

#284 – A Jungian Vision to Save The Planet with Jean Shinoda Bolen,
MD

**David Van Nuys, Ph.D., aka “Dr. Dave” interviews Jean Shinoda Bolen
MD,**

(transcribed from www.ShrinkRapRadio.com by Emily Humphreys)

Introduction:

My guest today, is noted author and Jungian analyst, Dr. Jean Shinoda Bolen. We’ll be speaking about her 2011 book, Like A Tree: How Trees, Women, and Tree People Can Save the Planet. For more detail on her background, please visit our show notes on our website, shrinkrapradio.com. Now, here’s the interview.

Dr. Dave: Dr. Jean Shinoda Bolen, welcome to Shrink Rap Radio.

Bolen: Thank you, it’s good to be with you, David.

Dr. Dave: We’ll I’m sure you wouldn’t remember, but you and I met years ago, at the time, you were married to Jim Bolen, and I was a book reviewer for New Realities, the magazine that he was editing.

Bolen: That does go back, previous life.

Dr. Dave: Yes, it does. I also had the opportunity to hear you give the commencement address a few years back at Sonoma Sate University where I was a member of the psychology faculty, and I remember being very inspired by your talk and also feeling really proud that the commencement speaker was one of “our people”.

Bolen: (laughs)

Dr. Dave: (laughs)

Bolen: That was great. That’s also a quite a number of years, ago.

Dr. Dave: Well, time flies by, doesn’t it? It doesn’t seem that long ago to me, but I’m sure you’re right. Also, for many years, I taught a course at Sonoma, titled Seminar of Myths Dream and Symbol, and your book: Goddesses in Every Women was on the list of recommended readings. I imagine many of my listeners will be familiar with it.

Bolen: And Goddesses in Every Man too, so I did pay attention to both the feminine and the masculine.

Dr. Dave: Yes, Yes. Well, both have really become classics I think. I've been reading your latest book: Like A Tree: How Trees, Women, and Tree People Can Save the Planet. And the book begins with a personal story involving the loss of a favorite tree, and maybe that's a good place for us to begin, if you wouldn't mind recounting it here.

Bolen: Well, this particular book: Like A Tree: How Trees, Women, and Tree People Can Save the Planet has as it's whole title a very activist sounding title.

Dr. Dave: Yes it does.

Bolen: And the writing of it was inspired by two events or three events really. One was the loss after being an unsuccessful activist to save the cutting down of a large Monterey Pine tree in front of my house and it happened when I was at the United Nations in New York for meetings around the Commission on the Status of Women. At that particular meeting, I was on a panel with Gloria Steinem and she's an old friend, and we talked about you know, what was going on in our respected lives and I told her about the saga of the tree, that when I came back home again, it would be cut down. And I had tried for over a year, close to a year and a half, to influence the home owners association to not have this tree in its prime cut down. It was a political decision that had a lot to do with a new view created by the remodeling of the house next door, and that the neighbors wanted the tree down. Now some people think that looking at a beautiful tree is a view. But unfortunately, that was not the case in this case, and the other was that in stirring up, because it was on commons' property and not, it was right in front of my house... This particular home owners association has us owning the footprint practically under which our houses are, but all the land around our houses more or less is common, so that the a decision to cut a tree down could be done by a vote. And this particular tree a Monterey Pine tree happens to be a tree that is not fire resistant should my house catch on fire, should the whole hill catch on fire, and so a number of fears were brought into the equation as well. So Gloria says to me, I hear the saga, she hears the saga, I tell the saga, and she say "...remember Jean, you are a writer, and writers can have the last word".

Dr. Dave: (laughs) Good advice.

Bolen: It was good advice. And the book turned out to be different in many ways, the more I got into the subject of trees, the more my wonder and appreciation for trees grew. The more the subject broadened out into sacred and symbolic and far out for that matter, and as the tree became sort of rooted in my psyche and in my creative process, the book that could have been an angry book isn't at all. It has a quality of having been taught by the tree and the tree people. Of so many different

things, from indigenous, the Jungian part is also part of this as well, it's the most far ranging of all my books.

