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Edward C. Whitmont

RETURN
of THE GODDESS
(1984)

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Maenad.

Part 2

CONSCIOUSNESS
IN EVOLUTION

*An old pond—
The frog jumps in.
The sound of the water.*

BASHO

*I died to mineral and plant became
Died from the plant and took a sentient frame
Died from the beast and donned a human dress
When by my dying did I ere grow less?*

RUMI

Prologue

In his path-breaking *Origins and History of Consciousness*, Erich Neumann was the first to describe the evolution of consciousness from the matriarchal to the patriarchal level, collectively and individually. Written more than thirty years ago, his work concludes with the achievement of patriarchal consciousness. Neumann does not deal with the return of the archetypal Feminine. He did not go on to forecast the reappearance of the Goddess and her Dionysian companion who embody desire, neediness, and aggression in both their destructive and consciousness-expanding possibilities. In the light of the dynamic developments of the three decades since his book was published—especially those brought about by the Women's Movement—this study picks up where Neumann left off.

Since there is a high probability that the human species has developed through evolution, it makes little sense to assume this biologically but disregard it psychologically. Indeed, concerning the human brain itself, Maclean has described its structure as historically layered—"triune."¹ It consists, first, of the "neo-mammalian," cortical areas; second, beneath that operates the affect-generating limbic system; third, the still more primitive reptilian brain is concerned primarily with adaptation and survival. Neumann,² Gebser,³ and Van Scheltema⁴ have postulated an evolution of consciousness that culminated in post-Renaissance modern rational culture. Analogous premental and preverbal functioning has been described in recent psychiatric and psychoanalytic case studies.

Hence we may assume that the psychological development of the individual replicates the evolutionary history of mankind. This repetition, however, is not an exact replication. For we cannot say that a child of three or four is a primitive savage. It does not use magic for antelope hunting. In fact it does not go antelope hunting at all. But it

does weave fantasies similar to those of early humans of the magical age and in these fantasies may stage magical hunts.

Most importantly, though, beneath our rational modern mind lie dormant the earlier ways: the matriarchal, magical, and mythological perception and concept formations, the limbic and reptilian affects, aggression, defense, and survival adaptations. From the standpoint of our most recently acquired neo-mammalian awareness, these earlier strata appear unconscious. In fact, however, they show a sort of consciousness, and even intentionality, of their own. Ever and again they prove capable of opposing the rational stance. Jung has shown that the conscious and unconscious dynamics operate in a kind of dialectic polarity. Optimally, this makes a complementary system of compensation and cooperation. But all too often, particularly in periods of transition when the depths begin to stir, their relationship is fraught with conflict and mutual sabotage. This may result in psychopathology. The history of the evolution of consciousness, therefore, is in part a history of ever-new longings, of conflict and struggle. The externalization and projection of the inner struggle upon our fellow human beings gives rise to what we call the *historical process*. How we perceive and experience our psychological makeups, idiosyncrasies, and conflict-tensions determines how we interact as social (or antisocial) beings. Our unawareness of the opponent within causes us to fight him without. This dialectic of polarity and conflict is the dynamic, evolutionary movement of life. It is not likely to cease in the future. No social paradise, no classless, perfect society or world organization is likely to bring permanent peace or put an end to the awesome convulsions and struggles of the life current.

Every major transition period, then, unleashes conflicts and aggressions as the status quo is challenged.

While old values are breaking down, a new consciousness is also being born. The eternal problems and themes of mankind are to be wrestled with in new ways. We seek new forms of self-validation and of relating to our emotional and instinctual urges. Yet paradoxically these new ways require a retrieval of old, seemingly discarded and repressed modes of functioning. The *magical, mythological*, and feminine ways of dealing with existence, left behind thousands of years ago, must now be reclaimed by consciousness. But compared to the past, the new consciousness will have to be endowed with greater clarity, freedom, self-awareness, and a new and different capacity to love.

CHAPTER 4

The Magical Phase

*Once sat Idisi
Sat here and there
Some grasped the grip
Some hurt the host.
Some culled
Knee bend of willow.
Foe's fetters unbend!
Enemy's grip elude!*
Merseburg magic spell

*Tree runes must learn
Who healer would be
And know how to care for the wound,
Carve them on bark and leaves of the tree
Eastward the branches must bend.*

*Victory runes shall bring you success
When carved on the hilt of your sword
Wisely engraved on handle and blade
Then twice call on Tyr for support.*
Edda

I am she that is the nature mother of all things, mistress and governess of all the elements, the initial progeny of worlds, chief of the powers divine, queen of all that are in hell, the principal of them that dwell in heaven, manifested alone and under one form of all the gods and goddesses. At my will the planets of the sky, the wholesome winds of the seas, and the lamentable silences of hell are disposed; my name, my divinity is adored throughout all the world, in divers manners, in variable customs and by many names.

Address of the Goddess, APULBEIUS, *The Golden Ass*

As far as we can trace, consciousness developed from an early gynolatric, matriarchal, and magical orientation to a later androlatric one. By *magical* is implied the preverbal, unitary symbiotic identity level of existence or consciousness prior to the arising of mythological imagery or rational thought. The terms gynolatric and androlatric denote the reverencing of respectively, the feminine or the masculine. They describe psychological rather than sociological value standards, and precede the positions of mother and father in matriarchal or patriarchal rule. The social position of either parent is seen here as a secondary expression of a more basic perception of the value of the archetypally feminine or masculine in general.

This transition from a predominantly gynolatric to an androlatric world has been marked by stages; from Goddess to God, from pantheism to theism, and then to atheism or nontheism. It entails more than a change in cultural outlook. Consciousness itself has evolved through changes in the quality of self and world experiencing. This may even parallel changes in the structural adaptation of the brain.

The gynolatric period probably extends from the gray past of the Stone Age into the Bronze Age. A shift to a decisive predominance of male values occurred possibly sometime during the second millennium B.C. This is the onset of the heroic age when iron gradually replaced bronze. It also marks the decline of what shall later be described as the mythological age, when male divinities replaced the image of the Great Goddess as the central object of worship. In the gynolatric period, the world is magical.¹ It is ruled and encompassed by the power of the Great Goddess. She is mother and daughter, maiden, virgin, harlot and hag all in one. She is mistress of stars and heavens, the beauty of nature, generating womb, nurturing power of earth and fertility, fulfiller of all needs, but also the power of death and the horror of decay and annihilation. From her all proceeds, and to her all returns. The latter aspect was graphically represented in some ancient burial mounds which were built in the shape of a reclining woman. The corpse was buried through the opening into the womb cavity of the figure. The Goddess is attended by or includes a male counterpart, a phallic or double horned goat stag or bull god, often split into twin figures of maleness who fight, slay and succeed each other. In later representations, such as the Oedipus myth, they appear as a father-son pair.

Eventually they are depicted as twin animals, e.g., two serpents. They complement and serve her in the roles of child, lover, partner, playmate, and sacrificial victim. Their cycles of birth, death and rebirth embody the endless tides of physical life.

The total figure depicts the androgynous wholeness of natural existence: growth and decay, life and death, are both opposites and yet contained, even embraced, by a continuum. The male experience is one of discontinuity, contrast, and opposition. This is subordinate to the feminine continuity just as the ephemeral is to the eternal. The Great Goddess represents being and becoming. The Feminine is not concerned with achieving or ideating. It is not heroic, self-willed and bent upon battling against opposition. Rather, it exists in the here and now and the endless flow. It values the vegetal dimension of growth-decay, the continuity and conservation of natural orders. It expresses the will of nature and of instinctual forces rather than the self-will of a particular person. The feminine form of consciousness is global, field, and process oriented. It is functional rather than abstract and conceptual. It is devoid as yet of the strict dichotomy of inner-outer or body-mind.

The cult of the Great Goddess becomes fully developed in the mythological Bronze Age. The divine forces, intrinsic to nature and the object world, are worshipped and seen as manifest in human and animal bodies, plants, stones, earth, sky and stars. "The ancients, as Socrates remarked, had no pretensions to cleverness and were quite prepared to listen to a rock or oak tree if only it spoke the truth."² This cult is a culmination of animism and pantheistic nature religion. The root word *man* referred in its ancient usage to what we now call *hu-man*. It was not yet reserved for the male sex exclusively. Because historical and archeological documentation is inadequate we can only approximate the likely attitudes of the early *magical* epoch. For our reconstruction, we make use of myths and cult and art objects. Further, we can look at the comparable stages of contemporary primitive psychology and cult forms, and the development of the child up to the age of approximately three or four.³

It is tempting to regard any approach to reality that is not rational, in our accepted sense, as inferior. A magical world view certainly invites such judgement. However, the discoveries of physics in our century have taught us that our rational, "*commonsense*" view of reality has been naive. We know as little what matter and nonmatter *really* are and how they interrelate as the mystic or the shaman. Our minds are structured to approach reality in a particular way. This creates our mental version of things. But it is no more valid than the reality of a different way of perception. The ancient magical and mythological levels of our being, although "unconscious" to our current *modus oper-*

andi, need to be recognised as vital capacities of ours. If we fail to integrate them with our rational world view, we are likely to regress into a new barbarism rather than take the next step of conscious evolution.

The concept of *magical* as used in this context needs some clarification. It is not to be understood in terms of Webster's definition as "the art which claims or is believed to produce effects by the assistance of supernatural forces or by a mastery of secret forces of nature." This definition limits magic to a manipulation of force, rather than to a particular form of consciousness and dynamics. The magical consciousness historically expressed the dynamic of instinctual and affect energies in the context of a field of unitary reality.

