate. "With moving honesty and a rare lack of inflation, Bache has brought forth a conception of the human psyche that intimately reconnects the personal ordeals and awakenings of the individual to the larger collective suffering and spiritual transformation of the entire human species, at this most crucial of historical thresholds. This is a book to read soon and to integrate carefully." -- Richard Tarnas, author of *The Passion of the Western Mind: Understanding the Ideas That Have Shaped Our World View* "This very important contribution to transpersonal psychology, I know very few books that represent such a unique balance of critical thinking and deep personal experience. The author's extensive knowledge of philosophical, religious, and psychological literature makes it possible for him to provide solid grounding for the profound insights from his nonordinary states of consciousness. Brings unusual clarity into several important problem areas and represents an important step toward an integration and synthesis of the observations and experiences involved. Christopher Bache is one of the most creative and imaginative thinkers in the transpersonal field." -- Stanislav Grof, author of *The Cosmic Game: Explorations of the Frontiers of Human Consciousness* and *Beyond the Brain: Birth, Death, and Transcendence in Psychotherapy* Christopher M. Bache is Professor of Religious Studies in the Department of Philosophy and Religious Studies at Youngstown State University. He is the author of *Lifecycles: Reincarnation and the Web of Life*.

## Book Information

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## Customer Reviews

Millions of sane, intelligent people living today seem to live in a world that modern, scientific cosmology tells us just doesn't exist. Either they are deluded, or what they have to say about the world calls into question the dominant cosmological myth. Judging by a deluge of media reports and a growing body of respectable scientific literature, a great many people are having experiences that don't fit into our civilization's dominant cosmological map. You may be one of them: someone who has experienced, for example, powerful, even predictive, dreams; remarkable synchronicities; undeniable psychic events; or convincing mystical experiences. But, according to our culture's cosmology, none of these experiences is supposed to be possible. In this book, transpersonal psychologist Chris Bache opens up a different way of approaching this conundrum - by exploring the spectrum of our consciousness and what it implies for a much wider and comprehensive cosmology. The personal and social consequences of such an expanded worldview are profound. Cosmology orients us in the universe. It tells us where we came from, where we are, and where we are going. Implicitly or explicitly, it defines what is possible for us as human beings, and thus it channels, or limits, our highest ambitions. Modern Western culture lives entirely within the confines of what Bache identifies as "daytime" consciousness - that is, it takes into account only what we can perceive through our outer, physical, senses, and of those perceptions it takes seriously only those we can measure. These data are then organized according to the rules of logic and reason (mostly mathematical).

As Christopher M. Bache explains in the introduction, this book is his "talking himself in from spirit",

an attempt to comprehend two decades of experiences in nonordinary states of consciousness, primarily evoked using experimental psychotherapeutic methods such as Holotropic Breathwork and the supervised use of psychedelics. Unfortunately for his readers, Bache failed to provide us with either a detailed biography and "travelogue" as for example Tom Pinkson did in his book *Flowers of Wiricuta* or to provide us with a grounded analysis of transpersonal states like Stanislav Grof did in any of his numerous books. What Bache ultimately delivered is just another mix of already seen ideas, personal speculations, ideas on the supposedly upcoming "end of the world", mixed with a few "trip reports" which represent the best parts of the book. The general idea of the book is that humanity is on the verge of tremendous cataclysmic events, which will cause a species ego-death and its subsequent spiritual rebirth. Bache fails to take into the account that traumatic events by itself are rarely spiritual liberating, but are more often that not extremely damaging to the psyche which rarely recovers to its previous level of functioning. A short analysis of post-traumatic stress literature would show that. Instead of merely speculating on potential rebirth humanity may experience after it faces the upcoming cataclysm, Bach could analyze previous global traumatic events humanity as a whole experienced so far and look if any kind of positive spiritual liberations came out of them. If Bache hypothesis would be correct, we would definitely witness an "awakening" of some kind already at the end of World War II.

**Dark Night Early Dawn** This is an interesting and even heroic work, well worth the money. In large part the author combs the relevant literature and supplements it with his own experience from deliberately induced psychedelic states in order to mine for the material he presents. Among other things the book deals with collective mind and group karma. As a professional worker in the field of environment I can vouch for the fact that some of the shared mind phenomena reported by the author, particularly elements involving group pain are quite real. I have encountered this effect in the course of environmental work. My experience did not evolve from any clinical or therapeutic exercise but rather as the result of the intense conflict (non-physical) involved in trying to manage environmental activities. Until I opened this book, I had not the remotest idea that some of the experiences I went through were of a form recognized by Mr Bach. It is true that group karma exists and apparently the tragedy of Cambodia is a case in point. However, it is important to note that the perceived effects of group suffering referred to in the book may not necessarily indicate the operation of "group mind" but rather may arise as the results of "aspects of mind shared by a group". There is a big difference. In the first instance it may be easy to depose the ego-self from its central throne and to substitute, as Mr Bach attempts to do, a group responsibility (group mind). In

the case "aspects of mind shared by a group" this displacement is not so easily accomplished. I think a better term than "group mind" or even "collective mind" might be the term "shared aspects of mind".

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