Dr. Dave: Yeah, It is very far ranging and it has a fascinating structure because each chapter has very vocative title, but then there are sub sections. Each subsection is rather short, and there are all these subsections and each one has its own subtitle that is a very interesting little subject in its own. And then as you point out, the book is very wide ranging in terms of all that it embraces. Now early on, you raised the question, what exactly is a tree? You know (laughs) seems like a simple question, in a way, and then you quoted a delightfully humorous definition that a tree is a big plant with a stick up the middle. (laughs)

Bolen: (laughs) I love how the English that's you know the quotes that I have from English biologists and botanists are just so delightful, because in honor and love of their subject, they have a way with words. So whenever I can quote somebody who could really say it well...

Dr. Dave: Yeah.

Bolen: I did.

Dr. Dave: Well you go on to discuss the carboniferous period in the Earth's development 350 million years ago, and I have to confess that I didn't even know there was a carboniferous period What can you tell us about that period?

Bolen: Well what I do is give a really swift trip through the whole development of trees which begins on a barren planet with algae at some point that is like a coat of paint on the otherwise sort of stony framework that is our planet. And then how that slime that is on the rocks can grow into nubbins of plant life and then grow taller and taller into ferns and so from the carboniferous period from 350 million years ago to 290 million years ago, was a time in which we had these huge fern forests I mean forests covered the land and in this planet much as if we were a tree forest, but it was all ferns and they would come and grow and collapse, and grow and collapse, and grow and collapse and under the pressure of everything that collapsed on top of them, we have the carbon source for coal and for oil. So that's really down under this, but somewhere along the line, people think that maybe it's 290 billion years ago, nature, ferns discovered the possibility of having a woody trunk with roots. And that made a very large difference. It was efficient for one thing. The plant didn't just grow and collapse, and grow and collapse, and grow and collapse, it grew and it grew roots and the roots would break up stone, and the leaves would create more of the organic Earth, we have come to have and so when the leaves went up into the sky and did what plants and leaves do, which is to clear the atmosphere of noxious gases that are in it and make it possible for the sun to reach the greenness, we have set in motion that which made it possible for there to be life on this planet and eventually mammals who would breath out

the carbon dioxide that we breathe out, and breathe in the oxygen that the leafy trees provide us.

Dr. Dave: There's such a symbiotic relationship between the trees and us, isn't there and going all the way back to the carboniferous period that you spoke of which provides us with all these carbon fuels that we've used up so prolifically to this exchange of gases that makes it possible for us to live to all the gifts that trees give us in terms of materials of wood and paper and so on.

Bolen: You know, I just got into the wonder of trees and it really began with the tree that was cut down. I had no idea that the tree was a particularly well-suited for where it lived which is what trees do. This is a pine tree, a Monterey Pine tree, it has needles, it doesn't have leaves. Well, I live a place that is very close to the ocean, and the fog belt comes in, in the mornings and some days too and who would have thought that pine needles act as a distillery system it takes the fog and turns that fog into drops of water, and the tree waters itself and everything in it's environment, and so it was perfectly suited for the hillside in which it lived. And it maybe have been the first glance of oh my goodness this is amazing how the world of trees adapts to where it is and what it provided I mean it provided for me not only shade, but an ecological system that allowed some plants to thrive, and then when it was cut down, it changed the ecological system right around it. So I had this mini experience of what people talk about in a macrocosm of ecology and rainforests and things like that I lead my readers to what I did myself, which was to learn for the love of learning and to keep having the sense of wonder grow. Sense of wonder and capacity to appreciate beauty and the whole structure of the book that you mentioned grows out of appreciation of Carl Jung's notion of circumambulation. When he uses the word, is that point of our circum-- of life is that to circumambulate the self, which is the center of meaning. So any symbol-- and the tree is a symbol of the self as I say somewhere else along the line, so to create a book in which in each chapter we are going around the subject of the tree. We are circumambulating the subject, not in a linear way at all but in this way of sort of seeing the tree for the very different aspects and appreciating the relationships that we have in our image life in our sacred life, in our symbolic and dream life. I'm really sharing a kind of circumambulation trip with people because that's how it was. It has that quality as I really enjoyed writing it.

Dr. Dave: Yeah. I'm really glad that you point out that the circ—can I say it? Circumambulatory aspect that really makes sense and I'm also having the sense that the theme is the trunk if you will and all those subsections are the leaves are this kind of tree that you construct in the book.