At the magical or instinctual level only the *here and now* exists. It is all-encompassing. Past, present, and future are not differentiated. Neither are *within* and *without*; body, mind, or psyche; selfness or otherness. What our rational consciousness has separated into inner and outer worlds is psychologically still equivalent. J.C. Pearce reports on an amusing example of the magical level of consciousness.

Jean MacKellar told me of her years in Uganda, where her husband practised medicine. Local mothers brought their infants to see the doctor, often patiently standing in line for hours. The women carried the tiny infants in a sling, next to their bare breasts. Older infants were carried in the back, papoose style. The infants were never swaddled, nor were diapers used. Yet none of them were soiled when finally examined by the doctor. Puzzled by this Jean finally asked some of the women how they managed to keep their babies so clean without diapers and such. "Oh," the women answered, "we just go to the bushes." Well, Jean countered, how did they know when the infant needed to go to the bushes? The women were astonished at her question. "How do *you* know when *you* have to go?" they exclaimed.⁴

This illustrates the continuity of consciousness between the mothers and their children, whom we would normally consider separate subjects. The infants' needs automatically *are* the mother's urges. Such a continuity is not to be found only between humans; however. On the magical level, it may operate between humans and animals as well. Pearce again reports:

Farley Mowat, a Canadian biologist, relates the story of how an Eskimo friend of his, the "minor shaman" Ootek, gained an uncanny knowledge of and rapport with wolves. Ootek's father had been a full shaman (a kind of spiritual leader, medicine man, and mediator for his people, who communed with the spirits and rulers of nature). When Ootek was five years of age, his father left him with a wolf pack for twenty-four hours. After an initial thorough sniffing, the adults ignored the child, but the cubs played with him, roly-poly, the entire time. Then the

father returned, walked into the pack, and retrieved his son. As a result of this experience and the general tutelage of his father, Ootek could interpret all wolf calls for the tribe. For instance, at one point he heard quite distant wolves howling, then a nearby pack answering the distant signals. Ootek announced that a caribou herd was so many hours north, heading west. The hunter of the group immediately left, returning the next day with ample meat, having intercepted the caribou just where Ootek had indicated. On another occasion, Ootek heard distant wolves, delightedly leaped up, excused himself to prepare for a short trip. The wolves had informed him, or rather he had eavesdropped on their signals, that people were some certain hours away, heading toward Ootek's camp. Ootek knew, somehow, that these were his cousins and, according to protocol, hastened to meet them. The next day he returned, happily introducing his cousins to Mowat.⁵

Furthermore, the magical continuum has been observed between animals and our earthly environment itself:

A naturalist specializing in the study of foxes described his long-term study of a particular fox family located near a creek in a ravine. One beautiful, sunny afternoon, he observed the mother doing something he had never seen a fox do. She suddenly left her burrow and kits, went up the hillside some thirty yards and began busily digging another burrow. She then carried each of the kits up the hill to the new den. Several hours later, the reason for this atypical act became clear. Although the weather remained beautiful and clear, a flash flood cascaded down, flooding the ravine; a cloudburst many miles upstream proved the culprit. Had the family remained where they were, they would surely have been drowned.⁶

In terms of observed animal behavior, Uexkull describes this magical world: "Subject and object are dovetailed into one another to constitute a systematic whole. . . . all animals from the simplest to the most complex are fitted into their unique worlds with equal completeness. A simple world corresponds to a simple animal, a well-articulated world to a complex one."⁷

Uexkull expresses the fact that our particular structure of consciousness determines the world we live in and how we perceive and understand it. Through the magical structuring of perception we live in a magical world. Jung spoke of the *Unus mundus* and Neumann of *Unitary Reality*. In such a biopsychic organismic system, the single personal unity is contained like a cell in an organism. It is viable functionally only by virtue of being contained in and sustained by the total system. To be cut off from such a system, voluntarily or otherwise, is to be separated from the source of existence, expelled from paradise. The ancient Greek word *idiotēs* ("idiot") means one who does not participate in public endeavors whether involuntarily or willfully. While voluntary sacrificial death for the sake of the community was felt to guar-

antee rebirth and continued participation in the biopsychic social, life-sustaining organism, ostracism was felt as equal to, if not worse than, death. In primitive, that is decadent, magical societies still surviving in our time, the deathspell or the casting out by the medicine man is felt to be a real and deadly actuality. No amount of modern medical know-how will convince the victim otherwise. Similarly, small children deprived of caring human companionship wither and even die, in spite of adequate nutrition. At this level the integrity of family and tribal bonds; the "purity of blood" of clan and family bonds and traditions, taboos, and rituals, are still vitally important.

It is often shocking to discover, contrary to rational protestations, that magical blood tribalism continues to operate also in our *modern* unconscious psyche. It intrudes into the conscious functioning of modern man, and is no longer safely to be disregarded. Every psychotherapist gets his fill of incest stories. (I recall a patient who, while suffering from an undiagnosed, depleting ailment, was advised by a friend with magical leanings to have sexual intercourse with his mother. He did, and according to his story, was cured. If we call this suggestion or faith healing, we merely affirm the magical character of the ritual.)

Incest continues to occur among peasant, working- and even upper-class populations, contrary to professed conviction, and to religious and moral precepts. Among the aristocracy and would-be aristocratic upper classes, the archetype of incest continues as a matter of conscious conviction, even though the actual incestuous act is outlawed. The blood lineage of princes has been a traditional concern and standard throughout history. Although changing times have diminished the power of royalty, concern for its purity still exists. Intermarriage with commoners is a contamination. The reemergence of blood ritual wrote the history of the last world war. Racism as hatred between whites, blacks, Jews, Italians, Hispanics, Aryans and non-Aryans is far from being a mere socio-economic problem. It will undoubtedly concern us on a worldwide scale for a long time to come. Its roots lie in the instinctual, magical layer of the unconscious.

From the magical point of reference, events are not *caused* and cannot be rationally planned. They happen as *fated* manifestations of powerful and unknowable forces beyond man's control. They express inexorable natural forces. They are inevitable, not subject to challenge, change, responsibility, or understanding. One can only invoke, accept, propitiate, and adapt to one's fate.

In the gradual process of mythologization these blind and anonymous forces are personified. Only thus can the *powers* be directly related to by appropriate magico-religious ritual. Propitiation and invocation for magical man is a matter of anxiety versus trust, trust in the

supporting world and trust in his gradually developing skill to adapt, to utilize what is available, to will and to plan. The communal structure was not necessarily matriarchal. But it was either gynolatric or androgynous (giving equal value to both sexes). Survival was the dominating need.

The life and death cycles of nature also meant life and death for the chief of the clan and his retinue, for he embodied the god who must die to be reborn so that life may go on. Though ruler and doer, he was still subject to sacrifice to the goddess, the giver and the taker-away of life.

With the beginning of trust in our own capacities comes the responsibility for our judgments and a sense of ethics, together with the resulting shame, guilt, and anxiety. The next step in the evolution of consciousness brings the gift of the serpent, the knowledge of good and evil. Yet the temptation is great to forfeit responsibility as a way of avoiding anxiety.

On the archaic magical level, then, ethics and personal responsibility as we know them are absent. As with the young child, this stage is amoral. Within the containing organic group, family, or clan, the single person functions like a cell in a larger mother organism. Activities are coordinated by instinct, fixed action patterns, ESP-determined *knowing*, and by imitation. Rule, law, and individual ethos do not yet exist. This "Golden Age" morality was romanticized by Ovid and Rousseau. The former, in the first poem of his *Metamorphoses*, describes it as the age where "without law or punishment everyone did the right thing spontaneously." The latter celebrated it in his vision of the "noble savage" (natural man). From a less poetic viewpoint, human behavior of this epoch, like a small child's, can be seen as cruel, brutal, destructive, and hence immoral. Of course, neither judgment is fully valid. Magical behavior is premoral or amoral just as it is preconscious by our standard of consciousness. The single person is a herd member, a participant in a group-patterned, nonpersonal process, beneficiary or victim as the case may be. The contingencies of life are dealt with by the group. Consciousness is a group consciousness. Will is the will of the group. What we call *good* or *right* is simply what propitiates terror and danger, what benefits and sustains the life of the group. What we now consider individual needs or rights are irrelevant, indeed unimaginable on this level.

The child exists in this magical stage approximately until the age of three or four. Throughout that time he or she functions in a state of symbiotic identity with surroundings, mother and family. The influences imprint themselves unconsciously and indelibly upon the child's psyche. They are basic conditioning factors, and modify the inherent mental, emotional, and behavioral response potential. The young child

learns by psychic identity-participation and imitative behavior, which is, to quite an extent, automatic.

In addition to the parents, the containing group is endowed with numinosity and suggestive power in the child's magical state. Loss of group containment means loss of soul and identity, if not of life. In brainwashing, personality changes can be induced by forcefully regressing the victim to the infantile need and symbiotic identity stage. Under hypnotic regression to the magical level, psychological and even biological effects such as second degree burns or anesthesia can be produced.

