FOREWORD

We are not human beings having a spiritual experience; we are spiritual beings having a human experience.

Pierre Teilhard de Chardin

Roberto Gambini is one of those rare individuals who embodies what he is lecturing and writing about. He is an analyst for both the individual and the world. From the moment I met him, I felt a soul connection, and that is why we started and have continued to call each other "brother." Upon arriving at my home, Roberto gave me a gift: a wooden turtle handmade by the Karajá Indians of Brazil. I was touched because it is my favorite helping animal, and there are many of them in various forms around my house. How did Roberto know? He said that he just knew on a deep intuitive level. The turtle in American Indian mythology, as well as other cultures, is a symbol of the Earth or Great Mother.¹ The meaning of this animal is central to efficacious love and work. It is all about being grounded and going slow (in order to attend to everything and complete creative activities—recall the old fable of "The Tortoise and the Hare"). The turtle's two homes are water and earth, both are related to the feminine principle. Hence, the turtle also represents flowing harmoniously with one's situation, yet when necessary standing firmly on the ground for one's position, as well as exhibiting motherly compassion. The truth is that we are never alone as children or adults (culture and one human family) of the Earth (World Soul). We are a product of and always connected to the Great Mother Earth.

After Roberto's Fay Lectures were over, he wanted to go to West Texas to see Marfa, where the film Giant was made. The first day he was going to visit Enchanted Rock (a sacred American Indian site sort of like Ayers
Rock in Australia). Roberto drove through the park and decided not to climb to the top of the rock. As he turned to head back to Fredericksburg, he noticed something green in the road. Roberto stopped his car, got out, and picked up a live turtle off the pavement. It looked like a ceramic turtle I had made in Japan that he had seen at my home. He thought it was a sign. After letting the turtle go free in a grassy field, Roberto then returned to Enchanted Rock and made it to the top in time for the sunset. He had a moment of epiphany and peace. In memory of the event, Roberto wrote this haiku:

Green turtle on asphalt
Unexpectedly
My friend is with me

The turtle synchronicity is the same kind of unconscious-to-conscious link that Frank McMillan III had just before his father decided to endow the first professorship in analytical (Jungian) psychology at Texas A&M University. Frank III dreamt that saplings of trees were growing up through cement. This vivid archetypal dream echoes the central theme of this book: Soul and culture (Nature and human nature), a joining of opposites. It parallels the fact that now half of the students at Texas A&M are female and the fastest growing college is Liberal Arts; historically it was all male, military, and focused primarily on agriculture and mechanics (engineering). As John Sanford said, “The soul herself, which is always feminine, must be present if healing is to occur.” And healing is a process toward wholeness.

As he outlines in his preface, Roberto Gambini’s book concerns five aspects of soul and culture. Five is a number of change, and change we must if we are to preserve soul and culture. His five chapters focus on the collective unconscious becoming conscious. Gambini starts in chapter 1 by investigating the front pages of the leading São Paulo newspaper, finding evidence of archetypes and the collective unconscious.

In light of the terrorist attacks on September 11, 2001, everything has changed in America and the world. Now Gambini’s second chapter, “Soul Making in the New World,” takes on a new and special significance. We must confront and transform evil on a world scale. We must
prevent omnicide—what I call mass or world suicide—and focus on the whole human family based on Earthly spiritual values. Jung’s central archetype of the Self (imago Dei, Supreme Being, or Higher Force) needs to be the primary ordering principle for the individual psyche (soul), as well as for the World Soul and culture (one human family). We must have this vision if we are to transcend egoistical nations and truly become a spiritual global village grounded by an effective United Nations. We have the means to feed, clothe, shelter, and educate all members of the world living on this planet Earth. We can achieve harmony and peace. The choice is ours, but it means transforming warring nations (like individuals full of rage, hell-bent on homicide and suicide) through nationicide (like egocide) and creating an integrated and interdependent, healthy, soulful one world community. In chapter 3, “Urban Trees as Mirrors of the Soul,” I am again reminded of Frank McMillan III’s dream, which is related to Jung’s psychology being at Texas A&M University, and Gambini’s giving voice to injured trees as a reflection of our injured souls. Gambini’s fourth chapter, “The Alchemy of Cement in a Modern City,” also relates to Frank III’s dream and for the need of combining opposites, which leads to a new creation. Gambini writes insightfully about how the artist is the soulful healer of our decaying cities. The last chapter, “Bringing Soul Back to Education,” is an ingenious idea about what is required in the education of our youngest children. As revealed by the children’s colorful pictures and important words, the power of dreams in the classroom is a testament to the soul’s natural healing force.

Roberto Gambini is a shaman-like guide, and this healing book, which contains turtle soul medicine, is a needed map for navigating through treacherous waters. The key is the crossing and arriving safely on the other shore. We can only accomplish this with great sacrifice (which means to make sacred), thereby establishing one world where everyone is secondary to a Higher Force. And let us remember the wisdom of the Talmud, which characterizes immortality as three things: (1) having a child or children; (2) planting a tree or trees; and (3) writing a book or books or creating other artistic products. This timely and timeless book will help us save our soul and culture.

—David H. Rosen