Bolen: Ah, wait a minute, lets look more closely at the tree, because the tree itself, often has a root system that is as far branching and vast as the branches with the leaves above it

Dr. Dave: Mm-hmm

Bolen: And so, the tree is like a symbol of the priest or the shaman or the magician or the analyst that links a word of the mind or the word of the spirit with the word of the earth or the unconscious and the truck which you mentioned is us. We mediate between the great above, the great below, sky father earth mother, however you want to define it. The capacity to hold what could be called opposites but when held is a picture of wholeness, this is why a tree becomes a symbol of the archetype of the self. This is why the tree shows up in people's dreams, it's a tree of life, it is the body tree it's the Christmas tree for that matter, the symbol of the tree takes the spiritual and mental and the whole notion of one of the things I love of what a tree physically does and I keep moving between an anatomical physiology of trees and a great meaning it has. But on the anatomical level, which may be like us, to think every individual leaf can transform sunlight or spiritual illumination into nurturing sugars that feed the whole tree. I mean that little metaphor is just wonderful.

Dr. Dave: Well I love the way that you're bringing in all of this Jungian background, because you know really this show is psychologically oriented show and as you point out your book, not only covers the anatomy and physiology of trees but also examines the role as archetypal and sacred symbols so tell us more about that. We're just touching on some of that, and I love it. It's lyrical. Say some more about trees as archetypes for example.

Bolen: Well Jung has even a whole chapter in the collected works in the philosophical tree and its multiple meanings. Because it has it's capacity to link the above and the below and it stands in the image of a priest is like a trunk or a shaman linking above and below, but also, if you, you know Jung has been often identified with the mandala or the self where you have a center and rings growing out from it, and it is what a cross section of a tree looks like.

Dr. Dave: And often in my myths dream and symbol class I would have students do some art work and often they did mandalas and I would say that the image of a tree was maybe one of the most frequent images that would come up and people would build into their mandala. With the as you mentioned, the trunk in the center and the roots reaching out the branches reaching up and the roots reaching down. And so clearly there is something very archetypal there emerging in students imagination.

Bolen: Oh yes. It's been an archetype image it is, when we turn to using that how do we create an image that speaks to us of our capacity for depths and for heights and the realization we go through, the seasons I mean we have the trees and the season representing spring summer autumn and winter Hildegard von Bingen has a whole collection of her painting, drawings with the seasons of our lives represented by the tree in its many-- first its green buds in spring and then its full greenness and the its fruit bearing, and then it loses its leaves and goes to seed and the seed goes into the earth. To awake spring, I mean it's a whole-- All of the

things that trees do so resonate with our sense of our nature and nature being related and it being symbolically the-- something about immortality as well because when we think of family tree, it is connected with our connection. We are just like one branch or one twig to the human of our specific family tree which may be the equivalent of a branch but then it ties into all the evolutionary humanity tree with grows out of the roots of what came before us, so tree represents and in so many ways, tree is a tree of life symbol and it has been considered that in such mythologies as the world ash tree in the Nordic world and I just love the image of tree and the realtor for that matter that it is-- this is what an archetype is. It's a now everybody taps into this level of meaning and that is what was the definition for me of tree people. I think that a tree-- What I observed in the political activism of who care about whether a tree is cut down or not.

Dr. Dave: Yes, I was going to ask you what you meant by tree people because it's right there in the subtitle of the book.

Bolen: Well the question about who cares defines the difference. I mean I for a tree person, a tree is living, it has it's own being-ness, usually the tree person was a kid who climbed the trees, who's imagination was nurtured under a tree or as a young person sat and drew a tree and realized it's beauty and as an adult notices trees. Cares about specific trees or trees in general and might be a person who goes inward by going outward into the woods like near woods locally as I do or up in the mountains there's something about being related to trees really using the word, relaying it that there really is a sense that I'm a human being and that's a tree being but we are here on this planet together and appreciate. I as a human being appreciate you as a tree being especially if you're gorgeous and ancient (laughs)

Dr. Dave: (laughs) I guess I'm a tree person because as you talk about, you know, the young kid climbing trees, that certainly was an important piece of my life, and I've planted trees as an adult by the house where we live and the trees grow so slowly at first and then suddenly they take off and you realize oh my goodness, I didn't realize the power of the tree and how large it would become and perhaps I've planted it too close to the house. And then there comes a time unfortunately as a home owner we've had to remove some trees and that's always a painful process. I don't like having to take out trees.

Bolen: Well that's cause you are a tree person

Dr. Dave: I think so.