It is important for us to realize that the magical dynamics, far from being left in the past, are merely overlaid and repressed by our rational mind. Yet they continue to function and to influence our feelings and behavior. The blood-race magic is reemerging from the depths of the unconscious. It must be dealt with, not by repression, but by integration. Primitive group dynamics emerge in the various *isms* of our time, unconsciously and compulsively invading our minds with paranoid obsessions. What may have been natural and acceptable on earlier levels of evolution becomes beastly regression when it invades a collective or individual consciousness that is further along the road of differentiation. The power of the group archetype emerges via particular ideological rationalization. Examples are Hitler's assertion, "Good is what benefits Germany," the Ayatollah Khomeini's ideology, infringements upon individual unfoldment in the name of the rights of the state, or the dogmatic Madison Avenue logic that "ten thousand buyers can't be wrong." This archetypal demand of submission and our archaic willingness are rooted in regions of the old brain and experienced as an urge to abdicate personal responsibility ("I merely obeyed orders"). Unless we consciously confront the magical archetype it threatens us with regression into primordial primitivity, into an ontologically outdated, hence inferior, level. What is ontologically inferior is evil, says Teilhard. The danger of the modern *isms*—social, political, religious, or scientific—lies precisely in their challenge to the hard-won achievements of consciousness and moral responsibility, which were developed during the mythological and mental ages. Yet this challenge is also a call toward finding the next step to integration. We must use our hard-won rationality to make sure that the emerging Goddess archetype not be used to rationalize *magical regression*, but rather that she may guide to higher levels of human development.

CHAPTER 5

The Mythological or Imaginal Phase: Dionysus and Apollo

*In olden lays and rhymings
Wondrous tales are told
Of suff'ring and of striving
Of heroes grim and bold.
The Nibelungenlied*

Battle-wont and famous, Odin war-glorious, sates Geri and Freki;
the Father-of-armies himself lives always only on wine.

All the champions, every day contend in Odin's courtyard; they
chose the slain and ride from the field, thenceforth sit reconciled.

The Prose Edda

Dionysus, the lusty God of the year, incarnated in the sacred king
of the year, presides in glory at the budding of his scarlet blossoms
(and) . . . is doomed to death by the ripening of his crimson
(pomegranate) fruit.

ROBERT GRAVES, *King Jesus**

The mythological phase of consciousness is a bridge from magical to mental functioning. As the hot lava of the magical level is touched by the first, cold air of the discerning mind, it gels into forms. These are

* p. 75.

the mythological images. The current moves back and forth all the time between the earthly unitary field awareness and the airy abstractions of thought. It marks the transition from a gynolatrie to an androlatrie world and reaches back into the cult of the Goddess and her child consort who constantly dies and is reborn. Its height may have been marked by a splitting of the male Yang element into Twin Gods. Apollo and Dionysus are the Greek prototypes. We shall continue to use their names. Apollo represents light, life, immortality, harmonious balance, and permanence. Dionysus represents darkness, disruption, death, and transience. At first this *twoness* is still a polarity. Permanence and transience, life and death are still aspects of an unbroken Great Round. At the close of the mythological age the twoness becomes dualism. No longer polarities, the opposites exclude each other. The sexes are separated and oppose each other. Light opposes dark; inward opposes outward; life opposes death. Then the androlatrie age has begun. Patriarchal forms of social organization and of religious experiencing take over. The Apollinic and Olympian male deities rule publicly. The feminine and dark Dionysian elements are encountered only in the mysteries. Eventually with the transition to the mental epoch and the full patriarchy, they are completely outlawed. Their followers are branded demon- and devil-worshippers.

The evolution into the mythological frame of reference is a step into a first sense of inwardness and personal separateness from what is now conceived as an outer, object world. Existence is split in two. The individual feels an identity separate from others and the world at large. (Gebser draws attention to the fact that in the words "I am Odysseus," *I am* occurs for the first time of which we have record.) A step toward a first awareness of the soul itself has taken place. Yet ambivalence and polarity still prevail in the soul's experience of the world as its own reflection.

As in the fairy tale, at this stage opposites are inclusive, not exclusive. *A* can be *A* and also not-*A*. Aristotelian logic does not yet apply. A figure can be both here and absent, past and present, self and not self, dead and yet alive simultaneously. Mice can turn into horses, a pumpkin into a coach. This resembles the dream state in which the soul becomes aware of itself and converses with itself, as it were, in terms of imaginal emotion-reasoning.

This step in the history of consciousness probably occurred for the first time in the Neolithic period. It reached a blossoming in the Bronze Age, and ended in the heroic, war-torn Iron Age. Most extant European mythological tales, with their heroic deeds, date from that latter period. The older myths which were transmitted orally, first by song and later by story, were probably edited with the advent of historical writing to

suit the new androlatrie trends. They were preserved in this altered form.

The Neolithic period saw a change from nomadic to sedentary life, from hunting to planting, hence also planning, cultures. The direction though not the control of natural life begins now. The inward experience of self and its boundaries is reflected in the enclosed bounded settlements of the time. These focus upon a center—a stone monument, a phallic pillar, or an open space which eventually becomes a sanctuary.

According to V. Scheltema, the corresponding phases in the development of the child are approximately from three to seven (Neolithic) and seven to twelve (Bronze Age). Puberty corresponds to the heroic Iron Age and the beginning of androlatrie.

In the mythological world view, everything partakes of *mana* and soul. Everything is a manifestation of the sacred.¹ Work also is sacred. It is not a task to be finished in order that one may then retire or enjoy tranquility. Eating, drinking, hunting, fighting, playing, mating are all celebrated in a festive spirit. There is a story that when Christianity was brought to Norway in the eighth century A.D. the peasants took special offense at the injunction that forbade work on the Sabbath. To avoid work in order to sanctify a particular day felt like the height of absurdity to members of a culture in which the sacred was not separated from the body and physical activity. It has been a long way from there to the splitting apart of spirit and matter, to the ensuing secularization of matter and work. Inevitably, an unconscious compensation resulted. The modern mind is invaded by the repressed *mana* power of matter and material activity, as shown by our obsessive preoccupation with things and our Puritan work compulsion, paired with a grim pursuit of fun devoid of festivity or celebration.

In the mythological consciousness, space and time become categories, but are limited to the here and now. Space is what is concretely and immediately given. Either it is here, or it does not exist. Ancient paintings show no sense of perspective. Nor do children's early drawings. As late as the beginnings of recorded history the known world for European man ended at the Pillars of Hercules and the shores of Britain. Beyond that was infinity. The rim of the earth and ocean fell off into the dark abyss. Until the beginning of the second millennium A.D., there was no inclination to extend the search into the unknown. The ships in which Columbus crossed the Atlantic and the caravans which took Marco Polo to China were in no way superior to those available to Romans, Greeks, or Phoenicians who, prior to the discovery of the compass, were skillful in navigating by the stars. It is as though the idea, the concept of a space, other than that which is directly accessible, did not exist.

Time was likewise limited to the *now* and the directly remembered. To the "magical" young infant there is only the present, timelessly given. To the mythologically functioning child and mythological man, time is today and yesterday. Beyond that—eternity. Events of the *past* are the material for fantasy to enrich the *now*. Tradition was whatever was said and sung, regardless of historical fact. There was no sense of history as a continuity leading from past to present to future. Hence, there was no written recording of events. It was still prehistory.

In the mythopoetic fantasy, the soul experiences its own subjective reality. Myth is unashamed subjectivity. It depicts how the soul perceives existence. "Once upon a time" implies forever and "here" implies everywhere. This gives the fairy tale its moving impact. It evokes timeless truth. Another example is the formula given in the Book of Common Prayer of the Episcopal church, "As it was in the beginning, is now and ever shall be, world without end, Amen."

This inward centering entails a beginning sense of *I* and consequently also of *Thou* and brings about the formation of social groups beyond immediate family and tribal affiliation. The transition from herd to group is a transition toward social structuring. A first social consciousness arises and imposes order and ethos, expressed in common rites, dances, and magical and religious celebrations. These are not expressions of individual emotion or feeling. Rather, they are rituals of a group organism. Here is an example from a contemporary mythologically-minded people. Laurens van der Post describes the powerful effect of the ritual group dancing of the Bushmen of the Kalahari desert:

It was amazing that as he danced, usually only in the darkest hour of the night, the fact that he was dancing conveyed itself to all nature around him, not only compelling it to recognize the rhythm but also to become a party to it.

I remember, for instance, a night when they danced their great fire dance and how, as the dance approached its climax towards midnight, the lions began to roar as I've never heard them before, almost as if keeping time with the stamping, dancing feet which made the desert reverberate like a drum, and harmonizing like great bass accompanists, with the voices of the women singing to keep their men dancing, and the sound rising clear, bright and lofty as the highest of the stars. In the end all of desert nature was drawn in, ostriches with their booming, night plovers with their deep-sea piping, owls with their solemn hooting and the night-jar with its castanet voice. And in the gaps between the waves of the swelling tide of sound, the night cicada sopranos could be heard like rows of seraphim and cherubim piled on top of one another, their song soaring until it seemed to me it reached high enough to stir the stars themselves and make them succumb to the rhythm below and go tap dancing all over the shining black floor of that desert heaven. In the end the dancing produced such an atmosphere of oneness and belonging between all that when the climax came and the fire was found I felt that I, who had come so far from so remote a world, was no longer a stranger, standing

alone and isolated, but someone who had found sanctuary in an ancient temple participating for the first time in an act of natural Communion with one of the greatest congregations of life ever gathered.²

The social structures are of limited size and number: villages or city states in which every member has a direct participatory share. For only that which can be directly seen, touched, and brought face-to-face is real in the mythological, preabstract phase: the visible person, the immediate group, the divinity in visible form as stone, tree, spring or idol. The idea of a state, nation, remote ruler, or god in nonvisible, abstract terms is incomprehensible.

Structured group life and social order mean ethics and morality, although a collective, not an individual, morality. Order rests upon peer approval and respect for taboo. What is to be shunned and what is required of each member are regulated. This curbs the most disruptive asocial impulses and imposes elementary social obligations. It is far from our sense of ethics or morality, though. *Good* is what is practical and collectively approved. *Bad* is what brings about visible harm or damage and is not in keeping with custom. Damaging group property and violating a taboo are bad because they invite retribution from a superior force, whether leader, god or demon. The violation of a custom is bad because it invites rejection and isolation. One is shamed, loses face. On the magical level, isolation from the group is felt as a threat to life. Shame is a mythological reaction to isolation; yet the feeling of a profound magical threat to life lingers on, reverberating in the depths. Until recent times loss of honor brought a shame greater and more threatening than loss of property or life. In Middle and Far Eastern cultures, even now, *bad* is anything that leads to loss of face, shame, and the derision of one's peers.

This early code of honor is relatively simplistic and comparable to early childhood morality. It can still be studied in the moral codes of myths and fairy tales. Lying, stealing, cheating, brutality, torture, cruelty, and killing are commonplace and seemingly acceptable if they suit one's own or the group's purpose. The practical effect is what counts, and whether one has successfully avoided retribution from superior powers. Only toward the end of the mythological phase, as patriarchy begins to dominate, does a new sense of a more encompassing ethic turn taboo into God-given law. A generally valid ethos was pioneered in the Decalogue and more fully in prophetic Judaism and then Christianity.

Similarly, religious and magical rites and sacrifices were originally intended to avert evil, which was not an abstract moral problem. Evil is seen as disaster, illness, ruined harvest, failure in the hunt, or defeat in battle. Averting evil requires "knowing" how the powers operate in

order to appease them. This knowing, conveyed by the myth, works through invocation, *mantra*, magic formula, appropriate ceremony, and sacrifice. *Sacrum facere*, as Kerenyi points out, has the original meaning of devotion to the gods of the dead and of mother earth.³ The one to be sacrificed is "called" and voluntarily fulfills the duty to enter the realm of the dead and become one with the gods in order to help the group. As an ethical patriarchy develops, sacrifice serves as purification from evil and then from guilt.

The early mythological phase is still dominated by the image and rites of the Great Goddess in her triple aspects as source of life, nourisher, and cruel destroyer. The ephemerality of the existence to which she has given birth is represented by her consorts, who are her lovers, kingly partners, and sacrificial victims. The king and his court have to die periodically as offerings to the forces of death and renewal.

The deliberate sacrifice of human life was central to early religious ritual. Communal needs and impulses to violence were ritualized into ceremonial observances, ostensibly for the purpose of protecting the life and prosperity of the community. Thereby, violence was limited to these sacrificial rites and perhaps later to those war-like measures necessary to procure prisoners as victims when kings were no longer willing to satisfy the need for sacrificial blood in times of national emergencies. It would be easy to dismiss these ancient customs as just barbaric atrocities of a primitive past, were it not for the uncomfortable fact of their spontaneous reemergence in our own time. The murderous violence of the two World Wars, the Holocaust, Vietnam, Cambodia, and the seemingly endless torture, terrorism, and killing in the Middle East, South Africa, and Central America, show all too clearly their psychological relevance for modern man. Modern history also shows that the compulsion to shed blood invariably arises after periods of peace. This does not spring solely from economic distress; it arises just as often during periods of prosperity. The phenomenon is like the previously described dry run of animals. The sacrificial blood rite is compulsively acted out because sufficient awareness and psychological maturity to integrate the spontaneous eruption into a form of psychological experience commensurate with modern consciousness and ethics are lacking.

When that happens the "gods" are asking for blood again. The history before and at the onset of World War I, the war that "nobody wanted," is a perfect illustration. But especially in times of want and need, the favor of the gods is to be restored by a holocaust. In the past, in times of drought, starvation, or a poor harvest, the king was sacrificed before the end of his allotted term. The victim was either expelled (in the early Roman rite of spring a whole generation of young people

were thus expelled) or completely incinerated: the Greek term for this rite was *holocaust*.

The reader needs no reminding that this grisly rite of exterminating a whole generation of victims in the name of a national need, real or imagined, has been repeatedly acted out in our own time.

Lorenz' thesis that "like the performance of any other independent, instinctual act, that of the ritual has become a need for the animal, in other words an end in itself"⁴ seems as valid for humans, rationality and good will notwithstanding, as it is for animals. The ancient rites of sacrifice give expression to this need in terms of the magical and mythological dynamic. They embody past expressions of the archetype that might be expected to regulate the human equivalent of the aggression-containing (in the double sense of embodying and limiting) and need-satisfying rituals of animals. Their prototypes are the matriarchal sacrifice of the year-king, the *pharmakos*, and the scapegoat, among others.

Therefore, we shall investigate the psychological dynamic expressed in sacrifice. This rite symbolizes a quasi-voluntary self-offering of the transient to its source ground for the sake of transformation and renewal. It is saying yes to the life cycle, the Great Round. Sacrifice is man's renunciation of his claim to control, permanence, and superiority, and his admission of neediness.

During the gynolatric, magico-mythological phase of consciousness, external visible activity was perceived in the form of the Twin Gods or Powers who embodied the alternating, complementary cycles of existence: growth and breakdown, day and night, summer and winter. Birth and death were equivalent and mutually supportive aspects of existence. They were contained in the figure of the Goddess, perhaps originally worshipped as the sacred snake who kills and heals, renews and devours, and gives birth again. She later appears in the Minoan tradition holding two phallic snakes. Her temporal, ephemeral male manifestations were represented as lion and bull. They chased and destroyed each other; they revived as summer and winter. Likewise, her human twin companions slew each other, or else were slain in a sacrificial rite, to be reborn as her sons and lovers. Her joy and her playthings, they were her victims as well. Sexual union and violent death were the two manifestations of the Great Mystery. Variations of this myth are to be found in all cultures: Tammuz, Attis, and Adonis are examples.

This attitude has scant regard for individuality and individual life. Its cultural customs, which include human sacrifice, ritual cannibalism, and immolation of the whole retinue along with the sacrificed king, appear barbarous to us. Yet in their primitive fashion these customs

took account of the sacrificial dynamics operating in nature and in the psyche. Our lack of awareness of these forces exposes us to the danger of unconsciously and involuntarily falling victim to them and to barbarism.

In the gynolatric view, for life to proceed and renew itself, it must also be destroyed; joyous living and painful destruction are mutually interdependent, and need each other. The experience of the fullness of life is ecstasy. So is the experience of death and destruction (even though the latter ecstasy may be buried beneath life-preserving anxiety).

By the magico-mythological view, nothing can come into existence unless something equivalent goes out of existence. Therefore all creation requires sacrifice. We may perhaps choose the *how* and *when* of sacrifice or loss, and sometimes even the *what*, but we cannot avoid sacrifice as such. We are motivated not only by an urge to live but also by an irresistible urge toward undoing and destroying—a death urge. Freud's intuition of an unconscious death drive (not *instinct* as it has been mistranslated into English) is consistent with mythological dynamics.

Sacrifice appears as the central theme of most mythological cosmogonies. The nonpersonal psyche perceives sacrifice as the core of the creative process and as a fundamental condition for every new step of life development. Every evolution corresponds to an involution, every crest requires a trough. For every particle of matter, there is one of antimatter. Every conscious effort calls forth a corresponding opposite unconscious force, every so-called good its compensating evil. The evil which has been suffered through may in turn bring forth a good. Sacrificial rites, then, are a sort of psychic technology, attempts to utilize these fundamental facts for the communal benefit. They satisfy the needs for nurturance and protection (by propitiating the "powers") and channeled aggression into a socially viable container. An understanding of their symbolic patterns may provide us with helpful insights of forces operating similarly behind the reasonableness of the modern mind. Just as we sacrifice fuel to gain heat, or money for a desired object, so may we psychologically sacrifice one activity to gain energy for another. Loss is inevitable for the sake of gain. Not to choose means nonparticipation in the life process. (This may in itself be a choice, a renunciation for the sake of another, perhaps spiritual, gain.) Consciously or unconsciously, loss and destruction are chosen in terms of a desired goal. To exert one's choice of sacrifice consciously means conflict and pain. The tides move according to their inherent rhythm, regardless of man's activity. Our conscious choice, however, offers us the chance of utilizing the limited freedom at our disposal. Choice con-

stitutes growth and differentiation of consciousness. Hence an old Jewish saying: "Man was born for the sake of choice."

Ample evidence testifies that this dynamic is basic to life, even on the biological level. There is an endless circulation of coming and going that prevails through all of nature and existence. Life requires renewal through breakdown, casting off, and rebuilding. The result of this Great Round is the organization and differentiation of structure and of consciousness.

In its early magical phase, and today in infants, primitives, and animals, consciousness is interwoven with the biological procession. Outer and inner, group and individual awareness, are not markedly differentiated from each other and from organic dynamics. Gradually growing individual awareness functions in terms of anabolism: the structuring of tribal, clan, and blood bonds. But it also requires catabolism, the urge to break bonds, to destroy and cast out. Every group or clan needs sacrificial victims, black sheep, scapegoats. By killing or expelling the scapegoat as a means of venting its destructive, violent, sadomasochistic urges, the primitive magical community satisfies its welfare and survival needs; it heals itself. Primitive group life, like a biological organism, renews itself by literally casting off and destroying some of its members.