Bolen: If you were not a tree person, for one thing it's just a thing. It's value is, if it's a particular kind of tree, the number of board feet of lumber it represents. So that when for example we had all of these Humboldt County demonstrations after pacific lumber company sold its vast, ancient redwood forest to a Texas company called Maxim, and Maxim's owner came in and just wanted to dig clear-cut

because these ancient redwoods represented a lot of money in redwood board feet. And that's when so many people do demonstrate, and that's when Julia Butterfly Hill became famous because she started out as an activist who just came along with friends who were going up there to demonstrate and then she became somebody who climbed up in the tree because that's what other people were doing so that they wouldn't be cut down and then it's like one day at a time, one step at a time, she becomes this symbol of resistance of cutting down the trees and as she lives in a tree that she named Luna for a few days over 2 years

Dr. Dave: Wow.

Bolen: Amazing, and so one of the things about this book is that I am talking about activism and how one becomes an activist one step at a time often that you don't start out tending to be in a tree for 2 years, whoever would? (laughs)

Dr. Dave: Yeah. Now one doesn't think of a Jungian analyst in this sort of an activist context somehow. It's more the image of a cloistered introvert that come to mind. And I know you've gotten involved with the UN, how did that come about?

Bolen: One step at a time activism. I am this is also a book to recruit activists which is the same as having people recognize their personal myth or individuation. They fit together so well, so even though I talk about the anatomy and the physiology in the beginning chapter, I also put in something in that beginning chapter something of what I want people to respond to which has to do with things that come along and call you to be involved to speak up. And if it does, there's a feeling that it maybe has your name on it. It's an invitation or as I call an assignment that you can say no to, but when it has your name on it then it fulfills certain criteria which I call meaningful. Now this is very Jungian meaning is the essence of what it is to me to help people discover their personal myth. What's meaningful to you, and it always grows out of your natural talents and gifts and the suffering and difficulties that you've overcome that you came into this world and encountered in your family or whatever happened to you.

Dr. Dave: Now I'm thinking of Joseph Campbell's Heroes Journey and the Call and in a way that sounds like what you're talking about in terms of maybe being called, something in your life is calling you to maybe be more atavistic.

Bolen: There's a similarity there's also something of a difference I think. Because when I say something comes along that is your assignment, first its meaningful second the question is will it be fun for you. And fun means that it taps into what you can do, who you are, what you've already done and your expression of yourself. It's fun to express yourself and its fun to do it with lighthearted people with the similar values that you do. So and the third is the whole whatever your up to motivated by love, so I'm saying to potential activists If something comes along and you can say of it, it's meaningful fun and it's motivated by love, then it may be not only your assignment in the sense of making a difference to your family or

your organization or the world, but it takes you into your individuation, your personal myth, so that's where Campell and I converge was together in recognizing that when you live meaningfully, you are living your personal myth and that definition. And the reason I say it's a little different is that the heroic journey is often called to adventure, and I have in my own way of looking at things and writing about things I've differentiated the hero and his journey in a sense one is called to adventure, so I do a hero's journey when I go to medical school called to be a doctor. That's heroic sort of stuff. A heroine's journey is to step by step do what you didn't want to have happen to you to do it's the psyche myth, it's the myth where you don't know if you have the ability to do the next step. It's not a challenge to you to do it, it's like what else can you do, and in the process of what else can you do but take one step and then the next step and maybe the next beating, maybe the next pain, maybe the next whatever it is, maybe the next decent, you gradually discover a strength or a source or a heart in yourself that makes you grow and you are on a heroine's journey. I think that so many women who take up the cause of a child. For example, or have a child after rape or something like that, it isn't something you went out to do, but here it is, and when you open your heart, when you take on the day to day unglamorous and I think the heroine's journey has a lot to do with that which is not looking very heroic at all it has to do with the day after day after day because you have made a commitment to this child, to this patient, to this organization, to this cause, and it isn't glamorous at all. But it is meaningful and it is motivated by love and it turns out to have it's high points. One day it's fun, overall like raising a child, it isn't always fun, but sometimes it's absolutely joyful and other times it's absolutely drudgery. You know, this is life so which is your story, you can we can have, we can be on a hero's journey for part of our lives and then what might be called a heroic I actually didn't call it heroic, vs an heroic.

Dr. Dave: You talk about the girl effect, and that might be relevant here. Tell us what you mean by the girl effect.

Bolen: Well this brings us into what I do at the United Nations with the commission on the- meetings on the Commission on the Status of Women and why my efforts for the primary act United Nations fifth world conference on women. Is to realize that you can look--and this to go back to actually the beginning, when I went to the Commission on the Status of Women and my tree was going to be cut down while I was away, I realized that when you treat trees and girls and women as property over which you can do whatever you want to do with them. Then what happens is what happens to girls who are sold, who are trafficked, who can have miserable lives because at some level they can be used to pay off a debt they can be used to make money and they're treated like a tree who is a source of lumber. And the people who deal who traffic in girls or trees with no concern with qualities that such as beauty or soul are sacred in the sorts of things--are in worse case the element of not tree people because a tree person feels a connection with life in general, with the planet in general, has a sense of soulfulness. Now you can start with a sense if you want to rescue girls from bad things that are happening.

You know and rape, in certain parts of the world is used as a military way to humiliate you're enemy, you know girls and women are caught in an enormous awful crossfire and when I go to the UN, what I really realized, I was appalled, I would not be there but for the little book I wrote called Man's Circle. It started the book led the way to me getting involved with the UN, so I'm at the UN and we don't get much news from the UN. I am appalled when I hear and I am inspired by what I hear because I see these presentations are being made by women on the ground at NGOs many of whom went through the rape, or got away from the trafficker or whatever she did and together with other women are making a difference to the lives that they touch. So I start to see that, I start to learn about programs like the girl effect I appreciate that Nike's actually behind the financing behind the girl effect which has grown out what NGOs have realized that when you educate a girl, the influence that she has on not just on her life, but she will, when she has children it will be later. She'll have fewer children. She'll see that they're nourished and educated she'll work and 90% of what she brings in will go to her family and benefits her family in the village and it's something I've learned previously about these micro loan things that when then loan money to men and women alike, what happens is the men spend the money on themselves or impressing other men and didn't pay the loans back as a gender, as a group. While women as a gender, as a group use the money to say buy the goat that could provide the milk and provide nourishment and also a source of income or buy a sewing machine and that gives the money back. And so microcredit loans now go about 95% to women, not out of bias but out of experience and what they've learned about girls is the same thing, that the education of a girl brings much more benefits to the family in the village than educating a boy.

Dr. Dave: Yeah, I'm a micro lender myself and I might add, not on a huge scale or anything but I belong to Kiva and another micro lending association and I have to say that I've favored women and girls just for the reasons you're articulating.

Bolen: I mean it's inspiring to see what can be done with so little sometimes.

Dr. Dave: Yes, yes. It really is.

Bolen: And the girl effect is dedicated to really letting the world know that there is benefit when you educate a girl.

Dr. Dave: Yeah. I'm also remembering Craig I'm blocking on his last name, Craig right now has some controversy but the fella who- the mountain climber who built all of these schools and..

Bolen: Oh, Martinson? Mortenson?

Dr. Dave: Yes, Craig Mortenson. And I believe he was also guided by that principle that it was important to educate the girls.

Bolen: Yes, he was building mostly schools for girls.

Dr. Dave: And coming back to uh, coming back to Jungian analysis, I'm wondering if there is a way in which the global crisis or what we've been talking about in terms of trees--does that have a place where it articulates with the analytic or therapeutic process in terms of maybe coming up in dreams, or how you might respond to dreams from natural material?

Bolen: Well, what I'm doing is different than we usually look at Jungians as doing. Jungians do have a deserved bias a reputation towards being introspective, introverted intuitive and not activists necessarily in the world. Once you bring in that they're different psychological types and bring in the idea that meaning is that is at the center of an authentic life which is what individuation is about and that's what we as Jungian analysts do, and we see people who are off in the second half of life when the question comes up, is this all there is. You know, I've done all I was supposed to do and there's an emptiness here. There is something at the soul of all that wants to do more or learn more, or go inward in some way, now I'm seeing that you go inward and sometimes discover that the inner places of yourself that there is a time to then go out, that there is a time within all of us like first of all, I use the metaphor of the heart a lot. I am a heart connected activist. All of my activism comes from circles with a spiritual center which is a mandala and I started to say the only reason I'm at the UN at all was because I wrote this little book called the Man Circle, the first of the activist book and then it had as a subtitle, How to transform ourselves and the world and it was based on an appreciation on Jung's collective unconscious and Rupert Sheldrake's morphic field theory where the same thing only Jung and his description of the collective unconscious give the impression that it's a fairly static thing, that the archetypes remain as potential and don't change necessarily over the years ect ect. So it lends itself to a much more be inward now. Kind of attitude. Now Rupert Sheldrake was a theoretical biologist has even written in a Jungian journal that the human morphic field, and each species has its own morphic field is Jung's collective unconscious. And his theory allows for, explains why animals adapt change and therefore change their relationships with each other and their society and so I saw that and I also experienced how our culture changed when a critical mass or tipping point was reached. So whether I used Rupert Sheldrake's notion and then bring in the morphic field, which is what I first did with the man's Circle and then it attracted some women who were involved and seen that the vision I was describing which was to take this story of the hundredth monkey which was the story that inspired the antinuclear proliferation activists to keep on working to starve the nuclear arms race between the super powers when everybody else says you're ridiculous, how can you as mere citizens think you can affect the arms race and these people did. Because they used Rupert Sheldrake's theory, and the story that was allegorical, its on the web sometimes says it's bunk because it wasn't true because it was an allegory but it made into sense that when a number of a species learns to do something new, then suddenly something that was resisted becomes what everybody now accepts and as soon as you think historically, you