The endless cycles of the Great Round, the merging of the death of the old with the birth of new life were celebrated in sacrificial festivities in which the violence of destruction merged with sexual ecstasy and drunken intoxication. The alternating rule of the twin forces or Twin Gods was enacted by their human substitutes as a sacred play. They went through the ritual steps of being tended, nourished, feasted, and played with like the child of the Goddess Queen. They acted out the role of her beloved suitors and eventually were slaughtered and dismembered by their successors, who later passed through the same phases. The victim was supposed to reach transcendence through identity with the ever-dying and reborn Dark Twin God. The community, through partaking of the sacrament of the dying and reborn god, likewise renewed itself.

In Minoan and early Greek, the stress shifts to propitiation and purification. Dionysus is now the dark brother of Apollo. In order for life and light to prevail, the dark-twin force must be carefully propitiated. Otherwise one might fall victim to its revenge for being neglected. Euripides' *Bacchae* refers to this state of affairs, and the dilemma of the "downtrodden housewife" described in Chapter 2 is expressive of it. With the advent of the patriarchy, the propitiation and purification rites become guilt-riddance ceremonies. The prototype is now the scapegoat or *pharmakos*. Life becomes finite. The stress is now

longer upon renewal, upon rejoining the light by passing through the darkness, but upon preserving light and life by ridding oneself of darkness, of what is held offensive to the gods as guardians of morality. Apollo, in the name of clarity, purity, order, and harmony, has prevailed over Dionysus; Jehovah has triumphed over Azazel (the Sumerian equivalent of Dionysus). The Dionysian figure that was alluded to in our patient's material, the central figure of the earlier, matriarchal and gynolatric mythical world, is made into the scapegoat and eventually into Satan by the patriarchy.

In the Greek myth Dionysus is a power of both life and death, an underworld god, lover, son of the Great Goddess in both her life and death aspects as Rhea and Persephone. He is a force of death, a Hades as much as the light of Zeus. Stag god, he is a lord of wild beasts and hunted stag, torn to pieces by maenadic women or wild dogs (Acteon). He is a hunter, a devourer of raw flesh, and himself devoured. Killed as a child and himself killer of children, he is also an awakener of life after death, the god who dies but does not die. He embodies the play, aimless joy, and neediness of life, as well as the aggressive murderous lust for destruction that lurks in all of humanity. Sadist and masochist, he represents the raving of sexual lust paired with the ecstasy of destruction, as expressed in the raving menads. As potent phallus he is a woman's sexual god and plaything. He embodies the phallic power of maleness, aggression and emotion, given and taken by the goddess. As nursing child he embodies the need for nurturance and protection, as old man the wisdom of the transrational. As goat and kid that was boiled in its mother's milk and as phallus in the *cista mystica* (the *liknon*, an archaic Grail), he is the male expression of visible manifest life which arises from and again returns to its maternal origin. Ever and again he dies the sacrificial death, ever to rise again. "The myth of Dionysus expressed the reality of 'Zoe' (life), its indestructibility and its peculiar dialectic bond with death."⁵

In Otto's words,

Dionysus is the monstrous creature which lives in the depths. From its mask it looks out at man and sends him reeling with the ambiguity of nearness and remoteness, of life and death in one. Its divine intelligence holds the contradictions together. For it is the spirit of excitation and wildness, and everything alive, which seethes and glows, resolves the schism between itself and its opposite and has already absorbed this spirit in its desire. Thus all earthly powers are united in the god; the generating, nourishing, intoxicating rapture, the life giving inexhaustibility and the tearing pain, the deathly pallor, the speechless night of having been. He is the mad ecstasy which hovers over every conception and birth and whose wildness is always ready to move on to destruction and death. This unfathomable world of Dionysus is called mad with good reason. It is the world of which

Schelling was thinking when he spoke of the "self-destroying madness" which still remains the heart of all things. Controlled only by the light of a higher intelligence and calmed by it, as it were, it is the true power of nature and everything she produces.⁶

Psychologically, the world of Dionysus is the world of embodied raw nature, of desire and of passion in its double aspect of rapture and suffering. It expresses the primacy of longing, lustfulness and joyous ecstasy which includes raging violence, destructiveness, and even the urge for self-annihilation. It shows the double aspect of sado-masochism as a primary inborn drive. This is the archetypal force which Freud called libido (the Latin word for desire) and split into the bipolarity of Eros and Thanatos, life and death drives. Yet Dionysus represents the identity as well as the opposition of sexuality, love, violence, and destruction. To the sense of order and meaning, Dionysus opposes the rapture of losing oneself in irrationality, in pure emotion, in the drunkenness of passion, the abandonment of the ego sense. A similar feeling is also expressed in the following song of a Hindu devotee (*bhakta*) of the Mother Goddess:

*O Mother, make me mad with Thy love!
What need have I of knowledge or reason?
Make me drunk with Thy love's Wine;
O Thou who stealest Thy bhakta's hearts,
Drown me deep in the sea of Thy love!*⁷

In excess this dynamic can lead to madness, nihilism, and annihilation; yet its total absence means petrification, rigidity, and grim, joyless boredom.

With the loss of magical identity, as *I* and world are split apart, the sense of the continuity of life and death is lost. The emergent *I* refuses to surrender to death: "Do not go gentle into that good night. / Old age should burn and rage at close of day. / Rage, rage against the dying of the light."⁸ The sacrifice now requires substitutes for the voluntary offering, victims whose destruction can be justified ethically, such as prisoners of war, outcasts, offenders against the group, or animals.

The discovery of *twoness* means the splitting of the original undifferentiated One not only into man and world, but also into female and male.

But as consciousness evolves further into the androlatric frame of reference, the one unitary reality is increasingly fragmented into a multiplicity of mutually exclusive opposites: good, evil; subject, object; etc. This tendency toward awareness by means of splitting is inherent

in the masculine character, which gains increasing importance. The divisive and eventually analytic character of patriarchal consciousness is of male character. This particular way of experiencing is obviously only one among others. It is not a necessary or intrinsic quality of consciousness as such. Used as we are to the patriarchal ways, it has come to appear the only possible way to us. However, a more Yin-toned consciousness, which is beginning to emerge again in our own time, does not operate in divisive separation, but through intuitive perception of whole processes and inclusive patterns. This is the predominant function of the right half of the cerebral cortex.

We have jumped ahead. At the present point of our description, fragmentation is on the rise, and it affects not only perception but also feeling and judgment. The dichotomy of opposing experiences means also opposing feelings. We like and dislike; we desire and reject. In turn, feeling valuation sets standards of judgment and systems of order, and eventually even of ethics. At the early stages of magical and mythological consciousness, feeling and thinking are not yet differentiated from each other, nor are sensation and intuition. In Homeric word usage, people still "think-feel" in their diaphragm. They pronounce emotional judgments coming from the heart and breath, not from the rational cortex of the brain. Only in the later period of Socratic dialectics do we see how rational logic is quasi-discovered. It is systematized by Aristotle and his disciples and completely differentiated from feeling by the scientific attitude of Renaissance and post-Renaissance days. While thinking was refined by western culture, feeling was left behind at its archaic, undifferentiated level. Likewise, sense perception and precise observation of detail were developed while the intuitive, holistic, and extrasensory faculties were left behind. Both rational, deductive, abstract thinking (what Jung called *directed*, in contradistinction to associative or imaginal thinking) and analytical observation of detail are left cortical functions.

At the level of "think-feeling" identity, whatever is liked and desired is judged automatically to be good and right; whatever is feared is deemed evil and wrong. Even today, such judgments are the basis of our good-bad value system. The feeling opposites establish existential standards of judgment and ethics. We favor and emphasize the constructive pole of existence; life-preservation, light, order, absence of pain and difficulty. The opposites of these are bad. The fact that both good and bad are aspects of one cyclic reality is forgotten. The rejected, devalued opposites then right the balance by exacting an unconscious fascination; the more unconscious, the more dangerously compelling.

Mythologically this ethical polarization is depicted as an estrangement of the Twin Gods and the assumption of power by Apollo over

Dionysus. It culminates in ethical monotheism. The highest value is vested eventually in the one and only supreme God. He is king, judge, creator, preserver of world and existence, and originator of morality, ethics, law, order, and justice. He is light, love, and the embodiment of all that is good and desirable, at least that which should be desirable from the standpoint of established ethics.

His opposite, the dark twin, representing dissolution, transformation, the nonrational, and the destructively violent aspect of the Yang, is demonized, rejected, and repressed. The Dionysian night side of existence—ecstasy, passion, death and rebirth—is gradually relegated to the sinister (our word sinister is derived from the Latin meaning *left*, therefore left-handed and coming from the right cortex of the brain), earthly deities: to Seth in Egypt, who opposes Osiris; to Ahriman the enemy of Ahura Mazda, the light, in Persia; to Dionysus as the python snake subdued and slain by Apollo in Greece, to Azazel, a desert demon in ancient Israel, and to Satan, the evil antagonist of Jehovah in medieval Christianity. If the destructuring aspect of the Yang is unacceptable to the rational, patriarchal consciousness, the abysmal, chaotic mystery of the Yin darkness is even more so. The Goddess, the dark mother, shares her dark son's exile. Women must be good, nice, nurturing, and receptive in the orderly, wishfully-thinking, androlatric world.

Aggression, death, and destruction, then, are no longer accepted as inevitable aspects of life. Hence, as we have said, sacrifice as voluntary self-offering is no longer possible. If aggressive violence is to be channelled and prevented from inundating the community, the right sacrificial victims must be identified, their slaying justified, and taboos fixed against killing improperly chosen victims. Since the undeserved slaying of the royal victim no longer felt right, the necessary victimization for sacrificial purpose needed an ethical justification: the victim must be beyond communal bonds, either by virtue of having infringed upon its taboos, or of being an outsider, such as a prisoner of war.