realize now that's true--that every major change has been like that. And if you are working at changing the world at the beginning, it's as if you're doing this, and it's absurd but when it starts to bring other people in, you- what you know is that the 100th monkey is a phenomena or the man's circle is the circle with a spiritual center, feminine form, feminine principle it is the circle that when it is formed it is patriarchy because there will no longer be an entirely patriarchal world. There will be attention, a balance or an integration of the circle with the hierarchy. And that's a Jungian way of looking at things.

Dr. Dave: Yeah,

Bolen: So I wrote the Man's Circle, it led, it went as a little book to South Africa to the world prominent of religions it went from there to Geneva you know carried as an idea by the women who were there and came back to Northern California where I was called up by a women I had never met who told me about how she and others were going to start an organization based on my book and could they use the name and would I be willing to be involved in the organization of it. And that's what started me. Because I went to that meeting there were woman there who were involved with the UN and we had from the very beginning in the intention statement that circles that we wanted to see circles adopted within the UN and the NGO of the UN.

Dr. Dave: Maybe there's starting to be a growing movement amount the Jungians toward psycho ecology. You may be aware that the Ashville owned center is sponsoring a video presentation from Zurich as it happens by Murry Stein and Bridgette Egger. And it's titled: Energy Ecology of the Psyche and the World and unfortunately, our interview will come out too late for listeners to participate but I'm pretty sure they could purchase a DVD by going to www.ashvilleJungcenter.org. Are you aware of the work by Bridgette Egger, PhD? I think maybe her doctoral dissertation and Jungian work has centered around these sorts of concerns.

Bolen: I haven't been aware of her, but I was told about her in the past 10 days or so because of this program and I heard good things about her.

Dr. Dave: Yeah I wouldn't be surprised if she sites you. You've got one of the first monkeys (laughs)

Bolen: I think she must have been long before because this I think must have been part of her thesis work.

Dr. Dave: Okay.

Bolen: And Zurich--while my book just came out on earth day in 2011.

Dr. Dave: I'm thinking about the earlier Circles book that you were talking about.

Bolen: Oh, could be yes, it could be.

Dr. Dave: You could be the first monkey.

Bolen: (laughs)

Dr. Dave: (laughs) At first blush women, trees, tree people, girls archetypes and symbols seemed like such desperate topics, but really tie them all together and as we wind down here, what would you say is the common thread that ties them all together?

Bolen: I think it has to do with human beings being able to be connected and have a sense of indigenous wisdom or one-ness. And my own journey has been my dad. I start out writing about synchronicity and the dower of psychology and the dower and the indigenous mystery is pretty much the same. And the notion that we are all related and that all life and the planet itself are that we have these connections that Jung's I mean synchronicity is required that we accept and interconnected universe so I think that whether we are, it really isn't a stretch is what I'm trying to say. When you see things as desperate, it seem like how is that relate to that or to that or to that but once you drive down deeper into the psyche that isn't just in our brains but is something invisible and angelically caring images responsible for evolutionary thought changes and things like that, then all of this, trees, people, planet, activism we are all related.

Dr. Dave: Jean, that's a great place for us to wrap it up. Dr. Jean Shinoto Bolen, thanks for being my guest today on Shrink Rap Radio.

Bolen: Oh, you're welcome. This has been far reaching, indeed.