Wars for the purpose of procuring sacrificial victims were either staged deliberately or arose spontaneously—that is, from the unconscious urge to violence. In the next step, animals were substituted, usually those which embodied the ruling divine symbol of the age: the goat for the ages of Cancer and Gemini, the bull and ram in the following epochs of Taurus and Aries. Eventually ethical rationalization became paramount; the victim was charged with the evil to be averted. No longer did he impersonate the divine deliverer and renewer; he was now the one who carried the stigma of wrongdoing. Under the rule of the just and benevolent god or gods, he was at times expelled instead of killed. Human sacrifice could now be rationalized only as punishment for breaking a taboo, or for personal wrongdoing; the unauthorized sat-

isfaction of desire. The urge that still continued to be felt toward sacrifice could not be justified in the name of a righteous God. Thus the demand for the sacrifice of Isaac by Abraham is explained as a testing of loyalty. Once the test is met, the ram is substituted by divine intervention. Cain, in Buber's phrase a "Son of God"⁹ and hence a royal victim, is charged with the crime of fratricide as a justification of his ritual banishment. Oedipus, the swollen-foot (laming was also inflicted upon the elected victim, the elected one of the god), was charged with incest. In these stories we recognize readily such ancient sacrificial motifs as the ritual slaying of the "twin brother" or father by his successor and the sacred incest with the Mother Goddess or priestess by her son-lover-victim. At-onement, becoming one with the God through sharing his sacrificial destiny, takes on the meaning of penitence. In animal substitution, as for instance the scapegoat, the sacrifice is a sin offering. When the sacrificial victim is human, he is now an outcast. A slave or criminal is chosen for the role of human scapegoat. As violence is contained by the rule of secular law and justice, the nonconformist (in addition to the ordinary taboo breaker such as thief and murderer or tribal enemy) is forced increasingly to serve as sacrificial victim or human scapegoat.

These changes of custom and behavior reflect a most important psychological development: the beginnings of a personal sense of accountability and responsibility brought about by feelings of shame and guilt. This is fundamental for individuality and self-control. Only through feeling responsible for the effects of one's actions, and learning to control them by reasoned planning, regardless of spontaneous impulses and shifting feelings, can a sense of solidity of the *I am* be gained. The achievement of a firm and responsible *I* is seemingly necessary before the next step in the evolution of consciousness can be achieved. Paradoxically, the differentiation of individuality from the group is brought about by virtue of the disciplining effects of the group consciousness, the superego, upon the developing ego. Individual responsibility is groomed, as it were, by group discipline and group solidarity. The Golden Rule in its original form enjoins, "You shall not take vengeance or bear grudges against the sons of your own people" (Lev. 19:18). And while the Decalogue commands you not to kill, wars of extermination are still sanctioned, in fact even enjoined; not only against enemies and breakers of the law, but also against nonconformists (Deut. 13:5).

The psychological significance of taboo and ritual needs to be understood in order to appreciate their role at the point in history under discussion, and also if we hope to discover their role for our own present need to integrate the reemerging feminine and Dionysian forces.

Taboo is a pattern of interdiction by communal consensus. On the primitive level, the breaking of a taboo is felt to arouse a power, an en-

ergy process, which the group as a whole is not prepared to deal with. This power is awesome, sacred, belonging to the *other* world. The offender is rendered over to that power, for better or worse, without group support. Indeed he is excluded from the community in proportion to the severity of the nonconformism. A *cordon sanitaire* is erected against him in order to protect the group from infection, from the evil or danger he has stirred up. For on the still concretistic level, evil is simply the threat of disturbance by the unusual, the threat of change, breakdown of the familiar order of life protection. Only later does it become a moral and eventually a psychological category.

What on the level of mythical identification was literal physical expulsion and banishment becomes at the later stages of moralistic and ethical justification, social ostracism and shaming. Then evil is no longer a concrete demonic power, but a dishonor and eventually a moral wrong. Eventually the *pharmakos* carries the moral evil of the community; he is expelled as a scapegoat.

Taboo, "thou shalt not," ostracism, shame and riddance, psychological splitting and repression of an unacceptable content from the conscious self image, are all variants of dealing with the threat of evil by avoidance. They are escapes, unconscious admissions of subjective inadequacy in the face of the threatening temptation of the outlawed urge. Yet the fundamental law of preservation of energy applies to psychological functioning as well as to physics. What is expelled, repressed from individual consciousness, reappears in projection upon another person, group or figure. The unacceptable sadomasochistic urge, the ecstasy of destructuring, the neediness are ascribed to the *other* who now is felt to be evil, criminal, greedy and covetous, an enemy. The tremendous energy of these impulses is no longer felt as divine, but satanic, inimical to the good and just God.

The Great Pan dies. Dionysus goes into exile. In the fully developed mental and rational world, he becomes a *deus absconditus* ("hidden God"). As the biblical Azazel (Lev. 16:7), he is a remote desert demon to whom the scapegoat ("escape" goat) is dedicated. As Lucifer, Satan, Devil, and the Great Beast of the Book of Revelation, he leads an underground existence in the Christian age, which is ruled over by his Apollonic opposite, the good, all-knowing and just Father King, preserver of law and order unto eternity.

But in our present time, Dionysus seems unwilling to remain in the exile of unconsciousness. As our own unadmitted evil, he may destroy us if we do not find space for him in an ethically acceptable fashion. In the following perceptive verses, Yeats prophetically saw this danger of the present hour. Interestingly, the first three stanzas correspond to the magical, mythological and mental phases respectively.

THE FOUR AGES OF MAN

*He with body waged a fight,
But body won; it walks upright.*

*Then he struggled with the heart;
Innocence and peace depart.*

*Then he struggled with the mind;
His proud heart he left behind.*

*Now his wars on God begin;
At stroke of midnight God shall win.¹⁰*

A next step in the evolution of consciousness is upon us, heralded as always by a breakdown of the old and outdated adaptation. The dragon chained for a thousand years (Rev. 20:2) rears up and demands to be seen, received and integrated.

Turning now to the relationship between the sexes in the mythological era, the Dionysian force as Eros represented primarily the physical aspect of the desire for union. It served the practical needs of partnership, home, and family. Love as romantic, personal, or spiritual yearning is as yet unknown. Genuine love poetry does not occur before the tenth century A.D. Earlier erotic poetry concerns itself with physical desire and seduction. Ovid's *ars amatoria* is an impersonal manual on how to get and seduce a woman. Boccaccio's *Decameron* of the fifteenth century is also still largely devoid of personal feeling, despite the sexual acrobatics. Paris is infatuated by the beauty of Helen, he is not in love with her as a person. Even the Song of Songs describes only the physical attributes of the beloved. Where a passionate personal involvement does occur, it is dealt with as a calamity akin to an illness (Dido and Aeneas, Heloise and Abelard; Tristan's love for Isolde is explained as the effect of a poisoned draught).

This helps us to appreciate the cultural progress represented by the later Christian position, which opposed Eros with *agape* or *caritas*, with a dispassionate, caring concern for the person. This spiritual ideal of a new human relationship required as a first step respect for another embodied soul regardless of desire or personal feeling. Individuality, in the sense in which we are beginning to see it, was still remote. This dispassionate caring, regardless of personal feeling, necessitated a discipline of good will to subdue spontaneous emotions. The hero, in the sense of the responsible *I*, had to slay the dragon of desire and hate. If today we feel these expressions of charity to be cold and sterile, we need only look back at the gross brutality of antiquity and the disregard for those human values which we now take for granted. Certainly brutality

occurs in our time, but in late Roman and early Frankish periods it was not only taken for granted; it was universally gloried in and applauded. To introduce the idea of *agape* at this time was a heroic feat. Without it the humanistic concerns of our time would be impossible. And we could not have approached the next step of finding a new expression of love in which feeling and desire are joined with concern and respect for the other, who is given the freedom to grow into what he or she intrinsically is in the I-Thou relationship. This occurred first in the form of the law "Thou shalt love." We find it incongruous with our concept of love, but it was necessitated by the time.

Subduing one's spontaneous emotions and desires means subduing the realm of the feminine for the sake of the masculine ideal of self-control. This is symbolized by giving dominance to that aspect of the masculine which is concerned with light, order, and constructiveness at the expense of the dark, chaotic, destructive opposite. The Judaic command to "love thy neighbor as thyself" (Lev. 19:18), and even more the Christian commands to "love one another" (John 13:34) and to "love your enemies" (Matt. 5:44) mean turning away from the dark twin within and forcing him to submit to an intentionality that for most people is outer imposed. The postmythological next step in ethical awareness is of necessity toward an androlatric ordering. The consequence of that step is that the boundlessness of the life of the Goddess is viewed as chaos. She represents the threat of being sucked back into primordial darkness and becomes thereby the embodiment of evil. Her twin companions become a pair of adversaries. In both sexes, the male-oriented consciousness, the *I*, identifies with the light god, with heaven and the sun. It sees itself championed by the sun hero. Eventually the ego looks up to the one God who is in heaven, from whose imitation it derives its own claim of supremacy. The serpent's *gnosis*, the divinity within, is forbidden. (The perception of the biblical kinglike God as "knowing good and evil" contains a terrible ambivalence in view of the ancient significance of "knowing" in the sense of being united with, or existentially experiencing. It hints at the awareness of good and evil as divine principles inherent in creation itself. This secret is forbidden to the now awakening ego consciousness which is pressured to shun the evil and follow the good in obedience to the taboo that is to evolve into God's and man's law in the further course of evolution.) The heroic, self-disciplined will that shall rule henceforth is embodied in the hero figures: Marduk, the slayer of Tiamat; Apollo, slayer of the Python; Beowulf, Siegfried, and later St. George, all slayers of dragons, serpents or swamp monsters, representing the now repressed swamp unconscious of the Feminine. The onset of the heroic period coincides with

the beginning of iron technology. It is dominated by the mind, the ego, the spirit. Abstraction leads to an eventual loss of the gods, and of the soul. Yet it facilitates conquering the world through technology.

Toward the end of the mythological era, the ego endeavors to set its strength against nature within as well as without. The turn inward has produced that ego center which now, like the God in heaven, sets out to make itself the absolute and exclusive ruler. The "I am that I am" (Exod. 3:14) condemns graven images, issues commandments, and sets up tribal laws of communal taboo. Eventually the laws expand into an ethic which claims universal validity. This rule by an *idea* instead of by an image concretely seen was previously unheard-of and inconceivable. The newly discovered personal *I* may now obey or disobey divine commandments under the risk of penalty for disobedience. Evil is no longer an external misfortune, but a human act of disobedience. Misfortune is the retribution for this disobedience. Personal responsibility for one's actions arises now, and guilt for disobeying God is added to the shame before one's peers.

The training of the will through heroic endurance became the ideal of this era, which concludes the mythological epoch and ushers in the rational phase of ego-centeredness. The beginning of this Iron Age (Ovid's period of evil and decadence) dates probably from about 1200 B.C., considered the approximate time when Abram received the call to leave family and kindred and move "into a new land that I will show you" (Gen. 12:1). This rebellion against home and family, this restless seeking of new horizons and rebelling against the old ones, is familiar to us in the prepuberty stage. It is a time historically of nomadic wandering, of severing tribal and soil connections. In this phase, young people start diaries, and mankind began its diary with the first written histories.

Toward the ending of the mythological period reasoning acquires increasing preponderance over empathic and intuitive mythological fantasy thinking. Yet this reasoning was at first still based upon affect and not yet upon dispassionate evaluation of fact and meaning. It began as a reasoning that is preverbal and predominantly a function of the right brain hemisphere. Toward the latter part of the mythological phase, perhaps, the separation between right and left brain thinking may have developed.

This dichotomy between words, what they can convey, and the wordlessness of the affective and instinctive experience, constitutes a paradox of the mythological level and a basic split in man. The mythological cleavage is between an inwardly felt reality of emotion, fantasy, and imagination and an outer reality which requires the development of practical thinking. The root word of *myth* means "disguising in si-

lence" as well as "telling." This expresses the fact that what can be said does not really reveal what it means to say—"The Tao that can be told is not the Tao."¹¹ With the development of verbal thought, the mythological and magical reality accessible to and expressible by images and body response is increasingly lost.

This reality can perhaps be reached again through modern man's newly developing capacity for symbolic experiencing. Jung defines it as an approach to a dimension not directly knowable to the reasoning mind. Symbolic experience is conveyed not only through words but through image, sound, touch, and movement. These sensory means point beyond themselves and make possible non- and extrasensory experiences.

For the child, the focus of consciousness shifts to the mythological level at the age of three or four and lasts until puberty. At the age of three or four, an inner person begins to emerge who starts to say *I* and connects inner experience with outer perception. Becoming a separate person brings first a social consciousness, an awareness of ceremony and social right and wrong as regulated by family and group mores. It appeals to the sense of shame. There is a first discrimination of time and space, centered upon the here and now. The *I* begins to feel itself increasingly separate from the body and the outer world and initiates control of desire and aggression. Magical identity and containedness yield to animism and gradually expanding reflective thinking. Things have souls with human as well as fantastic qualities. A witch may be argued with and offer good advice, and then take off her head and fly away on a broomstick. The world of singing and saying, the world of the fairy tales, begins.

In summary, the mythological consciousness is a consciousness of soul, a reflectiveness in terms of emotion and affect, of images and fantasy. As an inner experience, individual soul reflects in its resonances the soul of the cosmos. Therewith the achievements of the preceding magical level receive a new direction and a change in quality. The magical interaction with the containing field was relatively subjectless. Impersonal field intention now becomes personalized into soul intentions. Motivations are of one's own will as opposed to the will of the cosmos. As people with a feeling and will of their own look up from the ground, from the mere animallike containment in nature to the opening sense of freedom of the heavens, they call themselves *anthropos*, Greek for "who looks up." The cosmos is anthropomorphized in the reflection of the soul. The inner "knowing" of the soul is *gnosis*. Yet with the development of self-will the instinctual immediacy of cosmic will is lost. The result is the "fall" of man. The fulfillment of the mythological phase comes through a centering of soul in *I*, a sense of unification of the per-

sonality. This occurs simultaneously with a unification of the cosmic pantheon under the monotheistic rule of the superego, perceived as God, king, or Father in heaven. The reasoning power that hitherto had been a *field* reasoning, a function of quasi-autonomous images and emotions, now becomes available to the *I*. The individual begins to reason, first about self and then, increasingly, about the outer world.

As the reasoning light of the mind grasps the world in its outer, concrete manifestation, the inner *gnosis*, with its magical, instinctual attunement to fundamental survival needs and collective dynamics is lost to consciousness. The world of the Feminine, of the Goddess and her consort Dionysus or Pan, yields to the God whose name is "I am that I am." Toward the end of the mythological age the cry is heard that the Great Pan is dead. He is replaced by the Father in heaven, whose place eventually is usurped by the now deified reasoning *I*. At the end of the mental epoch we shall hear again the cry: "God is dead."

CHAPTER 6

The Mental Phase

Cogito ergo sum ("I think therefore I am")
DESCARTES

*God guard me from those thoughts I think
In the mind alone;
He that sings a lasting song
Thinks in a marrow-bone. . . .*

W.B. YEATS, "A Prayer for Old Age"*

In the mental or patriarchal ego phase, control of aggression and desire is a matter of law and ethics. The rational mind becomes the supreme arbiter. Even the medieval church held that God's creation must be consistent with natural reason. The uncontrolled expression of spontaneous, passionate urges—whether erotic, or aggressive—is frowned upon and eventually repressed. "Selfishness," concern with one's own, rather than the community's or other person's needs, is considered a vice. Violence and sexuality are held to be evil. They are outlawed except under special conditions regulated by law. Aggressive violence is permissible only by males in the group's service and at its command against scapegoats—dissenters, law breakers, and members of communities other than one's own; in a word, enemies.

Control of nature, inner and outer (now separate), marks the patri-

* *The Collected Poems of W. B. Yeats* (New York: Macmillan, 1979), p. 281.

archal, mental phase. It is the first superego- or persona-dominated phase of ego control. Basic to the patriarchy and its androlatric frame of reference are rejection and devaluation of (a) the feminine deity (and, correspondingly, of feminine values); (b) natural drives; and (c) spontaneous emotions and desires. The first vestiges of a conscious ego are developed by controlling and repressing subjective urges and needs, that is, by self denial. Before investigating separately how these three aspects affect our present day functioning, we shall give some general characterizations of the mental phase of consciousness.

The Mental Level

The transition from the mythological to the mental stage of consciousness involves a transition from animism and soul to the three-dimensionality of the outer spatial world, of things perceived by the five senses. The word reality derives from the Latin *res*, a thing, and means "thingness." What is perceivable in three-dimensional space terms has existence. Whatever is nonmaterial and cannot be spatially perceived or demonstrated is denied reality. It cannot exist. Virchow, the great nineteenth century anatomist, is quoted as saying that never in his thousands of dissections of cadavers did a vestige of anything resembling a soul come under his knife; *ergo*, there is no such thing. This viewpoint has been shared by modern behaviorism. In the same vein, Khrushchev observed that Russian astronauts had not seen any evidence of God up there. This extroversion, following the introverted mythological phase, led to the conquest of spatial, material "reality," culminating in our twentieth century explorations of the atom, the moon and outer space.

What is not observable in physical space now becomes increasingly unimaginable. The perceptions of the mythological world focussed on two-dimensional images. These images were not yet space-bound nor where they space-filling. We may presume that, like dream and fantasy images, they were mutual reflections of what was not yet fully separated into inner and outer space, each reality merging into the other or representing the other. Paintings, for example, do not show a grasp of three-dimensional perspective until the early Renaissance. The facial expressions in the sculptures of ancient Greece, which herald the beginning of the mental age, strike one as though the sculptors had discovered a new clarity, a new dimension akin to the discoveries of Socrates and Aristotle in deductive thinking, reasoning, and logic. Roman faces already look hard, even cynical, like modern businessmen or politicians.

The mental epoch's notion of reality is limited to what is visible. It no

longer refers to perceptions of the psyche. For the Greek mind, an idea was still something to be seen. For the modern mind, an idea is abstracted—pulled away from the visible. It is therefore not as *real* as an object. Spatiality and phenomenology rest upon separation; inherent in them are division and organization of that division. The infinite is cross-sectioned and organized according to the cardinal points of the compass. The cross becomes the dominant symbol.

A *thing* is now a unit of space division, a part of what constitutes space. The smallest unit of matter during the mental age is called atom because it was considered *a-tomos*, "indivisible." In dividing, organizing, and manipulating the disjunct entities of space, which it now considers the only reality, the inner identity established in the mythological period finds a new level of reality by perceiving itself as the directing agent. The ego becomes aware of itself as a spatial body. Self-experience in the young child begins as and rests upon *body* experience, which can affect and direct other bodies to varying degrees. Ego strength is the capacity to affect other bodies, living or dead, by the use of will. *Ego* is a Roman word. Divide and rule was the motto of ancient Rome, the first fully ego-conscious society. It is also the motto of the ego. The orientation of the ego, of space-thing consciousness, is toward aggressive competitiveness, the use of manipulative power, and willful rule. Ego strength is measured by the capacity to assert one's will over nature, forcing it to serve ego's striving for permanence, comfort, and avoidance of pain, and by the capacity to control one's urges, needs and desires. Existence is perceived as limited to the world of space; hence it is irrevocably terminated by death and decay of the space-visible body.

In large part, our present-day conceptual categories and the language that expresses them are based on spatial references: *structure, form, taking a stand, building on a premise, I see*. Time is measured and demonstrated in terms of space: the movement of the earth, or of the hands of the clock. Time is an epiphenomenon of space: *epi* means "on top of"; a *phenomenon* is "that which appears in space." Even the recently rediscovered soul is called *inner space*.

The sense of soul as a nonspatial essence is lost. In theology, the soul is a thing. Only in the form of poetic imagination does the mythological fantasy continue, where it compensates for the more and more abstract world of thought. While being accorded no more than poetic value at best, the soul is more often relegated to the categories of superstition and sentimentality.

We no longer see with the inner eye but entertain abstract ideas *about* things, which replace the living spirit behind or within things. Cartesian dualism sees no connection between the subjective world of

thought and the objective outer world. Animals, trees, and flowers speak only to poets and children. For the rest of the world, they are dumb and soulless, mere objects conceived of as the work of an anthropomorphic god. By the end of the mental epoch, they are perceived as being there as though by accident. No plausible explanation is available. The ideas about them are no longer conceivable as *inherent* in them. Thoughts are held to be products of the human mind or brain, separate from the things to which they refer. Thought is a play of mind. It is presumed to have no effect without direct physical action. God also becomes abstract, requiring that no graven images be constructed to belie that abstraction. The divine, originally seen as present in the object, becomes in turn thought, idea. The primal shudder of the experience of the transcendental is "corralled" into theological speculation and dogma. Finally, God is held to be a primitive explanation of the world, a means of assuaging anxiety or of exerting political control.

Ironically, this separation of the divine from the physical inherent in the injunction against graven images which leads to the conception of God as abstraction—and eventually to God as less than real in any sense—is perceived as obeying a commandment from God (Exod. 20:4). It is willed by those very powers of evolution which the "enlightened" reason lost sight of thereafter.

Two qualities are still held as intrinsic to the world of things: causation and randomness. The world is perceived as clusters of inert, lifeless particles pushed around randomly by something called energy. The latter is defined as the ability to perform work or, more abstractly, to have effects. This is a circular definition. Work in turn is defined as the effect of applied energy. The unconscious premise behind the definition is the concept of work, the bringing about of changes in the spatial world by deliberate application of ego-will. This culminates in the Puritan morality and work ethic. The intent and capacity to control and arrange nature to suit one's purpose, the prime motif of modern man, is anthropomorphically projected into his concept of "energy" as the *primum movens* that has temporarily taken the place of the god-image. *Doing* rather than *being* establishes identity. The work concept underlies mechanics, which is the basis of nineteenth century physics. Through his work, man will bring the order envisaged by his rational mind into a world of blind, meaningless, mechanistic causation and randomness which, left to itself, would dissolve into chaos.

Throughout this development of thought the concept of causation as formulated by Aristotle at the beginning of the mental epoch still included formal and final causation. With formal causation, effects result from a formal immanency. With final causation they come from an inherent orientation toward a goal, meaning, or purpose. An example of

formal causation is a bird's flying, as an expression of birdness. Final causation is seen in the development of the hawk's eyes for the purpose of catching small animals. On the human level, the idea of such formal and final causation might help one to assimilate and accept painful or difficult life events. They can be seen then as expressions of one's deepest nature; necessitated, indeed destined by one's unconscious being for the sake of experiencing and fulfilling one's authentic individuality. This form of formal and final causation, which medieval thinkers called "immanent causation," became increasingly foreign to the modern mind.

In our time, the concept of causation has come to be limited to what can be demonstrated by a sequence directly observable by the senses and mechanically, statistically reproduceable in an experimental setup. (Aristotle called this efficient or occasional causation.) It is an expression of linear reasoning which moves from arbitrarily isolated part to isolated part. It has lost sight of the encompassing form, function, and purpose of the whole gestalt.

The feeling-reasoning mode of the preceding phase, the emotional ordering of experience, gives way to a coldly objective weighing of fact and detail as perceived by the senses. Objective facts are the units of a three-dimensional, extroverted consciousness. Objective facts, however, are just another form of experiential subjectivity. Fact is derived from *facere*—"making" or "doing," like the German word *Tatsache*. Literally, a *matter of fact* refers to something made, a visible effect brought about. This is a new way of interpreting the world of images. It excludes their emotional and trans-spatial implications. Thinking is now separated from feeling; sense perception from intuition and imagination. Thinking and sense perception are stressed and increasingly developed. Feeling, imagination, and intuition are devalued and eventually repressed. So is any awareness beyond deliberate thinking and willing of the reality of the soul. Identity is vested in the thinking and sensing ego—"I think therefore I am"—which seems to be the sole originator of will. The will, for its part, focuses upon exploring and changing the world of things in order to increase our physical comforts. But while the focus of consciousness has shifted to the new mental quality, the older dynamics do not cease to operate. They are merely split off or repressed from our new awareness.

Independently of our rational consciousness, the repressed, split-off psychic organism continues to function in the form of what we now call the magical and mythological dimensions of the unconscious. Our unconscious fantasies, imaginings, emotions, drives, instinctual awareness, ESP capacities, and "participation mystique" are all parts of this. Unbeknownst to us, these unconscious strata modify and comple-

ment—but also thwart—our reasoning. Our scientific world view, the moral standards held by collective consciousness, and our personal goals based on those values, come from rationalizations and codifications of the preceding periods. Yesterday's myth, poetical aspiration, fable, or fantasy becomes rationalized into today's space-visible, historical fact. God is said to have literally "given" the Decalogue to Israel. Jesus' sacrificial death and resurrection are believed as historical facts. Meanwhile, unconscious psychic activity never stops. All established value standards eventually evoke extensions and amplifications as well as complementary or antithetical counterpositions in the unconscious psyche. These are again modified, extended, or opposed once they become entrenched in collective standards. New motifs and variants then arise with a still later cycle. These back-and-forth rhythms in their largest spacings occur also in smaller cycles, down to the ten- and twenty-year cycles that make for the proverbial generation gaps. Thus, one mythopoetic wave follows the other, little waves within larger ones, within centuries, within millennia-spanning epochs. The Renaissance, Enlightenment, Industrial Age are all subcycles of the epoch of the rational mind. Each has its own submythology, its variation of the Judeo-Christian myth, varying and counterpointing the preceding rhythms of outward and inward turning. Within the larger outward-directed mental cycle the Renaissance and Industrial Revolution turned even further outward. Medieval mysticism and the romantic era looked inward. Hence the precipitate of yesterday's myth in the collective consciousness is at variance with its contemporary, unconscious mythopoetic activity. Likewise, in the psychology of the individual, dreams extend, complement, amplify, and compensate the dreamer's current conscious position. Today's mythical fantasy, unconscious and rationalized by the mental attitude, points toward tomorrow's development of consciousness. In a later chapter we will deal with the modern fantasies of the Grail theme as they have been rationalized into political and social creeds. Hence today's publicly professed standards and beliefs reflect what has been accomplished and codified as the result of past mythologizing. Much of the conventional accepted wisdom and morality may be marked for change in the future. Indeed it may already be at variance with the actual facts and beliefs of contemporary life. The publicly accepted belief in order, obedience to law, the Christian ethic of love, are turned, twisted, flaunted, and disregarded whenever it suits our purpose. In turn the experiential fulfillment of the authentic Christian myth and ethic may still be waiting to be accomplished in the period ahead of us.

The extroverted, rational, and materialistic orientation of the mental epoch of contemporary modern man corresponds to postpuberty from

the ages of twenty to the age of the midlife crisis. This heralds the transition into a realm culturally and collectively uncharted as yet, *terra incognita*, a level of consciousness to be explored as the next step for mankind. This new level is being pioneered by the few, now turning inward toward the unconscious psyche and away from the conscious sphere exclusively defined and dominated during the mental period by will, rationality and the power urge. The inner realm is the domain of the Goddess.

The power drive is indispensable for initial patriarchal ego development. At the same time, it is the root of alienation. Fed and unconsciously motivated by the archaic emotions and instinctual habit patterns of the deeper mythological and magical strata of which it knows nothing, the patriarchal ego operates in increasing maladaptation to the natural and communal world. The critical impasse resulting from this maladaptation manifests the transition crisis which heralds the end of a past and the beginning of a new period. We must take the next step in the metamorphosis of consciousness whether we like it or not. From individual clinical experience we have learned that a next step in evolution, while often painful, is inevitable. It can be greatly facilitated when its necessity is accepted and a sense of its general direction understood. However, only a sense of its general direction can be apprehended by us. Any attempt to plot or forecast future development inevitably rests upon projections of elements of the past or present into the future. Such projections are based upon a tacit assumption that the steps ahead are repetitions of phases already in existence. This errs in leaving out the very nature and unpredictability of creativity.